

THE
Third Volume
OF
ARTAMENES,
OR
The Grand
CYRUS,
THAT
EXCELLENT
NEW
ROMANCE:

Being the Fifth and Sixth PARTS.

Written by that Famous Wit of FRANCE,
MONSIEUR de SCUDERY,
Governor of NOSTRE-DAME.

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CYRUS

THAT

RECEIVED

NEW

ROMAN

THE HISTORY OF THE ROMAN EMPIRE

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LONDON

THE HISTORY OF THE ROMAN EMPIRE

THE HISTORY OF THE ROMAN EMPIRE

THE HISTORY OF THE ROMAN EMPIRE

TO THE
RIGHT HONORABLE

AND

MOST PERFECTLY NOBLE,

THE LADY

ANNE LUCAS,

THIS

THIRD VOLUME

OF

ARTAMENES,

OR THE

GRAND CYRUS,

IN SIGN OF FORMER

AND HOPES OF FUTURE

PROTECTION

IS

HUMBLY DEDICATED

BY HER

MOST DEVOTED SERVANT

HUMPHREY MOSELEY.

TO THE

RIGHT HONORABLE

AND

MOST RESPECTED

THE LADY

ANNE LUCAS

THIS

WAS

OF

ARTAMERES

THE

GRAND

MY SISTER

AND MOST

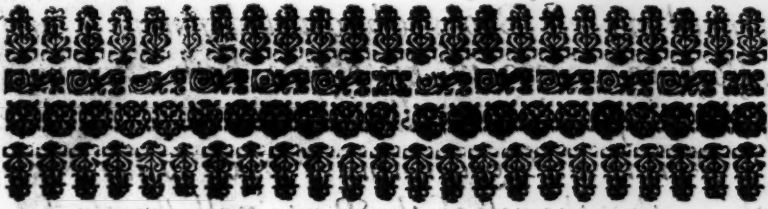
PROTECTOR

HOMELY DEDICATED

AT HER

MOST DEVOTED SERVANT

HOMERLY WISELY



The Author to the Reader.

Reader,

I Am now in the midst of a long Labyrinth of Ten Volumes, which this Book (according to the Model I have framed) is to contain.

This which I here present unto you, is the Fifth.

The favourable eye which hath been cast upon the other four parts of Grand Cyrus, makes me hope for the same aspect upon these which are to follow. And since I have spared no pains to set them out in such a dress as may please you, therefore I have some reason to believe that they will answer all my labour.

If any one be not so well versed in History, as to be acquainted with the Ring of Giges, which I make use of in my Book, let him know, That it is Zenophon, Diodorus Siculus, and others, who mention it in their writings; and that it is Ariosto who borrowed this precious Jewel from them.

Let

To the Reader.

Let them also know, that it is too much observed in their Books to be omitted in mine; and also since Cicero in his offices hath attributed such transcendent excellencies unto it.

This is all Reader that I have to say, only this, that the rest of the Parts will shortly follow.

SCUDERY.

ARTA-



ARTAMENES,

OR

The Grand CYRUS.

The Fifth Part.

Book I.



Cyrus was no sooner come to the Camp, but he bethought himself how to comfort up the King of *Phrygia*, with all imagineable consolations, after the imprisonment of the Prince *Artamas*; and to that end, without any stay at his own Tent, he went immediately unto that of the said Father, to acquaint him with all the particulars of the bad success in his enterprize, and to assure him, that he would neglect no possible opportunities which might regain the liberty of his Son. Sir (said that generous Prince, and interrupted him in his

talk) had he lost his liberty in releasing the Prince's *Mandana*, the misfortune had not so much moved me: But I do confess, that since I see his endeavours conduce not to your service, I stand in need of some consolation; it grieves me to see him in a condition so far from being able to pay that debt of services which he owes you, that he is like to perish, unless you become his Liberator: I cannot imagine (replied *Cyrus*) that our Armies are so considerable in the King of *Lidia*'s esteem, as that he dare offer any violence unto any Prince who is engaged in our quarrel, to a Prince unto whom he is a debtor for many victories; he cannot be ignorant, that Kings are obliged by the Laws of gratitude, as well as other men; and that by how much their degree is elevated above the spear of subjects, by so much is the sin of ingratitude more horrid in them; therefore let not any fears of any violence from *Crassus* unto the Prince *Artamas* disturb the serenity of your soul. Moreover, without all doubt, the King of *Susiana*, and the King of *Pontus* will be his Mediators and Protectors, for they being men of generosity, will most certainly oblige *Crassus* to be no more rigorous unto the prisoners which he hath taken, then I am unto the Queen *Pandora*, and the Prince's *Artamima*. However, since there is no discretion in trusting too much unto the generosity of enemies, I will to morrow dispatch an Envoy unto *Crassus*, to let him know what interest I have in the person of the Prince your Son: I will also move the two Prin-

celles, which I named before, to write some Letters in his favor; and my earnest endeavours shall tell you how much I esteem his person, and how dear his interests are unto me. The King of *Phrygia* expressed abundance of thankfulness to his industry towards him, and took the sad disaster with a magnanimous constancy. *Cyrus* thought it no discretion to tell him that the Prince *Artamenes* was much wounded: as well because he would not oppress him with too great a load of sorrow at one time, as because he was in hopes to hear some happy news of his recovery. After this he retired unto his Tent, where common civility obliged him to spend an hour or two with the Commanders of his Army who came to see him; and after that, he allowed another hour in dispensing requisite orders in his Martial matters: after which, retiring himself to private, when none but *Chrysantes*, he spent the rest of the night in contemplation of his great misfortunes, and the multitude of his miseries: And though the consideration of them did most sensibly grieve him, yet did they not at all blunt his courage; but on the contrary, the more miserable he perceived himself, the more did he rouse up his soul to oppose the malignity of his Fate; and although he had a hurt which was most tender and sensible, yet was it ever firm and unshaken. This advantage he had, that he was sensible of no miseries, but such only as Love brought upon him; as for any others, his soul was seated so infinitely above them all, or any thing that could hap, that they never reached him, or if they did, it was but weakly. He had been a prisoner, and fallen from the top of happiness into an Abyss of misery; but since he was not guilty of any crime, he stood not in need of all his virtues to support him: Death it self, how terrible soever, could never stagger his soul, though he had a hundred and hundred times been so near it, that he had reason to believe himself swallowed up by it: But as his soul was as constant as any Rock against the rigorous surges of Fortune, so was it also most tender, and so sensible, that it could not endure without unconceivable sorrow, all those torments which Love brought upon him. This Prince, who questionless could lose Crowns and Scepters without any alteration of countenance, could not think upon the loss of *Mandane* without such trembling of heart, as all his Reason could not master. He spent a great part of the night in talk with *Chrysantes*, but at last, being more desirous to allow some rest unto a man whom he loved, then to take any unto himself, he dismissed him, and lamented his misfortunes unto himself, until very weariness did insensibly against his will cast him asleep, and gave some respite unto his restless thoughts. 'Tis true, this truce lasted not long, for he awaked by break of day; he forgot not the least circumstance of his promise unto the King of *Phrygia*; so that casting his thoughts upon *Aglasiadas* for an Envoy to *Cressus*, he caused him to be sent for unto him; and appointing him a Herald to conduct him unto *Sardis*, he commanded him to follow after him unto the place where the Queen of *Susiana* and the Princess *Artaminta* lodged, to the end, that when he had obtained his desires from them, he might there give him his last instructions. He took horse then immediately, and a very small train followed him, because he desired it should be so: He arrived at the Queen of *Susiana's* lodging, whom *Araspes* said was ready, and might be seen: Indeed that Princess was then newly returned from the Temple, which every morning she frequented, because her restless thoughts would not give her leave to sleep much. When she knew what had happened unto *Cyrus*, she was extremely sorry for him, and for her self also; For truly Sir (said she unto him) If the Gods would have permitted you to have released *Mandane*, most certainly you would have kept your promise, and all Warres being at an end, I should have been in hopes to have seen my dear *Abroadates*, and have seen him your friend, since being so generous as he is, I am very certain, that when he knew how you have treated me, it would have most sensibly wrought upon him. However Madam (replied *Cyrus*) It is in your power to do me a very good office, until it shall please Fate to be weary of persecuting me. Alas Sir, (replied *Pambea*) Is it possible, considering my condition, that I should be able to do any thing which can testify my resentments of all your favours to me? Doubtless you are, answered he, if you will be pleased to take so much pains as to write a word unto the valiant *Abroadates*, and desire him to move *Cressus* not to treat the Prince *Artamenes* too hardly, and to use all the other prisoners which he took in this sad adventure very well, for I make no question but he will consent unto whatever you shall desire: I do not tell you Madam, that according as he shall do unto them, you shall be better or worse treated; but on the contrary, to induce you unto a more obliging Letter, that though he shall deny what I desire, yet I will never fail in those duties which I owe unto your Quality and Vertue, and that by my consent you shall never receive the least distaste. Your expressions are so full of generosity (replied she)

that I were most unworthy of your protection, if I did not use the utmost of my power for your satisfaction, especially since your demands are only such as equity it self ought to enforce from me. After that *Cyrus* had returned some thankful language, he told her, that he would leave her at liberty to write, and go to address the same desires unto the Princess *Araminta* to the King her Brother. He found her no less disposed to grant him a Letter unto the King of *Pontus*, then *Panthea* unto the King of *Susiana*: She thought her self something interested in it, for the person of *Anaxaris* was now very precious in her thoughts, since she understood he had saved the life of *Spiridates*, in so much as she told *Cyrus*, that he was not at all beholding unto her for writing in favour of those prisoners, since there was one amongst them unto whom she was so much obliged. When *Cyrus* had stayed as long with her as he thought *Panthea* might be in writing her Letters, he left *Araminta*, to give her the same liberty, and returned to the Queen of *Susiana's* Chamber, who would needs shew him the Letter which she had writ unto her Husband. He did a long time refuse to see it, testifying a compleat confidence in her: But since she would needs have him understand it, she began to read aloud what she had writ: These were the words.

PANTHEA unto her dear ABRADATES.

SIR,
When I shall relate unto you all the miseries of my Captivity, I have nothing to say that troubles me, but the deprivation of your self: Questionless, it troubles you to be an Enemy unto such a Prince, as knows so well how to use a Victory, and who renders me as much respect in his own Camp, as I was wont to receive at *Susa* when I was there: Wonder not then, if I intreat you to become a Mediator and a Patron unto all the Prisoners which *Cressus* hath, or shall hereafter take, especially unto the Prince *Artamas*, who is infinitely dear unto the illustrious *Cyrus*. I do not intimate, that you may do him most acceptable offices in the Person of the Princess *Mandana*; for you may judge by those which he doth unto me, how he will resent those which you do unto him: I say those good offices which you do unto him, because I question not but you will repay that debt which I owe unto this generous Conquerour. However, let me assure you, that notwithstanding all his favours and goodness to me, I must needs think my self the most unfortunate woman in the world, as long as I am separated from my dear *Abradates*.

PANTHEA.

This Princess had no sooner done reading this Letter, but *Cyrus* rendred her a million of thanks; and as he was ready to take his leave, the Princess *Araminta* comes in, and brings hers, which was no less obliging then the other; needs would she have him see it before she sealed it; so that after he asked the Queen of *Susiana's* leave, he read these words.

The Princess ARAMINTA unto the King of Pontus.

Since I know what thoughts you entertain of the invincible *Cyrus*, I know you will be very glad to understand, that you may most sensibly oblige him in behalf of the Prince *Artamas*, whom I beseech you to Patronize and protect; for I doubt not, but that in all things which relates not unto your love, you will be ready to do him all possible good offices. I thought it my duty to give you this advice, and to conjure you for my own sake, to take especial care of one Prisoner, whose name is *Anaxaris*, unto whom I am a debtor for the life of the Prince *Spiridates*. I thought it also convenient to tell you, that since our last meeting, when I could not obtain my desires of you, the illustrious *Cyrus* hath not altered his course of treating me most civilly, and that the bad success of my negotiation has not made him more rigorous: Be therefore, I beseech you, a prevalent Defender of all the Prisoners which the King of *Lydia* took, especially those whom I named, if my prayers have any prevalency with you, or if you value the friendship of unfortunate

ARAMINTA.

I wish unto the Gods (said *Cyrus* after the reading of the Letter) that it were permitted me to restore unto you your absolute liberty, thereby to testify my acknowledgments unto you both, but I hope I shall not die without that satisfaction. In the mean time, since I must lose no time, I beseech you give me leave to go and dispatch *Aglaridas*; and then, after that, these Princesses had returned answers unto his civilities, he went out, but without taking any leave, because he intended to dine there: Then did he give full instructions unto *Aglaridas*, as well what to do in behalf of the Prisoners, as to enquire concerning the Princess *Mandana*: He did also hint unto him to have a most tender care of *Faraulis*; then going unto the Chamber of *Araspes*, who seemed alwayes to be extremely melancholly; he writ unto *Cressus* in these words.

CYRUS unto the King of Lydia.

THough I doubt not of your generosity, in using those prisoners well, whom the Fate of Warre has brought into your hands; yet I must needs write unto you in behalf of those prisoners which one of your Lieutenant Generals did take near the River of Hermes, especially for the Prince *Artamas*. Consider, I pray you, that he ought not to be treated as a Prisoner of State, but only as a Prisoner of Warre, wish whom you ought to deal according to the Lawes of Generosity and Justice, both in treating him most kindly and civilly; his quality, his virtue, and the services which he hath done you, oblige you unto it. If this be not sufficient to induce you thereunto, let me add further, That I have not hitherto been so unfortunate, but that I have a good ground of hope before the Warre be ended, to retaliate civility for civility; manifest then the matter more justly for my friends, then you have equitably for the Princess *Mandana*; you may put an end unto the Warre, whensoever you shall please to restore her unto the King her Father, and be assured, that when you do so, I shall as zealously fight then for your Interest, as now I do for hers.

CYRUS.

As soon as *Cyrus* had writ this Letter, he gave it unto *Aglaridas*: he enjoyned him also to inquire whether the King of *Assyria* had seen *Mandana*, and to negotiate in his behalf, as well as for the other prisoners: Not but that it is a piece of difficulty, said he, to be so officious for a Rival; yet since my word is engaged, and generosity exacts it, I must needs do it. He put him in mind also of the stranger *Anaxaris*, of *Soficles*, and of *Tegens*, and he was just ready to dismiss him, when *Ligdamis*, who followed *Cyrus*, to the end he might have a sight of his dear *Cleonicé*, came unto him, and told him, that since he understood *Aglaridas* was preparing for *Sardis*, he thought it his duty to acquaint him with some things there, which happily might be advantageous to him. *Cyrus* both thanked and embraced him, and told him, that it appertained unto such a man only as was deep in Love, to have compassion of another Lover. Then conjuring him to be as good as his word, to the end *Aglaridas* might more easily meet with exact intelligence, concerning *Mandana*, *Ligdamis* in order thereunto, gave him a Letter to be delivered unto a friend of his in this *Lydian* Court, unto whom he might safely intrust himself, especially since the transaction was a good office to the interests of the *Lydian* King. Then after *Cyrus* had seen the Letter which *Aglaridas* was to carry, and had once again repeated the most important matters which he was to negotiate, bidding him endeavour to see the Prince *Artamas*, he dismissed him, and stayed still in the Chamber of *Araspes*, without any other company then *Ligdamis*, whose conversation did infinitely please him, although there be a vast difference between a happy Lover, and an unfortunate: Yet *Ligdamis* had a soul so tender and complaisant, and did so serve himself into the opinion of *Cyrus*, that his company was a great comfort unto him. This Prince did principally intend to spend part of that day in this Castle, because it was full of such persons as were possessed with the same passions, that took up his own heart. He knew *Panthea* loved *Abradates*; that *Artemura* loved *Spirridates*, and that *Ligdamis* and *Cleonicé* loved most extremely: So that finding some sweetness in condoling with those that sympathized with him in the same miseries, he resolved not only to dine there, but to spend the rest of the day there also. Mean while, because he would not lose any time, he sent *Chrisantes* with divers orders to the Army, to visit the works which he was there making in a Quarter, not above fifty furlongs from thence. As soon as *Cyrus* heard that the Princesses were ready

ready, he went to see them: for his part, he had dined in private at the Chamber of *Araspes* without any other company but *Ligdamis*, whom he carried along with him in this Visit: So that the Conversation consisted of the Queen of *Susiana*, the Princess *Aramintha*; of *Cleoneice*, *Ismethin*, of *Cyrus*, *Ligdamis* and *Araspes*. As soon as each one had placed themselves, *Cyrus* turning towards the Queen of *Susiana*, beseeched her to pardon him for coming thither, to seek for some comforts in his miseries. Sir, answered that discreet Princess, if my miseries can afford you any ease in yours, I shall endure them with much more patience than I have done. No Madam, said he, I came not to see you to that end, but because I thought you all goodness, and full of pity: Most men I meet with do think, that because I am not unfortunate in matters of War, I cannot be unfortunate in any thing else: Indeed they think Love to be but an imaginary Passion, a *Chimera*, which reigns only in the fancy, and never disturbs the rational parts: Whatsoever I say, they believe that the loss of one Bartel does trouble me more than the loss of my divine *Mandana*: though most certainly, the loss of a hundred Bartels, and as many Crowns to boot, does not comparably trouble me so much as one hours separation from that Angelique Princess: Imagine then, I beseech you Madam, what a vexatious life it is, to be perpetually amongst a company of men who are ignorant of my sensibilities; and judge also how pleasant it is to me, to be amongst such as are composed all of tenderness and compassion: yet must I needs except *Araspes* from the number of such, because his Soul seem'd always most insensible, but since *Ligdamis* became a Convert, I will not despair of him, but on the contrary, knowing the tenderness of his affection towards my self, I am perswaded it is no impossibility, but hereafter he may fall in love with some excellent Beauty or other. *Araspes* blusht at this discourse: but *Cyrus* taking no great notice of the alteration in his face, the discourse went on; and the Princess *Aramintha*, addressing her self to *Cyrus*, For my part, said she, I am of your opinion; but as for the Queen, if she do not contradict you, certainly it is out of her complaisance; for she has several times told me, that she never found any great comfort either in pitying or being pitied; and indeed, she does so closely lock up her sorrows in her own heart, that she never speaks the first: But I who am nothing of her humour, have related all my misfortunes unto her; and not a day passeth but I am discoursing of them. It is very true, replied *Panthea*, I do not much care for talking of any thing which concerns my self; I never think of things past; the future is it which engrosseth all my Soul: methinks I have so little enjoyed my self in any thing which hath happened unto me this three or four year, that it is much better for me to think only of what is to come. Things future are so full of obscurity (replied the Princess *Aramintha*) that I am so far from thinking of them, that I banish them my thoughts, lest I should forge such miseries unto my self, as Fortune perhaps never thought on. Gladly would I do as you say, replied *Cyrus*, but I find it impossible. For my part, said *Panthea*, since fear and hope are two passions which divides all my Soul between them, and that I find nothing either to hope for or fear in things already past, I cannot rest my mind upon them. Yet is it much better, replied *Cyrus*, to have a heart divided between hopes and fears; for I do know some who stand in fear of every thing, and hope for nothing. Since the virtue is so great, and the Gods so just, replied *Panthea*, it would be an injury unto them to despair of your good fortune. Since you are not happy, replied *Cyrus*, and since the Princess *Aramintha* are unfortunate, it were presumption to be over confident of that little virtue which I own: We see Madam, there are some things which seem lost in the eyes of men; which are not so in the sight of the Gods: for truly, it must needs be acknowledged, that the King of *Assyria*, the King of *Parthia*, and the Prince *Mazares*, who dyed near *Sinope*, were three Princes who could be taxed with no Crime, but that of over-loving *Mandana*, yet we see how that Princess, who is virtue in the abstract, hath caused all the miseries of their lives and mine: *Mazares* lost his Life, the King of *Parthia* his Throne and Liberty; the King of *Assyria* his Crown and Liberty also. After all this, Madam, what should we think of the future? must it not needs be concluded, that who-soever never thinks of it, is certainly most wise? But yet I must confess to my shame, that I cannot chuse but foresee the miseries which ought to befall me. It is much better therefore, replied the Princess *Aramintha*, to apply ones self to the memory of things past. If they be delighting, replied *Panthea*, to think that they are not still enjoyed, is vexatious. If they be disastrous and irksome, replied *Aramintha*, the thoughts of them now are pleasing, because they are past: for my part, when I remember the condition I was in when I was at *Cabira*, and when the Coward *Arannus* kept me there, methinks that since I am

come out of his rude captivity, I may well hope to come out of one more pleasant: And for my part, said *Panthea*, when I remember how happy I was at *Susa*, after I had overcome all those obstacles which opposed my happiness, I do not think it possible ever to be in the same condition; and therefore I strive as much as I can to forget those things, the memory of which does but the more trouble me. However you have promised me, replied *Araminta*, to acquaint me with all the joys and miseries of your life, as I have acquainted you with mine. Indeed I did consent (answered she) that *Pherenice* should acquaint you, and therefore your curiosity shall be satisfied without reviving such things in my memory, as I wish I could quite eradicate: Why then (said *Cyrus*, and addressed himself to the Princess *Araminta*) do you not urge the promise? Sir, replied she, till now I have not had the opportunity, for it was but this morning at our return from the Temple, that the Queen did make this promise: Then it is fit I should absent my self, replied *Cyrus*, lest I should hinder you from what you desire, for indeed I dare not presume to ask the favour, not but that I have a great desire to hear the passion of the illustrious *Abradates* discoursed of, that I might compare his with my own; but I know the duty which I owe unto a great Princess, and therefore will not be too pressing to know her secrets. Truly Sir (replied *Panthea* with a modest smile) I am not very free in imparting them, yet I am most willing you should know the whole story of my life; and it does in some sort concern me, that you be acquainted with that innocent passion which yet possesseth the heart of *Abradates* and my own; therefore when you have any hours of leisure Sir, the who was appointed to satisfy the curiosity of the Princess *Araminta*, shall satisfy yours also. Methinks Madam, replied that Princess, that without the expence of any more time in talk of things indifferent, it could not be better employed then in satisfying the desires of the illustrious *Cyrus*, and my self. Since it is my resolution to do any thing which shall please you (answered *Panthea*) you may employ the time as you please, provided I be not present. Then the Princess *Araminta* rising up, said, that she would carry *Cyrus* into her Chamber, who without any further opposition presented his hand to conduct her thither. *Panthea* did blush as much at their salutes, as if some crime which she had committed were going to be related: But considering seriously it would be advantageous unto her, that *Cyrus* were better acquainted with the virtue of *Abradates*, she sent her woman, who was to relate the story of her life, with the Princess *Araminta*, she was one of good quality and wit, and who had alwayes been a confident of her secrets. In the mean while *Cleonic* and *Mene* stayed with *Panthea*, unto whom *Araspe* and *Ligdamus*, after they had accompanied *Cyrus* to the Chamber of *Araminta*, returned. *Araminta* being conducted by this Prince, and followed by *Pherenice* and *Hesbonida*, she was no sooner in her Chamber, but desiring *Cyrus* to sit down, and placing *Pherenice* over against her, she desired her to begin the story, and not to conceal from them the least thought of *Panthea* and *Abradates*: After *Pherenice* had in a complement desired pardon unto her deficiency to make such a relation, she began thus.

The History of ABRADATES, and of PANTHEA.

THE honor which I have had to be educated with the Queen of *Susiana*, and the happiness which I have had to be ever loved of her, enables me with any difficulty to let you know all the particulars of her life, the beginning of which was much freer from disastrous adventures then was the sequel. I shall not need Madam to speak of her high birth, for you know that the Prince of *Clasmenia* her father was of an extraction so illustrious, that the blood of *Cyaxar* was not more. The Princess her mother was also descended from a great house, but she lost her so young, that she cannot remember she ever saw her; 'tis true, that this Princess was educated by one that was Sister unto the Prince her father, and lived with him, under whom she was as well educated, as she could hope to be under the Princess her mother. *Balsina* (for so was the sister unto the Prince of *Clasmenia* called) was a Lady of a high spirit, and great virtue, who since she had lost her Husband when she was very young, would never marry again: She had been fair and Courty, and though she was as compleat in all virtue as any Lady of her Quality was capable of, yet was she not of the too too austere Sect: She would say, that one must be young once in their life, and it was much better to be of a young disposition at fifteen, then at fifty; so that the Prince her brother wholly referring the education of his daughter unto her, she allowed her an honest freedom, without any rigid hand of severity

severity over her, which course did produce in her a more early and riper wit, then others of her age were accustomed to have; so that at twelve years of age the Princess of *Clasomene* did behave her self with as much discretion and judgment, as if she had been compleatly twenty: As for her beauty, I need not enter into any Elogies of it, since you may very well conclude what it was, by what it is; yet let me say thus much, that her beauty did at the very first appear, and she was most admirably fair from her very Cradle; her disposition, though something serious, yet was ever complaisant and sweet, so that joyning a perfect goodness unto one of the purest wits upon earth, and unto one of the greatest beauties of all *Lidia*, it may easily be imagined that the Princess of *Clasomene* did attract the admiration of all the world. Some glimps of her beauty and wit did sparkle throughout all the Town, for in her passage from infancy to the age of reason, indulgent cares to please her made all the women amiable, and the men compleat: Being both handfom and free, she was adored by all that came near her, and all those also who heard of those rare qualities wherewith she was adorned; so that the fame of this Princess did in a very short time spread over all those Provinces which bordered upon that over which her Father was Sovereign. *Cleomice* whom you see here may easily induce you to imagine, that she was not amiable only in *Clasomene*; for the truth is, all strangers stayed there with abundance of delight, and did confess there was not so much wit and politeness to be found in any Town of all *Asia*, as in that. Residence in *Clasomene* became more delightful a little while after *Cleomice* went to dwell at *Ephesus*, because thence many strangers of great quality came thither, and stayed a long while; amongst which some were most compleat men, who made society most delectable, and took away from *Clasomene* that defect which was found in all the Provinces and petty Courts there, which was, that every day none but the same faces were to be seen. One thing did sometimes much perplex the Princess *Baselina*, which was, that there was not one man in all the principality of her brother, who was a fit match for her Neice; so that all those who saw her, were such as durst only admire her, or at the least durst not express any other thoughts. Amongst all the compleat Gallants in *Clasomene*, there was one, whose name was *Perinthus*, being older then *Panthas* some five or six years, who devoted himself unto the Prince, and who did so much obtain his liking, that he would never be without him; his Father spent all his daies in the Princes house, and also died in the service of his Master. It must needs be confessed, that *Perinthus* stood not in need of any commendums, for his person was very handfom, and his wit charming, so that it was impossible to deny him favour, to be a very compleat man as he was; he had one odd quality, which was, that he never contracted any intimate friendship with any one in particular; he held fair with every one, but he opened not his heart unto any; he would sometimes say, when he was chid for so doing, that he gloried in hiding his most secret thoughts, even from his best friends. However, he was very well beloved: Those who were frequently with him, would trust him with their business of greatest importance; as well because he had great abilities to give good advice, as because he was a man of exact honesty, and incorruptible fidelity: Thus without discovering his own heart unto any, he saw into the hearts of many men: *Perinthus* was handfome, and of a good behaviour, of a pleasant conversation, and without being either too serious, or too free, did equally sort with all manner of humours, and people of what quality soever; and indeed as the Prince of *Clasomene* loved him most dearly, so the Princess *Baselina* loved him no less. *Panthas* also esteemed him as much as his desires could wish, all my companions did most tenderly affect him. All the Ladies of the Town did the same, and indeed *Perinthus* had been the most happy man alive of his quality, had he not entertained a secret enemy in his heart, which troubled all his joyes, and rendred him as unfortunate as he seemed happy unto all those that knew him. For Madam, to the better understanding the sequel of this History, be pleased to know, that *Perinthus* did fix his love upon the Princess of *Clasomene* above the capacity of his heart; but yet his love was so respective, so prudent, and so violent altogether, that he was never heard to utter one syllable of any such passion: He has told me since (when by the consequence of things which since fell out, he was forced to confess the truth) that as soon as he perceived this predominate passion, which he could not master, to be in his soul, and from which he could never hope for the least satisfaction, he resolutely determined to contract no intimate friendship, neither with any man, nor any Lady, lest it should so fall out, that through weakness he should discover unto all the world that which he desired to keep a secret. He has also told me, that he was so perfectly

perfectly acquainted with the folly of loving, so disproportionable to his own quality, that he durst never so much as think of letting her know he loved her: For since the virtue of *Pampha* began to appear in lustre, and to dazzle his eyes, he has sworn a hundred times unto me, that after many years of service and Love, he never enjoyed one minute of any hope; however he struggled with his passion, yet not knowing why or to what end he should either oppose or cherish it: Still he loved the Princess, but in such a secret manner, and with so much reverence, that there was not one in all *Clasomene* as long as we were there, no not the Princess her self, which could have the least suspicion of it; and truly, to speak the very truth, although *Perinthus* was descended of a very Noble Family, yet there was such a vast difference between him and her, that it is no wonder that none should suspect any such thing: all humble respects was but his duty by birth, and it was an easie matter to umbrage his real thoughts under that, when he every day did render her a thousand agreeable services: However, considering with himself, that he could never pretend unto any of her affection, no nor so much as acquaint her with his, he limited his desires to obtain her esteem: And being desirous to purchase some glory in the Warres, he went thither where the illustrious *Cleander*, now Prince *Arianus* was in *Mysia*; where he performed such admirable acts, that if there were not a secret Load-stone which drew his heart unto *Clasomene*, he might well have raised himself unto a great fortune under this generous Favorite. In the end, he returned loadned with honors unto the Prince his Master, who made him extreme welcome at his return. The Princess also received him very well, and questionless *Perinthus* had this consolation amidst his miseries, that he was arrived unto such a point as he desired to be. This Madam is the description of *Perinthus*, to wit, the most discreet, but the most unhappy Lover in the world; and this was the state of his passion, when the Prince of *Clasomene* took his resolution to go and dwell at *Sardis*, and to carry thither with him the Princess his daughter, with intentions not to return until he had bestowed her in marriage. As he was a Tributary unto *Cræsus*, and had been at a Treaty, by which the Princes of *Clasomene* were obliged to live the half year at *Sardis*; after a long absence from thence, under several pretences and excuses, he resolved to go thither, and discharge the duty; and the rather, because he saw unto what a height the valour of *Cleander* had raised the Authority Royal; therefore he yielded obedience by fair means, rather then to draw a War upon his Country, and be compelled unto it by force. *Sardis* being at that time in her highest lustre, the whole Train of the Prince and Princess were very glad of the journey, except *Perinthus*, who fretted at it in secret, by reason of some resentments proceeding from his love. Hitherto he had this advantage, that he saw none make any attempts of service upon *Pampha*, because as I told you before, there was not one man in all the principality of *Clasomene*, who could pretend marriage: But when he considered, that now she was going to *Sardis*, where many men suitable to her own quality did inhabit, he made no question but she would be loved and adored by many; so that his fear of having many Rivals, rendred him most miserable. I remember when I observed, notwithstanding all his disguise, that he never made any expressions of such joys for going unto *Sardis*, as all the rest did, who were to go this voyage: I asked him the cause; but he answered with as much civility as subtilty, that it was because he should no longer enjoy neither the sight nor society of all those that were most dear unto him. For (said he further, the better to disguise the matter) all the gallantry of the men which the Prince carries with him, will there fall all in Love: Then he said further, (because his discourse should reach at me) and I see that all the Gallants in that place unto which we are going will fall in Love with all the Beauties which the Princess carries with her. My Master himself will be so busie in making his addresses at Court, that I cannot make mine unto him: And as for the Princess, I believe she and her thoughts will be much taken up with variety of Courtships; so that foreseeing that I shall be without Master, without Mistress, and without friends, it need not be wondered if I be not so gay and pleasant as you are. For my part, said I unto him, and smiled, I am so far from understanding your last discourse, that I know no reason why we should remain in the deserts of *Lybia*, rather then go unto *Sardis*. *Perinthus* smiled to hear me say so, and without any further continuance of this discourse we parted, and every one prepared for the voyage. The Princess *Basilina* could not go this journey, for she had some Controversies, and Suits of great importance with the kindred of her late Husband, so that *Pampha* went to *Sardis* only with the Prince her Father. I shall not relate unto you Madam, how

how she was received by *Cræsus*, by the Prince *Artas*, by the Prince *Myrsilles*, by the Princess *Palmis*, by *Antaleon*, by *Mexaris*, by *Artesilas*, and by the illustrious *Cleander*: but I shall imploy the time better, in relating things more necessary to the story. Let it suffice that I tell you only in general, that they rendred unto the Prince and Princess all the honors that was due unto their quality and merit: The Princess *Palmis*, and the Princess of *Clasomena* did at the first contract a great league of amity, and though they were both of them fair enough to beget envy in the hearts of each other, yet the least spark of it did not appear: Their souls were certainly of a far higher and more noble temper, then to be capable of any thoughts so base: but love they did, and that with all sincerity, though to speak the very truth of things, they did never enter into any such deep confidence of each other, as to impart the secrets of their lives, not but that they had sufficient esteem of each other for it, but since *Celenisa* had ingrossed all the confidence of the Princess *Palmis*, I also had the happiness to enjoy that of the Princess *Panthea*. The truth is, her secrets at that time were of small importance, however I was much obliged to her for her imparting her real thoughts of things unto me, which she never did before the rest of my companions. I make no question Madam, but you are acquainted with that contrariety of humours that is between the King of *Lydia*, and his Brothers, and therefore I need but hint unto your memory, that the Prince *Antaleon* was most violently ambitious, one that would ruine all so he could but reign; and that *Mexaris* was as covetous as *Cræsus* was liberal, though *Mexaris* in riches was not inferiour to him: And certainly, this vice did never appear so strange in any as in this Prince; as you will see by the sequel of this discourse: However, he was capable of one passion, one of whose noble effects was to produce liberality. I am verily perswaded *Mexaris* thought that in matter of Love it was enough to give his heart, and that's the reason he never offered to stifle that passion which the beauty of *Panthea* did inspire into his soul: But his only thoughts were to obtain the affection of the Princess, without any conditions of charge unto himself, and therefore he never offered to hinder his growing passion, but loved her as much as his soul was capable of loving. This fire for a while was closely smothered up in secrecy, and in the interim, the Princess was visited and courted by all the great and illustrious Gallants of *Sardis*. Amongst the number of those who came to see her, there was one whose name was *Doralisa*, of good quality, who did infinitely please her; and the truth was, she was no ordinary person, for besides her charming beauty, she had a pleasing and merry wit, but so full of reason, that she brought all the world unto her own sense of things. She had a subtil and witty way of jesting, against which there was no defending ones self, when she was in the humour of it, and that which was most rare to be found in one of that humour, she was full of goodness and sweetness also; she did in many occasions more delight those which heard her, then hurt those whom she did play upon, but yet she made many stand in awe of her when we came to *Sardis*: But yet for my part, I must confess, I ever loved her without any fear, and endeavoured to confirm the Princess in that advantageous opinion which she entertained of her; and truly I found no difficulty in doing so, for her own natural inclination did byas that way so strongly, that she loved her most tenderly. *Doralisa* also made such respectful and obliging returns unto the goodness of the Princess, that within a few daies the Princess of *Clasomena* was as affable and familiar with her, as if she had been acquainted from the Cradle. She understood from several reports, and afterwards from her self, that though she had living neither Father nor Mother, but lived with an Aunt, who had no compulsive power over her: and though she was yet very young, yet had she already refused above twenty offers of Marriage; for when we came to *Sardis*, she was not above eighteen years of age, not that she appeared of any rigid or savage disposition, for rather on the contrary, she was of a free and jocund Spirit; she was a lover of company and divertisements, and there was not any Gallantry in all the Court wherein she had not her share, insomuch as there seemed no inclination in her to become one of the veiled Nuns of *Ephesus*, and therefore they would sometimes desire her reasons why she refused so many Gallants and compleat men which proffered themselves in way of Marriage: But she would alwayes answer with a smile, that it was, because she had not yet met with such a man as she sought for, and whom she phancied as a good fortune unto her self. Thus turning the matter alwayes into a kind of Rallary, and leaving every one to guess at her meaning, they imagined that she had an aversion towards Marriage, and that she had no other reason for carrying the matter as she did. The Princess then knowing thus much upon a time when she was not very well, and had sent for *Doralisa* to divert her, she told

her, that she had a great desire to know who that man was, whom she said she sought for, and could not find. Since it is your desire Madam, said she and smiled, be pleased to know that I have a phancy never to marry any man, but such a one as I am sure loves me, and such a one as I do love. The first of these, replied the Princess, methinks is easily found: It is not so easie, replied she, but in truth the second is as difficult, or to express my self a little better, impossible. Methinks, said the Princess, you offer a great affront unto the Town and Court of *Sardis*, to think that there is not one man in it sufficiently accomplished to win you by his services to accept of his affection. Madam, said she unto her, there is a thousand accomplished Gallants in *Sardis*, but amongst them all there is not one who has not already loved some or other, and that's my reason why I can affect none of them; For truly, if I could suffer my self to be loved, and could resolve to love, I would chuse one whom Nature only has dressed up a compleat man without the adulterate helps of Love, one who should offer me a fresh new heart, which never had received any impression but my own, nor burned in any flames, but such only as kindled at my eyes. But Madam, where is it possible to find such a modelled man as I feel after? at the least I am sure, that amongst a hundred thousand which I have seen, there is not such a one to be met withall. Nature alone (added she) does sometimes make them handfom and fair, but they are never of a good behaviour if they have never been once in Love with any; and a man can never have a pleasing spirit, unless once in his life he have made it his business to please some or other. The Princess began to laugh at the discourse of *Doralisa*, but afterwards said unto her, Love does never infuse spirit into those who have none of their own. I do assure you Madam, replied *Doralisa*, that though it do not infuse spirit into those who have none, yet it does marvellously augment and polish it in those who have any of their own. I do believe, said she, that such a compleat man as is described by one of the wise men of *Greece*, who is so much spoke of in the world, may be found without any sparks of Love in him; for those men require no more, but that they know how to manage the business well which they have in hand, and that a man know honesty, and courage, and vertue: But such a compleat man as I would have, ought to have (besides these things so absolutely necessary) some things in him which are delectable, and complacent, and these are absolutely impossible to be found in a man that never was in Love. In sum Madam, call into your memory all the young men whom you have seen enter into the world, and tell me the reason why there is so many of them, whose conversation are Pesantique and gross; you will find the only reason to be, because they want that respective and convenient boldness, and that sprightly and gallant civility which Love only can infuse. Their discourse and actions do not please; and for my part, I like the conversation of those old men, who were sprightly Gallants in their youth, much better then those young Simpliciars, who think more upon the Ribbands which they wear, then the Ladies whom they talk with. 'Tis very true, said the Princess and smiled, I must confess, that I have observed many such as you speak of, but I do not attribute it unto the same cause; for I do think that their want of experience in the world, is the true reason why their discourse and demeanour is not more delectable. To demonstrate unto you, said *Doralisa*, that it is not so, I beseech you do but observe those who never were in Love, and yet have sufficient experience in the world, you shall find them so rude, and of such a savage spirit, that there is no complacency to be found in them; you shall find that such men are steel-hearted, and men of Blood, whose lives are spent in Wars, or els such hunting dispositions as affect only Forrests, or such dumpish pieces of solitariness, as are alwayes cloystered up in their Studies with a company of books, or such as entertain themselves in Grots and Caves in the Country; So that I must ingenuously confess, that it is Love only which compleats a man to be such a one as I am in quest of. However, said the Princess unto her, since Love is of such an efficacy as you speak of, do but suffer your self to be loved, and those men who are not such as you desire, will in time become so. Ah Madam, cryed she out, if I do not esteem him whom I am to marry the very first minute that I shall see him, I shall never love him; and therefore I must find him a most accomplished man, and not make him one. Make choice then (said she unto her) of one of those who have compleated themselves by loving some other, and has made a retreat, and now loves none. I have already told you Madam, replied *Doralisa*, that I would have a fresh new Maiden heart, newly kindled with pure and lively flames, and not one of those hardened ones, as have burned whole years together. The truth is, as men use to offer unto a Divinity

such

such offerings only as were never upon the Altar of another; so would I have such an affection as was never dedicated to any but my self: So, since I cannot love any man who has loved one another; and since it is not possible to find out a compleat man, unless he have been in Love, I am resolv'd, and truly very willingly, to love none at all. This your rule is not so general, replied the Princess, but it will admit of some exceptions; for *Perinthus* you know is a most accomplished man, yet he never was in Love. Ah Madam, cry'd she out, it is impossible; *Perinthus* either is infallibly in Love; or at the least hath been; it is impossible to be as he is, unless he were. The Princess then called me, Is it not truly *Pherenice*, said she, that *Perinthus* was never in Love? It is most true Madam, said I unto her, that I never knew he was, nor ever knew him to be suspected by any. Then certainly he is most subtil and wise, replied *Doralisa*, for let me tell you once again, that *Perinthus* cannot be what he is, unless he had been in Love. As she was saying so, he entred; So that the Princess beginning the discourse, and being ignorant of that passion which was in his soul, she told him, that she was very glad to see him, because he would help her to convince *Doralisa* of an error, wherein she persisted: But said the Princess, and address'd her self unto *Doralisa*, I would have you ask him the question, to the end you shall not think he dare not tell me the truth. I do confess Madam, answered *Doralisa*, that I am so full of curiosity in the business, as though it be something against the Rules of handfomness, yet I will immediately obey you; therefore *Perinthus*, said she, and turned towards him, I pray tell me whether you did not leave one in *Clasomena* whom you wish were at *Sardis*. *Perinthus* was so surprized with this question, that he blusht, and knew not how to answer; So that *Doralisa* turning towards the Princess, Very well Madam, said she, I am much deceived if you be not mistaken, and if the blush of *Perinthus* do not sufficiently argue that I am in the right. But you do not give *Perinthus* time to answer, said *Panthea*, and you will condemn me before you understand him: I pray *Perinthus* convince *Doralisa*, that it is possible to find such a compleat man as your self, who neither is, nor ever was in Love; and therefore tell her whether you left any beauty in *Clasomena*, who think you upon at *Sardis*. Since I am oblig'd to answer directly (replied *Perinthus* after he had a little recollected himself) I do seriously protest unto you without any lye, that since I came to *Sardis*, I never so much as thought of *Clasomena*, or any in it: Perhaps the reason is (said *Doralisa* to the Princess) because *Perinthus* is in Love with some of your Women, and by consequence left none there to love. *Perinthus* blusht the second time at the discourse of *Doralisa*, which the Princess observing, and imagining that the alteration in his countenance proceeded from no other cause, but because he was ashamed to confess he loved not any. Truly *Perinthus* (said she unto him) you are a strange man, in being ashamed to confess that thing whereof you ought to glory; for I do conceive it Honorable, never to be vanquished. There are some Conquerours so illustrious (replied he very coldly) that a defeat by them may be confessed without any dishonor. But whether are you in Love, or not in Love, said *Doralisa*, for that is it which we would know? If I be in Love, replied he, you may think it concerns me not to discover it, since none knows it: And if I be not in Love, it concerns me not to acknowledg it also, since it is to be thought (as I collect by the discourse of the Princess) that one cannot be any wayes a compleat man, unless amorous; and I must not possess you with an opinion which will be to my own disadvantage. However it be (said *Doralisa*) though you will not explain your self, yet within a while, I shall find out the truth; for if you be in *Clasomena*, there your disquiet and melancholy will sufficiently discover you; and if you be at *Sardis*, then I shall more infallibly find it out. But what if he be not in Love at all, said the Princess, as I do verily believe he is not, then *Perinthus* wants none of those qualities which you desire to be in a man: Yes, he wants one thing, replied she, and that's as necessary as all the rest, which is, that he love me as well as he can Love. But I conjure you Madam, never move him unto that, since I am most certain he can never love me; and if I were as sure that he is in Love with none else, I should look upon him as an absolute Miracle. As *Perinthus* was going to reply, a messenger from the Princess *Palmis* interrupted the conversation, for he came upon a visit, to see how the Princess did, and to know whether she was in such a condition of health as to meet her in the morning at a Hunting which they had appointed some few dayes since; or whether it was her pleasure to defer that sport until another time. The Princess, who was not very ill, but hoped to be perfectly well the day following, returned this answer, That she was so far from any desires of

deferring any delights which she should receive, as that in the morning she would assume the honor to wait upon her at the Chase. Immediately after the Prince *Mexaris* entred, so that the discourse between *Perinthus* and *Doralisa* was put off till the next day. In the mean while, the poor *Perinthus* was in a pitiful condition, to understand from the Princesses own mouth, that she did not think him to be in Love; and his sorrows were, extreme to hear those cruel words pronounced by her whom he only loved, or ever could love, and unto whom he never durst discover his passion; and though he did, as he thought, limit his desires to be only esteemed by the Princess; yet many a minute in a day had he further wishes, which immediately he would stifle. However, since he was fit for any employment, the Princess sent him to see whether the servants of the Prince her Father had prepared all things necessary for this Hunting, and whether the Horse which she was to ride upon was ready, and well conditioned. *Perinthus*, who was ravished in rendering any service unto the Princess, were it never so trivial, did so punctually obey her, that the next morning the Princess *Palmis* her self was not better accounted then she: And really I cannot think, that a more gallant and glorious sight could be seen then this Hunting diversion. All the Ladies were drest, as they use to picture *Diana*, unless in that they had a little more care of their Beauties then that Goddess, who despised her own: She had about her head a Chapplet of such lively coloured Feathers, as vyed with the Sun for Beauty, and preserved her from its heat, under which she wore a Vaile waving at the pleasure of the winde, wherewith she could umbrage her fair face when she pleased: Their horses were all trapped and trim'd with lovely coloured Ribbands in their Mains; each had a rich Scarf, in which hung a Bow and Quiver of Arrows, in one hand they held their Bridles, which were all studded with bosses of Gold, and in the other hand they held light Javelines of Ivory and Ebony all enamelled with the richest work of the Goldsmith, their saddle-cloaths were imbroydered with Pearl and Jewels: So that a sight more magnificent and fuller of delight could not be seen; for all their drestes being in several colours, and the trimmings of their horses so also, it made the most beautiful object in the world amongst the woods and Lands of the Park: Every Lady had a Huntsman to conduct her, who alwayes rode before her, and two Footmen on each side one: Each of the Princesses had two Women drest in the same garb following them; so that the Princess desired *Doralisa* to be one of hers, and did me the honour to make choice of me amongst all the rest for the other. It was so ordered by the Princess, that *Perinthus* should be *Doralisa's* Huntsman, and the Prince *Mexaris* was hers: The Prince *Asis* was Huntsman unto a Lady, whose name was *Anaxila*, with whom he was in Love; and the Prince *Artislas* was Huntsman unto the Princess *Palmis*. But since to tell all the passages of this Hunting, is nothing pertinent unto my discourse, I shall only say thus much, that all the men were no less glorious and magnificent then the Ladies: A world of people came in Chariots to the banks of the Lake of *Giger*, where all the equipage of Hunting, and all the horses did rendezvouz and wait: *Doralisa* and my self were in the Princess Chariot, because we were appointed to wait upon her; and as it was the office of the Prince *Mexaris*, who was Huntsman unto the Princess, to help her out of her Chariot; so he was very obsequious in it, but he no sooner appeared, then *Doralisa* observed, that in lieu of a habit made purposely for this jolly recreation, as the Prince *Asis*, the Prince *Myrsils*, *Artislas*, *Cleander*, and all the rest, even *Perinthus* had: It was a suit, as I was told, which he wore at a Horse-race, some two years since; So that not being able to hold from laughing, really (said she to me, so loud as the Princess might hear) I see that all which hath been told me concerning the Prince *Mexaris* is not true: What have they told you (said I unto her) They have confidently told me (replied she) that he was in Love with the Princess, but since he is yet so covetous, I cannot believe him to be in Love. *Mexaris* was then so neer the Chariot, that neither the Princess nor I could say any thing to *Doralisa*, and truly it was very well we could forbear laughing, not but that *Mexaris* was of a good port, and well made: But since his gold did look but dim in comparison of that fresh lustre which is upon any thing that is new, it was impossible to hold from laughing at the words of *Doralisa*. Also some daies are so devoted to jollity, that the least thing will incline the mind into a pleasant rally and mirth. *Clander*, who was the only he that day, and who because he could not be Huntsman unto the Princess *Palmis*, (though he was then her Lover, as afterwards we knew) he would not be one unto any. Colouring the matter with this pretence, that he would give orders unto all the rest;

rest; so that he would go sometimes to one, and sometimes to another. This Hunting was in a great Park, which well deserved the name of a little Forrest for its large extent: A great common rode doth cross through it, otherwise such as would go unto *Sardis* would be forced to go much about; so that at either end of the Park there are two Gates to let passengers in and out. I will not stay you Madam with a long description of this dayes Hunting, nor tell you how the Hounds hunted, or the Hart stood, nor how the winding of Horns made a very merry noyse; or whether all the Hunters followed close the chase; and a thousand such pleasant passages: For besides my want of expression in fit terms, it is not the mark I aim at. And to tell you truly, the Ladies which were assembled together in that place, I believe came thither as much to shew their Beauties, as to run Harts to death: Hunting is too violent an exercise for them, and therefore they pleased themselves in crossing gently into such places as their Huntsmen imagined in probability the Hart might pass, and that way was easie enough for Ladies. At the beginning the Princesses and their Hunters kept close together, but this glorious Troop did afterwards insensibly separate into several companies, some taking one way, some another; so that without any intendment, the Princess was in the midst of a thick Wood, without any company but the Prince *Mexaris*, *Doralisa*, *Perinthus* his two servants, and, my self. But she no sooner perceived it; then we understood by the shrill noyse of horns and voices, that the Chase drew neer us; and indeed the Hart did pass by so neer us, as at that instant we enjoyed the most pleasure: However, as there is nothing more against the mind of him who affects Hunting, then not to follow when he sees the Game running before him, the Prince *Mexaris*, as much in Love as he was with the Princess, asked leave to follow, and told her he would presently return; so he rid through the thick of the Wood, which tickled *Doralisa* into a laughing spleen so loud, that she easily imparted her mirth unto *Perinthus* and my self; so she rid to the Princess: I profess (said this jocund Lady) it must needs be confessed, that though this Prince be not very liberal, yet he is very prudent in taking so handsome an opportunity, to hide his passion to the Princess, and his old Imbrodery also; by getting himself so far off us as he doth. *Perinthus*, who being prompted by some jealous thoughts; was even ravished at the bitterness of *Doralisa* against him, did handsomly second her: The Princess seemed as if she would not understand us, for being very discreet, she would not be seen to jeer at the Prince *Mexaris*; but since we perceived she could not chuse but smile a little, we could not chuse but laugh it on. In the mean time, since the Princess was resolved not to stay for *Mexaris* in that place, she asked *Perinthus* which way he thought she might go to meet the Princess *Palmis*: But since he could not directly tell that, he intended, as he told me afterwards, to carry her as far from *Mexaris* as he could; and therefore he took a quite contrary way to that which the Chase had taken: As we rid on, and less and less hearing the cry of the dogs, and the voices of the Huntsmen, the Princess turned towards *Perinthus*, and most sweetly said unto him, That she was very sorry to hinder him from the pleasure of the Chase. *Perinthus* replied unto this surprizing language in such a manner, as let the Princess see, that he thought himself much more happy in being where he was, than at the death of the Hart. Then the Princess calling to *Doralisa*, Crafty Wench (said she unto her) who knows that the Prince *Mexaris* is not in Love with me, because he had rather follow the Chase then stay with us: May you not as well say upon the same reason, that since *Perinthus* does voluntarily stay with us, therefore he is in Love with you? Not at all Madam (answered she) if he be, I will make him confess it presently; and indeed she had opened her mouth to speak unto him: When being come into the great rode which crosseth the Park, we discovered upon the left hand five or six Horsemen riding towards us, we thought them at the first to be some of our company which belonged to the Chase, but coming neerer them, we did not know them: He who rid first was a young man extremely handsome, and of an excellent garb, whose suit, though in the Country was very rich, and seemed fresh and new. As soon as *Doralisa* saw him, she began her Rallary: This stranger (said she to the Princess) who-soever he is, is doubtless more liberal then *Mexaris*; for since he is so rich and neat in his travel, what would he be at such a meeting as this? His deportment does easily persuade (replied the Princess) that he is one of Heroique virtue, and much takes my opinion of him. However, since the lustre of the Princess Beauty did shine no less in his eyes, then his behaviour was high in hers; and since the dress wherein she was that day did contribute much unto her Beauty, so he seemed to be much surprized, and imagined, that

that perhaps she might be the Princess of *Lydia*: Yet since he was not certain, he stood a while unresolved what to do: but at last, fearing to run into an error, in making himself known unto one; whom he knew not who she was; and on the other side, being loath to fail in those respects which were due unto a Princess, whose beauty, ayre, and habit, spoke to be of a most high Quality: He went out of the way, and stayed to let her pass, and bowed with a most low reverence: As long as she was within reach of his eyes, he stood still and gazed after: The Princess also turned her self to look upon him, but meeting with each others eyes, she looked no longer. As soon as this stranger had lost the sight of her, he rid a few paces towards *Sardis*. Afterwards, his curiosity to know who this Beauty was encreasing; and having observed that we left the great rode, and took streight forward, he took such a way as possibly he might meet with us again, and to have the delight of seeing the Princess once more; his project did hit, and better then he looked for. Be pleased to know Madam, that the Princess being come unto a place of the Wood where stood a Fountain, she stayed there, because she found it much cooler then any where else, she had a desire to rest her self there for a while; So that both she and we alighting from our horses, she sat down upon the grass which grew by the side of the Fountain: But she was no sooner set, then she perceived she had lost a Picture which the Princess *Palms* had given her, and which was in a Case of Diamonds most rich, yet that was not it which most troubled her; but it grieved her very much that the Princess *Palms* might so justly chide her for losing so negligently that thing which she had given her as an especial testimony of her affection; so that exceedingly vexing her self for the loss, she commanded the two servants that waited to tie their Horses unto Trees, and go the same way they came, to try if happily they could find this Picture, not that she had any great hopes of finding it, after so many turnings and windings in a great thick Wood: But since she had a confused kind of memory that she had it when she met this handfom stranger; and since it is the quality of every one that lose any thing to look for it as well in places where it cannot be, as where it is, therefore she sent these two servants unto the place where she met this stranger: *Perinthus* did envy their imployment, and would have gone thither himself, imagining that he could find any thing which the Princess lost better then another, but it was her pleasure to have him stay with her. Mean while, since these two servants had never been in the Park before, they mistook the way, and took another, so that all their labour was in vain; yet they were diligent in search, and that so long, that the Princess despaired of ever finding it, seeing they returned no sooner: But presently this handfom stranger appeared, who being more fortunate then they, had found this Picture; So that seeking for an occasion to speak unto the Princess, and making no question but this Picture was hers, since he found it in that place where she passed; and addressing himself unto her in a handfom garb, and with much reverence; Madam said he in the *Lydian* language, and presenting the Picture which she so much lamented, It is my happy fortune to find that which you have lost, and my honor to restore unto your fair hands that thing, which questionless must needs be very valuable in your esteem: The Princess rising up as soon as she saw the stranger address himself towards her, she knew the Case as soon as she saw it, and taking it with much joy; Generous stranger (said she unto him) had not this which you restore been given me by the Princess of *Lydia*, I should at least have offered you the Case, and received only the Picture: But since I dare not be too liberal of so great a Princesses favours, especially unto a man of that ayre which your countenance promisseth. I beseech you accept of my thankful acknowledgments, until I meet with an opportunity to serve you in some as important way, as this which you restore unto me is acceptable. Madam, answered he, I do think the service in restoring that which you do value, to be a most ample recompence. Whilst the Princess and this stranger were in discourse, *Perinthus* went unto one of his men, and inquired who he was. The man told him, that he was second Son to the King of *Susiana*, named *Abtradates*, and Son also unto a Sister of *Crassus*, who was going into *Sardis*: So that *Perinthus* telling the same unto me, I acquainted the Princess in a low voice, during which time, the servant of *Abtradates* inquired who the Princess was, and acquainted his Master, whilst I was informing the Princess concerning him: So that both knowing who each other was, there appeared much joy in both their eyes: *Abtradates* doubled his respects, and the Princess her civilities. I do esteem my self most happy, said he unto her, that one minute of my life hath been spent in the service of so fair a Princess. And truly I think my self very happy, replied

plied she, in being thus obliged all the rest of my life unto so great a Prince, of whom Fame speaks so loud in his commendations. As they were thus in discourse, a great noise of Horses was heard, and immediately after, the Princesses *Palmis*, *Anaxilea*, the Prince *Atis*, *Artabazus*, *Mexarus*, *Myrsiles*, and *Cleander* appeared, who without any minding of *Abradates*, alighted from their horses, and began to chide the Prince, for preferring solitude before the Chase, and for not being at the death of the Hart. The Chase which I have had, replied she, and smiled, hath been more happy then yours; and I am confident you will confess it (said she, and presented *Abradates* unto the Prince *Atis*, and the Princess *Palmis*) when you know that I have had the company of the Prince of *Susiana*, of whom you have heard such Noble reports. At the same time, a servant unto the Prince *Atis*, who had been at *Susa*, came to his Master, and confirmed the truth: Then did every one receive *Abradates* with extream joy, and afterwards with a thousand welcomes and civilities. I do confess (said the Princess *Palmis* to *Panthea*) that your Chase hath been more happy then ours, and that you merit all the honour. The greatest advantage is mine, replied *Abradates*, since I have been presented unto you by so fair and illustrious a hand. You do not stand in need of any such advantageous helps (replied the Princess *Palmis*) to render you considerable. For my part, said *Panthea*, I have stood in need of his help, for without it, I should have sustained a lamentable loss; and then she related the adventure of the Princess of *Palmis* her Picture. Since the place where they were was very pleasant, they stayed there almost an hour; but afterwards, *Cleander* told them it was time to go and refresh themselves at a Castle on the furthest end of the Park, close by the Lake of *Gyges*, over against the Tomb of *Alliatres*, and for the Prince and Princesses all together went to this Castle, where a magnificent Banquet and admirable Musick waited for them: In going thither, *Mexarus* rid close by *Panthea*, but he had not the freedom of discourse with her, because the Prince *Abradates* did also ride close by her: In the mean time, the poor *Perimelus* followed after all, fretted to the heart, to see how the beauty of *Panthea* made every one Adorers that looked upon her. Yet as he since told me, he had this poor comfort in his thoughts; that persons of her Quality are seldom married unto such Princes as loves them, or as they love; and therefore his hope was, that if ever any enjoyed her, it would be some Prince, who married her perhaps more out of some reason of State, then any affection. But whilst he was thus entertaining his own thoughts, *Doralisa* and I observed how *Abradates* did continually eye *Panthea*, with extraordinary attention, not only in the way to the Castle, but during all the time of the Banquet and Musick: one would have thought that the only of all the company was fair, not that he was at all uncivil, or neglected any respects due unto the Princess of *Lydia*: But for all that, it was an easie matter to discover by his looks, that the Princess of *Clasomene*'s beauty did penetrate deeper into his heart, then any others. *Mexarus* perceived it as well as we, and *Perimelus* much more; and I am persuaded that *Panthea* her self from this very first day did begin to understand the prodigious effects that her Beauty did produce in the heart of *Abradates*. For he pleased to know Madam, that (as he hath told me since) he was so desperately in Love this very first sight, that his passion would not admit of any augmentation ever since. In the mean time, after all the Ladies had most pleasantly passed away this day, they returned to *Sardis* in their Chariots; every Prince did ride next them who did most attract their inclinations; to wit, *Artabazus* and *Cleander* close by the Chariot of the Princess *Palmis*, the Prince *Atis* next that of *Anaxila*, *Mexarus*, *Abradates*, and *Perimelus*, next the Princess of *Clasomene*. When we were come unto *Sardis*, all the Princes did lead their Ladies unto the Chamber of the Princess *Palmis*; after which, the Prince *Atis* carried *Abradates* unto the Chamber of *Crassus*, and presented him unto him, who received him with many testimonies of affection and joy: For since he alwayes loved the Queen of *Susiana* his Sister very well, from whom he had received a Letter which did intimate the voyage of this Prince, he was much ravished to see him in his Court, and to find him of so fine behaviour and spirit. The Princess his Mother was so careful in instructing him in the *Lydian* language, that he spoke it so exactly, and without any accent of a stranger, that every one admired him. We understood within a few daies after, that *Abradates* was to stay a long time in this Court, because he stood not upon good terms with the King his Father, for driving on the Interests of the Queen his Mother with too much zeal, against an Elder Brother of his, who though he had not so much virtue as he, yet was to succeed in the Kingdom: So that the King of *Susiana* having with much injustice

threatened to imprison him, the Queen his Mother desired protection from the King of *Lydia* her Brother for this her Darling Son, who had not lost his Fathers favour, but only for the love of her. The cause of *Abra-dares* his exile being well accepted of by *Cressus*, he had him exceedingly welcome, and after his example, so did all the Court; and truly it was but a just due unto his merit, for certainly a more accomplished Prince was never seen then the Prince *Abra-dares*. Also, when *Pamira* was returned home from the Hunting to her own lodging, she continually spoke of him all that night, which was not at all pleasant unto *Perinthus*, who was present when she related all the pleasant adventure unto the Prince her Father. The next morning *Abra-dares* performed a ceremonious visit unto the Princess *Palmyra*, where the Princess of *Chalcedonia*, and all the Court were present; and the same day towards night he went unto *Pamira* as soon as he heard she was returned from the Kings Palace. Some daies passed, before any discovered the affection of *Abra-dares*, unless it were *Mexaris*, *Perinthus*, *Doralissa*, and my self. But afterwards it was as apparent as the Sun, for his discourse was all upon her beauty and wit, and he never neglected the least occasion of seeing her. Since the Love of *Mexaris* was not yet divulged, *Abra-dares* gave no check unto his growing passion; and was ignorant how that Prince had any interest in the Princess *Pamira*; so that clearly submitting himself unto the charms of this admirable beauty, he made no secret of his passion. In the mean while *Mexaris*, whose Love had took as deep root in his heart, as any thing that was not gold could in the heart of a covetous man, began to publish it, but truly it was after a manner much different from his Rivals, so that it might rightly be said, that never were two Princes more unlike in all things then these two. For Madam, as the state of *Abra-dares* his fortunes then stood, it was very like that he would be compelled to live all his life an exile, without any other estate or fortune then his own virtue, nor any subsistence, but either what the Queen his Mother did secretly convey unto him, or what *Cressus* would please to give him. As for *Mexaris*, the case was otherwise with him, for he was not inferiour in riches unto the King his Brother. And as there was a great disparity in their fortunes, so there was a greater in their dispositions; for Avarice was the rule of all *Mexaris* his actions, and liberality was the predominate virtue of *Abra-dares*. Indeed, I think this Prince was as liberal as valiant, and as valiant as man could be. *Mexaris* on the contrary was hide-bound in all things; if he built any thing, he would alwayes have some sparing trick or other, which waited and spoiled all the rest of the expences which he had been at: If at any time he gave any thing, it would be alwayes too late and little, and commonly with a melancholy grudging complement: His attendance was big enough, but shabbed and ill accoutred: His Table was little, and naught for so great a Prince as he was; and disguizing his covetousness under some weak pretence he commonly wore very mean cloaths; saying, It was much folly to purchase any esteem unto ones self by such expences: If at any time he played at any game, he played for avarice, not recreation; and considering how he would chafe when he lost, it was palpable, that it was rather a Trade then a sport unto him. The truth is, it appeared by all his actions, and sometimes by his very words, that the limits of all the magnificence which was in his narrow heart, extended only to himself, and no further; this base disposition was the reason that none loved him: But on the contrary, *Abra-dares* though an exile, was so free and liberal, that all the world adored him, and wished him all the treasures of the other. The manner of his Presents was such, as how small soever they were in themselves, yet they were esteemed as great: He conferred his gifts not only speedily, but with alacrity and joy, and one could not any way more sensibly oblige him, then to accept his favours; his Retinue was magnificent and handsome, his Table was open and good; he alwayes wore rich and good cloaths; if at any time he lost at play, it was without turbulence or anger; he sought for occasions to give, as *Mexaris* hurried them: He carried it so, that he not only the glory of all the good deeds which he really did, but also of those which he did not, but would have done if he had been rich: And certain there had not been any man of parts in a wanting condition in all the Court of *Lydia*, if *Abra-dares* had been as rich as *Mexaris*. After this Madam, you may easily judg, that Love produced very contrary effects in the souls of these two Princes, their designs also had contrary success, yet did they act alike in all things: For *Mexaris* was in all things which would put him to no expence, no less obsequious and complaisant then *Abra-dares*. And knowing how *Pamira* affected *Doralissa*, and esteemed *Perinthus*, he would comply, and seem to love them also, inso-much as this secret Lover of the Princess was extremely vexed to receive a thousand civilities from his Rivals, which he was obliged to return;

return; yet was it some consolation for him to see, that in all likelihood *Panthea* would never love *Mexaris*, by reason of his base disposition, and that she would never marry *Abradates* by reason of his low fortunes; so that straining himself, he rendred unto both these Princes all due respects, but spoke as little as possible he could: And since he was too wise to speak openly all the ill he thought of *Mexaris*, and too amorous to commend *Abradates*, he accorded both as much as he could: So that carrying fair, both with the Princess and both his Rivals, his life was a mixture of sweet and bitter hours. In the mean time, these two Princes as amorous as they were, had neither of them so much confidence as to discover their passions; when *Adrastus* Brother unto the King of *Phrygia* came into this Court, to be purged of that crime which he had innocently committed: The Ceremony of which being performed in the Temple of *Jupiter* the Expiator, it chanced that *Abradates* was not well that morning, and could not be there; and coming after Dinner unto the Princess, and finding her alone, she asked him the reason why he was not at the Ceremony? Madam, the reason is, replied he, because I do not much desire to know how it is done, since to tell you truly, if I have committed any crime it is not *Jupiter* that must pardon me: Yet he is the greatest of the Gods, replied she: Most true, said he, but it is his pleasure to leave it unto other Divinities, of whom he is Supreme, to remit those crimes which are committed against them. For my part, said *Panthea*, I do not think you have offended any, or that you came unto this Court upon the same reason that *Adrastus* did. 'Tis very true Madam (replied *Abradates*) his destiny and mine are different, for he came in a criminal, and I shall go out one: If so, said she you may be justified as he is: Then Madam (said he unto her) it is you who must pardon my boldness, in presuming to love you above all the world. *Panthea* being extremely surprized at this discourse, though she was not ignorant of his passion, yet she looked upon him and blush'd, and being to speak with more severity in her eyes: I know very well, said she unto him, that it is the common custome of the World to take such language as this only as bare civility, and to let it pass as a piece of Gallantry spoken without any further design: But I am perswaded there are some, who perhaps could with such words twice spoken, because they give no credit to the first: Yet since I have been obliged unto you from the very first minute of our acquaintance, and does infinitely esteem you; therefore I must with all sincerity tell you, that whether you spoke those words in earnest, or in jest, the boldness does much displease me. And let me further tell you, since I would be loath to rank you in the Catalogue of Indifferency, that it will be more advantageous to you, to use such language no more, and not to fail in that respect which is due unto one (I do not say of my Quality) but of that virtue which I profess. Can it be Madam, (replied he) that the less I speak of my passion, the more violent you will believe it? I do not say so (answered she, and smiled, whether she would or no:) But I tell you (said she, and assumed a more serious countenance) that if you speak any more of it, I shall as long as I live think that you do not esteem me, and by consequence I shall be less beholding to you. How Madam (cried he out) is it a testimony of disesteem to tell you, that I adore you? If so Madam I shall say no more. But I beseech you Madam interpret my silence alwayes as it ought to be, and remember as often as you see me alone with you, and speak not a word, that then my heart sayes you are the fairest upon earth, and that I reverence you with an unparallel'd devotion, and shall love you as long as I shall live. As *Panthea* was ready to answer, *Mexaris* and *Doralisa* came into the Chamber, but her looks gave such a sharp answer unto the poor *Abradates*, that if he could have suffered his Rival to have been alone with *Panthea*, he would have immediately quitted the Chamber; But having not so much power over himself he stayed, and was pleasing enough in his conversation all the day, much company coming in within a quarter of an hour after. At first the discourse was only of the Ceremony in the morning, unto which the Princess *Panthea* added not a word, because it had given a subject unto *Abradates* to discover his Love; but desiring to turn it into something else, she began to talk unto *Doralisa* upon some affair of matters. But passing insensibly from one discourse into another, every one began to chide *Doralisa*, for wishing Nature to work a miracle in favour of her self, and make up an accomplished man without the helps of Love; every one asked if she had changed her mind: Since *Mexaris* had formerly loved another besides the Princess, he began to argue against *Doralisa*, and maintain his own case; and since *Abradates* had never been in love, he seconded her reasons, for saying, that she would never accept of any heart that had been scorched

in any other flames besides her own. *Perimthus* gave a listning ear unto what his Rivals said, and endeavoured to guess at the thoughts of the Princess: Tell me *Doralisa* (said *Mexaris* to her) What reasons can you give for scorning all compleat men, only because they have been in Love with some other before your self? The number of them is so large (replied she) that I cannot tell which I shall give you first, and truly that is the greatest difficulty of my answer. I cannot believe it so easie a matter (replied *Mexaris*) to maintain your error with all the wit you have; for what does that which is past concern you, as long as you know it not? By what is past (replied she) I can judg at the future; for whosoever can quit another for me, give me some cause of fear that he can quit me for another whom yet he knows not, but may perhaps hereafter know her: But have you any better security for the fidelity of that man who never loved any but your self? (replied *Mexaris*) Such a one, replied *Abradates*, did never give so bad an example, and there is greater grounds of hope that his first passion will be constant, then there is to believe that one who has loved many will ever become constant: It cannot be doubted, replied *Doralisa*: But the worst of it is, I could never meet with a man of my Quality who is such a one as I wish, one that will love me, and never was in Love before: As for such as wear so many several fetters, as suits of cloaths, and offer two or three Sacrifices with one and the same Victim, in offering the self-same heart unto two or three Ladies one immediately after another, I cannot endure them, but should use them scurvily as long as I lived: I may perhaps meet with such compleat men as will serve to make friends of, but I have none such to be my Lovers, for I can never believe that any who can quit a black Beauty for a fair, or a fair for a brown, can ever have any constancy of heart: Admit (said *Mexaris* unto her) that one should meet with a heart of flint, which nothing can molifie; were it not wisdom to cure the misery by a discreet retreat; and if such a one do afterwards love another, why should he be taxed with inconstancy, when as he would not have changed, if he had been more favourably entertained? Though I should not tax such a one with inconstancy, replied *Doralisa*, yet is he such a one as I should never favour, since he is but the refuse of another: Admit her rigour proceeded from a phantastical and extravagant disposition (replied *Mexaris*) Why would you treat such an unfortunate Lover with rigour? Because such a man as would ever love such phantastical and extravagant Woman as you speak of (replied *Doralisa*) would never honor me by assuming my Chains. The truth is, whether he loved a mild or severe disposition, whether he have been well or ill treated, whether he did reject, or was rejected: All's one to me, I should never love him that ever loved any besides my self: If he have been severely used, he knows by example how to be severe; if he have been favourably treated, I will think, that since the favours of another could not keep him, mine cannot neither; If he betrayed his Mistress, there is no trusting of him; If it was she who forsook him, it is to be conceived that he has made himself unworthy by some secret crime or other which we know not of, or at least it is to be feared, he was either phantastical or jealous. Moreover, if the whom he loved be fair, there is no security of his loving me, since he hath quitted her, if she be not fair, it is to be thought that he requited her so ill, that he will quit me for one that is fairer: Therefore if ever I permit any to love me, it must be an entire heart, and none of those that has been pierced with a thousand Arrows; it shall be a heart, I say, which is sensible of the least touch, and not one that is hardened with the rigour of another; freshness and newness in love, as in other things, is a grace: And whosoever will ever hope to be acceptable, in my esteem, he must persuade me that I am, and ever shall be, his first and last love. I do profess (said *Abradates*) that I think the opinion of *Doralisa* to be very just; and so much the more replied *Panthea*, because by taking up that resolution, doubtless one resolves never to love any, because it is to desire an impossibility: I must needs concur with you in that opinion, replied *Abradates*; So do not I (replied *Doralisa*) For I do not hold it a thing impossible, that one should love but one only in all their life. The great difficulty of this is to find out a compleat man, who never loved any but me. The Princess would persuade me Sir (said she, and addressed her speech unto *Abradates*) that *Perimthus* was never in Love; and truly though I have much ado to believe it, yet I see that I cannot win much upon his heart, therefore I will give over all thoughts of any Conquests. The Conquest of me (replied *Perimthus*, a little surprized) would add so little honour unto you Madam, that questionless you are not sorry for it: Really *Perimthus*, said the Princess, you are too much in good earnest, and *Doralisa* will persuade me that you are

in Love indeed; for if you did not fear that she whom perhaps you love, should know what answer you give unto *Doralisa*, doubtless you would have returned her a more civil answer. You may think what you please Madam (replied he) but I do not think what I said to be any incivility, but that rather it deserves the name of Respect. There is a kind of respect so hollow and indifferent (replied *Doralisa*) as does not at all oblige one: But however *Perinthus*, I am more indulgent then you think I am, for I do not complain against you? yet notwithstanding to find out the cause of that incivility which the Princess doth tax you with, I shall keep an observant eye over you, to the end I may more plainly discover, whether such an accomplished man as you are can be, and not be in Love. And since my own eye cannot be alwayes over you, I will entreat both all your friends and mine to observe you, as well as I will, and to give me an account of your visits, of your addressees, of your words, of your Studies, of your melancholies, and if it be possible, of your very dreams. For my part (said the Princess) I will be the first that promiseth to tell you all I know concerning him. You shall when you please Madam, replied he, know all that I my self know: No, no, said she, It is not by any verbal relations, but by a hundred passages which you never think upon, that I will know how to assure *Doralisa* you love none. *Perinthus* is very happy (said *Mexaris*) in that you will honour him so far, as to observe his actions. For my part, I should limit my ambition to aspire no higher then such a favour: What I do for *Perinthus*, replied the Princess, I would not do unto all the world; for truly I do desire to dive into his heart, because I think there are no secrets in it, or at least none such as I can have any interest in. Are you more inquisitive Madam (replied *Abradates*) after such things as does not concern you, then after such as do? Yes, in some things, replied she: But however, in order to the satisfaction of *Doralisa* (added the Princess, desiring to turn the discourse) I do entreat every one here to aid her in the discovery of that truth which she desires to know, and to observe *Perinthus* most vigilantly upon all occasions: Truly Madam (replied *Perinthus*) if there be no passion in my soul, then you put all these illustrious persons unto an unprofitable trouble; and if there be any in my soul, then you expose him who has eternally devoted himself unto your service, to a most severe punishment: However it be *Perinthus* (replied she) it must be so: Then did she cause every one that was there to promise her in particular, to acquaint *Doralisa* with all they knew concerning *Perinthus*: So that *Mexaris* and *Abradates*, as well as all the rest, did promise her they would, and so that the poor *Perinthus* had the misfortune to see his Rivals made his Spies; yet could they not find what they sought after, for their aims were never levelled at that mark, which this unfortunate Lover looked at. Thus Madam was the first day spent, in which *Abradates* discovered his passion unto the Princess *Panthea*, who since that day did prevent all opportunities to talk with him in private, not but that she did highly esteem him, and perhaps also had a good inclination to him: But considering the state of his fortunes, she thought him no convenient match, and therefore she would add no fuel to those flames which she saw began to kindle in him, but lived with him after a more reserved manner then ordinary; yet since it was alwayes with much civility, this reservedness was rather a pair of Bellows to blow that fire in his heart, then a means to extinguish it: So that the more reserved *Panthea* was, the more earnest was *Abradates* to see her, and follow her in all places; his addressees and Courtships were not only to her self, but unto her Father also, and also to get the love of *Perinthus*: *Doralisa* my self, and all the servants, even of the meanest; and to speak the truth, he obtained his desires; for except *Perinthus* (who could not love him, because he loved the Princess) all the world was his: Some he gained by presents, others by obliging language, all by a free, open, and lovely aspect, which none could resist. Moreover, since all his own servants did ever adore him, they were continually presenting Elogies in commendation of their Master, unto the servants and women of the Princess. On the other side, all the servants of *Mexaris* were continually complaining of their Masters nigerality, and of the little that was to be gotten in his service, so that nothing was to be heard in *Panthea's* house but commendums of *Abradates*, and Satires against his Rival. In the mean time, since *Mexaris* thought the souls of others to be like his own, he conceived that as a means to move the heart of the Princess, and to induce her to receive the first protestations of his Love more favourably, it were first expedient to show her the magnificence of his Treasures, which as I have already told you, were almost equal to the riches of *Craesus*. Then did he invent how he might get her unto his house under some handson colour,

which might not put him unto over-much expences; And after he had well thought upon it, he resolv'd to invite her to hear the Kings Musick (which would cost him nothing) in a great vaulted Room, which was very fit for the sound of Instruments; So that the Proposition being made by the Princess *Palmus*, whom he desired to do him that office, it took effect within a few daies after. When *Coralisa* and I heard that the Prince *Mexaris* did invite the Princess unto this Musick at his own house, then did we believe his Love would break out in good earnest; and that we should see he was not grown unto such an ill habit, but this passion might correct him. Then did we long for this day, with as much impatience, as was in *Abradates* and *Perinthus*; for the first of these began now to perceive that his Uncle was his Rival, and the other perceived it from the very first. In the mean time, since the Love of *Abradates* could not be perswaded by any reason, he prepar'd himself to suffer the worst that could come: *Mexaris* for his part, made no question, but the very sight of such a vast Treasure would work as much for him, as against *Abradates*, when *Pamthea* should see it; so that he long'd for the day and hour when this Assembly should be at his house; and he gave such orders, that there should not be one Room in all his house wherein there should not be some signs of the riches and magnificence belonging to the late King of *Lydia* his Father, who since *Mexaris* was his Darling, gave him half of all his Treasures: Nothing could be imagin'd more magnificent and sumptuous, then all this that was shew'd unto the Princess in this house; for not only all the ground Rooms, all the Chambers and Galleries, were most richly furnish'd, but also there was one Gallery, and three Closets, full of most rare, rich, and precious things, not only Statues and Pictures, but abundance of prodigious Cabinets, Vessels of gold and silver set with precious stones of an inestimable value. There was also great figures of gold, and Dishes of Agath, and Oriental Alabaster enriched with Diamonds: It may rightly be said, that all the chief works of the Sun and Nature were to be seen in that place; Pearls, Emeralds, Diamonds, Rubies, and all manner of precious stones. After a sight of all these, *Mexaris* let the Princess *Pamthea* see one admirable thing then all these; and the principal reason why he shew'd it unto her, I believe was, because it should give him an occasion to speak of his Love. I make no question Madam but you have heard tell of that famous Ring of *Gyges*, who, as you know very well, did usurp the Crown from *Heracles*, and who was the first King of *Lydia* of the Race of *Craesus*: You are not ignorant, I say, how it was by means of this Ring that he got upon the Throne, and afterwards, by the miraculous virtue thereof, he made himself invisible unto the King *Candalus*, whose life he took away. *Alliarte* loving *Mexaris* better then he did *Craesus*, amongst the rest of his Treasures did leave him this. After this Prince had shew'd all these unto the Princess *Pamthea*, he call'd her unto a Table of pure Gold set with Stones, upon which stood a little Cabinet of *Agath*, he took out this rare Ring. Madam, said he unto her, after an offer of all these things which I have shew'd you, in offering you the heart of him that owns them, I dare not put this Ring into your hands, lest as a punishment for my boldness, you should deprive of her sight who is the fairest upon earth; therefore it is requisite you see the experiment of it by the means of some other. Though the Princess had often heard of the wonderful Quality of this Jewel, yet she was much taken with it: when *Mexaris* call'd one of his servants who knew how to hold it, and caus'd him to shew its virtue. She observ'd, that when he turn'd the Stone towards himself, he absolutely vanish'd out of the sight of all the company: so that without any answer unto the Princess *Mexaris* but this, that it was impossible this could be without Inchantment. All the company were no less amaz'd at it then her self, and to say truly, the thing is so full of wonder, that though one had seen it before an hundred times, yet one shall be still admiring at it; for as long as any one held this Stone, which is call'd the *Heliocropus*, and is found in *Ethiopia*, one shall be absolutely invisible.

Is it possible said the Princess *Araminta*, and interrupted her, that it should have such a Quality as you speak of? It is most certainly true Madam, reply'd *Phoenice*: For my part, said *Crist*, I have long since inquired of several persons, whether there was any truth in those reports of the virtue in the *Heliocropus*; and if I may speak it without any incivility unto *Phoenice*, though a hundred several persons have assur'd me that it is very true, yet I must confess I had much ado to believe it; though when one considers the marvellous quality of the Adamant which attracts steel with so much violence, that it

seems

seems to assume life, and follows it, it must be confessed nothing is more to be admired: So the sight, being of all the senses most easie to be deluded, it is not impossible, but that there may come out of this Stone a certain kind of brightness which may dazle the eyes of beholders, or which may beget a kind of Mist that may cloud the person which carries it from the eyes of those that are standers by. Moreover, there is another Stone called the *Amianthus*, which every one knows, upon which the fire makes no impression, nor can consume; this if well considered, is no less admirable then the *Heliotropus*: The brightness of a Stone may as well take away the sight, or at least suspend the use of it, as the Basilisk can kill with a look. *Araminta* being convinced by the discourse of *Cyrus*, concurred with him in opinion, and *Phenice* proceeded in her story.

When every one had admired this miracle of Nature, the cause whereof was so secret a mystery, the Princess *Panthea* would needs take this Ring, though *Mexaris* was exceeding against it, telling her he could not endure she should be invisible to him, who of all men in the world took greatest delight in seeing her, yet he could not prevent it, but must be contented. After this Ring had wrought its effect in her hands, *Doralisa* took it, and when she had it, she went and told the Princess, she desired that *Mexaris* might always wear it. For my part (answered *Panthea* in a low voice) I would not wish that for your sake, for then he might often understand all the ill you use to say of him. In the mean time, *Mexaris* imagined it to be a short minute of pleasure to take away the sight of his Rival from *Panthea*, and therefore told *Doralisa*, that perhaps *Abradates* would be glad to make the experiment upon himself as well as she: Then this Prince taking the Ring, and going to the Princess, he told her in so low a voice as none could hear, that if *Mexaris* did not make use of this very often in coming to tell her of his passion, he was as simple as covetous. As the Princess could not chuse but laugh at what *Abradates* told her, *Mexaris* knew thereby, that this invisible man made use of his Ring otherwise then he wished: So that being vexed that his design took no better effect, he could not hold from venting some expressing of displeasure. But *Abradates* was so pleased with vexing his Rival, and since *Panthea* began to laugh, he told her many other things very low, which made her laugh so heartily at the chafing of *Mexaris*, that she could return him no answers; yet notwithstanding she excused the matter, and said it was impossible not to laugh when she heard one close by her, and could not see him. But at length, fearing least this Rallary should produce some sad consequence, she desired *Abradates* to restore her the Ring, which he did; after which, she gave it to *Perinthus*, and *Perinthus* to another, so that there was not one in all the company which had not the experiment: But at last they restored it unto *Mexaris*, who locked it up very carefully: After which the Musick began, which was seconded with a short collation, suitable to the avarice of him that gave it, and very unworthy of the company to whom it was presented, yet was it served up in twenty four Basons which were the godliest in the world, but his slovenly servants were so thrifty for their Master, that the least Bason was worth a hundred of such collations. I leave you to imagine Madam, whether this was not sport unto *Abradates*, *Perinthus*, and *Doralisa*. Methinks (said *Doralisa* to me) *Mexaris* should not have left off his Ring till after this Banquet, but by it have concealed his shame to see it so poor. His best course had been, said *Perinthus*, to have made it and himself both invisible: The Princess did easily guess what we talked on, when she turned towards us, and much feared least *Mexaris* should perceive it; so that to prevent exceptions, she did fall to a very bad repast out of her complaisance, and told him confidently, that it was an admirable good one: One might easily see, he hardly believed her, and yet he thought it good enough, because it cost him but a little; and thus the rest of the day passed on. *Mexaris* making no question, but that after a sight of so much wealth and fine things, he should find *Panthea* very gracious unto him, the first time he spoke of his passion unto her. In the mean while, *Abradates* did emulate his Rival, for having the start of him in entertaining *Panthea*, and began to think which way he might obtain the like happiness. For the furtherance of his intention, he found out that there was a great number of *Phrygian* Musicians then in *Sardis*, and you know the *Lydian* and *Phrygian* Musick is conceived to be the rarest, not only of all *Asia*, but all the world; yet those who had heard them both were of various opinions, according unto the conformity of their several humours to those various harmonies. Those who were of melancholy inclinations, or had passionate souls, preferred the *Lydians*; and those

those whose Temper were more sprightly, and pleasant, gave the prize unto the *Phrygi-ans*; But all sides did agree, that both did merit much commendations. *Abradates* then making use of this controversy to bring about his design, did so foment the contest, that the next day after the entertainment of *Mexaris* nothing els was discoursed upon at the Princess of *Clasomena's* lodging, who without declaring her self either for the one or the other, only said, That before any exact judgment could be given, it were requisite to hear them both on the same day, with a premeditated intencion to observe them very well; and that those who were competent Judges in such matters should have knowledge in the art of Musique, and be impartial persons. It were requisite also, said *Abradates*, that to put the Musicians equally into a good humour, a prize should be propounded unto that side which should excel, to the end they might both of them strive to do their best. After this, it was thought upon, in what place was the most convenient to hear them; and one of the Kings houses, which was about thirty furlongs from the Town, was nam'd most convenient. Now since all the company did think this only a Proposition, which would never be put in execution, each one began to order the business, only to drive on discourse. In the mean while *Abradates*, who had not so lamely contrived the business as to leave it imperfect, did say, that the greatest defect would be the want of a fit person to be a Judge. I do conceive (said *Mexaris*, who was then with the Princess) that there is no great difficulty in that, but where will you find one that will give the prize unto those who are judged best, and be at the charges of the Feast? When the person who is fit to be a Judge is named, (replied *Abradates*, and smiled) it will be no great piece of difficulty to find the other; for I think it a much more easie matter to find Gold and Jewels, then to find one that is accomplished with all requisite qualities to pronounce Judgment equally in such a Nice, and rare business as this. Yet Madam, (said he, and looked upon the Princess) if you will be pleased to take the pains I am most certain it would then be done without injustice, for you both know Musique, and love it, and most undoubtedly would be equitable. *Mexaris* did approve of this Proposition, and so likewise did every one, saying, that *Abradates* spoke all reason. The Princess did deny to take it upon her very resolutely, and would have persisted in that denial, if the Princess *Palmis* had not came in, who hearing of her refusal, did extremely condemn her modesty, and told her, that if she her self did understand Musique as well as she did, she would not deny the desire. In conclusion Madam she consented, and it was a thing resolved upon, that three daies hence they should go unto the Castle which I told you of before, and that he who made the Proposition, should provide the Musique, not imagining there would be any other provision. In the mean time Madam, this generous minded Lover, who was composed of Liberality, did not carry it like unto *Mexaris*; for never was Feast more magnificent and gallant. To have a little more time for preparation, *Abradates* procured the Musicians to ask five daies more to be added to the other three; that they might better consort their Musique: So that as if it was no motion proceeding from *Abradates*, it was deferred until then, at which time every one resorted to the place appointed. I will not give you Madam a Catalogue of all that were there; only say that the whole Court was present; nor will I make any exact description of the magnificence, for the truth is, it was such that I cannot. Let me tell you the entertainment was most admirable, both for the neatness of the order, and the abundance of every thing rare and delicate that the place and season did afford: He also prepared a great number of Golden Meddals for the Princess, on which her Picture was engraved with a facetious devise, that she might give them unto those Musicians whom she thought most worthy. Moreover, as Presents for the Ladies, he had provided abundance of several sorts of most curious and delightful Toyes, as Perfumes, Sweet Waters, Essences, Powders, and such like, which she was to present unto those who kept silence during the Musique, or unto those who most commended the Musicians, or unto whom she pleased; and so under several pretences of Gallantry and Wit, there was not a Lady, nor any of any Quality, which carried not away some ingenuous remembrance of the Feast. The Princess her self, as well as the rest, did participate of *Abradates*'s Liberality; And the Musicians, in favour of whom *Pamthea* did not declare her self, also received very bountiful Presents. The Princess knowing it, did ask him what difference there was between the Conquerours and the conquered: But his answer was, that the Gold which carried her Image, and passed through her fair hands, was of a far higher rare then that which passed only through his, and which had not the representation of her Beauty: And

And truly Madam, it is so great a misfortune to want your judicious approbation; that those who had not the honours to obtain it, did stand in need of some Cordials to comfort them. All this while *Mexaris* was desperate to see himself out-done by the magnificence of *Abradates*, and to hear all the Ladies commend him. *Perinthus* also at the root of his heart was no less troubled; for having bounded his desires that *Panthea* would love no body, he was exceedingly grieved to see *Abradates* so amiable, Courty and indulgent to move affection: So that for all his forceings of himself, he was so very melancholly all that day, as *Doralisa* took notice of him, and caused the Princess to observe him also, who beginning to chide him, did put him to the necessity of an answer for himself: And to colour the matter, he told her, that Musique ever used to have that operation in him, and he could give her no other reason. For my part, said *Doralisa*, this seems to me a certain sign that you are not the same you seem to be, for men of hard and flinty souls are never sensible of Musique; but without all question you either are in Love, or have been, since Harmony has such a power upon your Spirits, that it makes you melancholly. It may be the reason is, said the Princess, because *Perinthus* is so far from loving, that he hates the Musique, and is weary of waiting upon it so long. Oh Madam (cried he out) I had rather *Doralisa* should think me such a man as she looks for, and that they should suspect me to be in Love, then to think I am so stupid, as not to love Musique: And since Madam you do love it, and think I hate it, I am afraid you entertain an ill opinion of me: Not at all, replied she, for do you not meet with many very rational men, who neither love it, or can endure to hear it: 'Tis true, replied *Perinthus*, But certainly such men in my apprehension are men of dull sordid souls, and it ought to be blamed as a great fault. Do you think it a greater fault (said the Prince *Artaxerxes*, who was present at this entertainment) to have ears, and not love Musique, then to have eyes, and not love Beauty, as you have? *Perinthus* blushed at this question, and had been extremely puzzled for an answer, if *Doralisa*, as good luck was, had not said, No, no, Sir. Do not deceive your self, I cannot believe *Perinthus* to be insensible, I did never in my life see such a man as he that was so; certainly he does love, let him say or do what he will. For my part (said *Abradates*, to shew his obedience unto the Princess in observing *Perinthus*) I begin to be of *Doralisa's* opinion, for I have seen him all this day so reserved and retired, that I do not think any passion except Love can so much alter his humour. *Mexaris* added, that he had seen him pronounce some words in a low voice to himself alone: Another said, he would often fix his eyes, and muse without regard unto any passage. And indeed there was not one in all the company which had not something or other true or false to bring in against him, which moved every one to think him in Love, and his Rivals imployed all their wits to perswade the Princess of it; yet was all this so far from being any addition of happiness, that on the contrary it procured him much misery, inso much as he hath told me since, that he was amazed he did not discover some evident symptoms of that passion which possessed his soul: Yet notwithstanding all this, he did cunningly disguise it, and thus was the rest of this day spent. But at our return to *Sardis*, these three Adorers of *Panthea* had thoughts much differing one from another: For *Abradates* was much joyed that the Princess seemed to be pleased with his entertainment: *Mexaris* was vexed to the heart at the liberality of *Abradates*, and it grieved his soul that he had come off in his Courtships better then himself: But as for the poor *Perinthus* his sorrows were unconceivable, to see *Abradates* so compleat a Gallant; yet he would sometimes comfort himself, in hopes that the state of his Fortunes would keep the Prince of *Clasomene* from bestowing his Daughter upon him. But alas, said he unto himself, the Princess may for all that bestow her heart upon him; yet (would he say) since her heart must never be mine, and since I shall never dare to ask it, what does it concern me, if *Abradates* have it? Is it not my duty to wish *Panthea* happy in every thing? And ought I not to desire, that if ever she marry, it may be unto such a Prince as loves her, and she can love? Yes doubtless I ought, if I do consider my self as a servant unto the Prince her Father, who infinitely honors me: But if I consider my self as *Perinthus*, who hath loved her from my Cradle, and shall do to my Coffin, I cannot chuse but wish that she would never love any; therefore what should I do but oppose *Abradates* in all his designs, and favour all the projects of *Mexaris*, whom I know she can never Love: I will imploy all the credit that I have with the Prince her Father to that end, and I will omit nothing that may supplant my Rival that is most dangerous out of the heart of *Panthea*. But do I know well what I say? (would he suggest to him-

himself) No, no, I do not; There is such variety of differing apprehensions in my soul, that I cannot distinguish between the suggestions of my passion, and the counsels of my reason: Alas (would he say, for he hath since told me every tittle of his thoughts) can I think that I have any reason at all? I, who cannot banish from my heart the most rash and stubborn passion that ever was? but who hath been so far from opposing it, that I have cherished it as much as possibly I could? and yet all this without the least hope, or knowing at what mark I aimed. I ever knew, that I was not loved, and I confess my hopes were, that none else ever should be, but I see *Abradates* so lovely, that I am afraid he will be loved again, and that I must die with despair. These Madam were the thoughts of *Panthea's* three Lovers, who for her part did think much upon *Abradates*; for besides her own inclination, both *Doralisa* and my self did nothing else for three daies together, but harp upon the liberality of *Abradates*, and the avarice of *Mexaris*: For my part (said *Doralisa* unto the Princess, one afternoon when none was with her) I am confident that if this Prince were not in Love, he would not be so liberal: But for all that (said I unto her) as much as you attribute unto Love, it must be confessed, that this passion does not produce such good effects in the Prince *Mexaris*; and by consequence it must be concluded, that Love does not create all vertues in men: 'Tis true, said *Doralisa*, yet I conceive that Love does in the hearts of men, as the Sun doth in all places where it shines, for the Sun does not plant Roses, but it ripens and blows them; So Love, it does not give the first root and inclinations of virtues, but it makes them grow and flourish; and questionless if *Mexaris* were not in Love, he would yet be more covetous than he is, he is grown to that height, replied the Princess, that if I should judg of his Love by his liberality, I should not think it very great; yet if the trouble in doing things do set a greater prize upon them, replied *Doralisa*, and laughed, you are much more obliged unto *Mexaris* than *Abradates*; for certainly that little which he hath done for you, hath stuck more upon his stomach, then all that his Rival hath done, did upon his: There is no doubt of it; replied the Princess, but his trouble proceeds from the baseness of his soul: For all that, I conceive it easie to maintain (said *Doralisa*, who infinitely esteemed *Abradates*) that he who gives a little trifle against the hair of his disposition, doth more oblige, then he who gives much, and in that gift doth follow his own inclination: You are very witty *Doralisa* (replied the Princess) but yet it is no such easie matter to defend the humours of a covetous man; and if there were any to judg the matter betwixt us, I dare undertake to maintain against you, that avarice is so far from setting any value upon any act whatsoever it be, that it entirely takes away all that such a one hath done, who is possessed with that base passion. If you will be pleased to admit of *Perinthus* for a Judg (said *Doralisa*, when she saw him come into the Chamber) I dare undertake the controversie, and once in my life dispute against you: I am contented, replied *Panthea*, upon condition *Perinthus* will without any impartial complacence speak his thoughts. That will be something difficult, (replied *Perinthus*, not yet knowing what they desired, because he understood only their last words) but after *Doralisa* had acquainted him with the subject of their contest, he apprehended that the liberality of *Abradates*, and the avarice of *Mexaris*, had caused the dispute, so that he did refuse to be Judg in a difference, wherein himself had a hidden interest, though he durst not reveal it; yet notwithstanding, the Princess did require and exact obedience from him, and he was forced to promise that he would judg the matter without any partiality or complacencie; and certainly he was as good as his word, as hereafter you shall know. After these conditions, the Princess told *Doralisa*, that it was her part to declare her reasons first; That I shall very easily, replied she, I shall only alledg some of the strongest Arguments, unto which you may reply, and interrupt me when you please, for I think it a good help unto one that cannot speak very readily, to be often interrupted. Although there is no need of such helps, replied *Perinthus*, yet you may chance to have interruption enough, for methinks I see the Prince *Mexaris* coming, and if I be not deceived, *Abradates* also, and indeed they entred one after another presently after. Though the Princess made signs unto *Doralisa* to turn the discourse another way, yet this crafty Lady seeming to misunderstand her, continued on: So that *Mexaris* and *Abradates* were no sooner entred, but *Doralisa* in her usual jocandry began to complain, that they had hindred her of the glory in overcoming the Princess, and I wonder *Perinthus* does not murmur, because you have deprived him of the greatest honour he ever had in his life. I was so unworthy of it; replied he, and should have so ill discharged the office,

sice, that I am not sorry it is taken from me. As great an inclination as I have to advance your glory (replied *Abra*dades, unto whom *Doralisa* addressed her speech) I must confess I am not sorry that I have hindred you from overcoming the Princeſs, who in my opinion deserves alwayes to conquer; yet I must withall acknowledg my self very sorry that I have taken any advantage from *Perinthus*, therefore I beseech you acquaint us with the business: For my particular, said *Mexaris*, my desires do second *Abra*dades, to the end that knowing the injury I have done, I may endeavour a remedy. Since the Princeſs imagined that *Doralisa* would out with all, she thought it better to make no secret of it; so that telling them the matter in controversie, but not the cause upon which it did first arise, both Princeſs did say, they should have been extreamly sorry, if they had interrupted such pleasing discourse; though *Mexaris* expressed himself in a much more forced manner then *Abra*dades did; and though he did not think himself to be a covetous man, yet I believe he knew he was far from prodigal. In the mean while *Perinthus*, who had so many secret resentments in his mind, that he was sorry he was very present, did use the best endeavours to prevent the giving his opinion upon so nice a matter: But *Doralisa*, seeing the Princeſs permitted her to speak, began thus to argue: Must it not be confessed Madam (said she unto her) that when our friends do no more for us, then what they do every day out of common course, we cannot count it the greatest service they can do us; and on the contrary, when we move them to do such things for us as go against the grain of their dispositions, we are more obliged unto them for doing things against their wills, then for doing things which is a pleasure to them in doing. This being thus, it must needs be confessed, that a covetous man who gives little, does more oblige one, then a liberal man who gives much, since the one hath much grief, the other much pleasure in giving. Truly *Doralisa*, said the Princeſs, since you allowed me to interrupt you, I cannot forbear; for I cannot allow, that because my friend is guilty of a most abominable vice, therefore I should be at all obliged unto him for that little which he bestowes more then unto him who is owner of an Heroique virtue: No, no, *Doralisa*, do not deceive your self, for there is no Justice or equity in it. Yet Madam (replied *Doralisa*) is there no recompence due unto this poor covetous man, for all the pain he puts himself unto in bestowing his little: I do not say, that he who gives against his mind deserves more commendations then the other; I am not so far out of my wits, but I do affirm, that he who loves that which he gives, and grieves for the parting from it, and cannot give it, unless it grate his heart, such a one, I say, does give greater testimony of his affection, then he who out of his generosity only can bestow great presents upon his very enemies: I do concur with you, said the Princeſs, that what you alledg, may upon some certain occasions hold true; and that it is not impossible to find some covetous man, who in giving little, may love better then another that gives much; but though I grant this, yet I must maintain, that he who gives with a grudge, does take away all the heart of his Present, and deserves no thanks: I know very well Madam (said crafty *Doralisa*) that in cases of Love, he who has not a heart to give all he possesseth, does Love but imperfectly; but in case of ordinary friends, it is but just to thank a covetous person, for the trouble he puts himself unto in being at any expences for us: No, no, replied the Princeſs, never separate Love and friendship in this case; for he who is a miserable Lover, will never make a liberal friend. Then *Mexaris* not being able to contain any longer, I pray tell me, said he, if it be a fault in a Lover not to be liberal, is it commendable in a Lady to love gifts: By no means, replied the Princeſs, I equally condemn them both, yet of the two, the Lady more then the Lover: I am of the Princeſs mind in that, replied *Doralisa*: However (said *Abra*dades) He who is a Lover, must have a soul able to bestow all: If so (replied *Mexaris*) what difference between it and prodigality? The difference is in this (replied *Abra*dades) that the Prodigal does give without either choice or judgment, which he who gives all unto her whom he thinks worthy of his affection, doth not; for he who gives his heart, may easily give all the rest which is not so precious. This is not our question, said *Doralisa*, my Argument in favour of this poor covetous man is this, that his sufferings when he gives any things, supplies the smallness of his gift: Though I should grant this, replied the Princeſs *Panthea*, and acknowledg, that some acknowledgment were due unto such a one for all the pain which he endures, yet I could not chuse but at the same time have an extream averſion towards him: How is it possible Madam, replied *Doralisa*, that gratitude and averſion should be in the same heart at the same time? It is not at all impossible, answered *Panthea*, for one may ac-

knowledge a benefit, and scorn the benefactor. These two are so conjunct, replied she, that I do not understand how they can be separated. However it is not just, that he who loves his treasures above his life, should bestow them upon an ungrateful person. It would be as unjust in me, to be friendly unto him that shall prefer in his heart such things as are unworthy of passionate Love before me; and to speak rationally, all those sufferings and troubles which you mention in a covetous man, are strong inducements and reasons not to value his gifts; but on the other side, to consider them as some bargain or exchange which he expects I should return in lieu thereof, and look upon him as a man that has secret ends; and would not give but to receive again. I beseech you Madam, said *Doralisa*, do not dive too deep into the heart of a covetous man, for there is nothing to be found that is good. But grant me only this, that his regret in giving, is a stronger argument of his Love and affection, than the liberality and facility of a liberal man can be in him. I can by no means grant so far, replied the Princess, for I am fully persuaded that a covetous man loves nothing but his coin and riches, and therefore I can never be obliged unto him. Pronounce judgment then (said *Doralisa* to *Perinthus*) for I am so weary of maintaining a bad cause, that I had rather lose it, than precious time in giving bad reasons for it. Since by your own words it appears you are of the same opinion with the Princess (answered *Perinthus*), there needs no judgment to be given: However pronounce it, replied *Panthea*, for I had rather get the better of the cause by the equity of my judgment, than the weakness of my Adversary. Since you command it (said *Perinthus* in favour of *Mexaris*) I shall condemn you both: *Doralisa* for defending a good cause so ill; and you Madam, because you would have a man who does all he can, lose the merit of that little which he gives, and which cost him more than that which the liberal bestowes. I pronounce then, that sometimes one may put a favourable construction upon the great affection that may be in a little gift, and sometimes it is not requisite to proportion gratitude according to the richness of the gift; since, if he from whom we receive it, did confer it only for his own glory, we are not so much obliged unto him, as unto one who does not give but only for the Love of us, and who contends and strives with himself to please us. Indeed *Perinthus* (said the Princess, after he had done speaking), I did not think you would have given sentence against me: If I had not received your commands (replied he) to lay aside all partiality and complacency, I had not chosen so; but should have pronounced as you pleased. Rather say (replied she) that it degrades more ability and wit to maintain a bad cause, and in taking an ill side then a good one. However, since I am persuaded you do not think as you say, I will pardon you. Pray Madam, said *Mexaris*, are you as great a hater of prodigality as avarice? I know, very well, answered she, that the one is a vice as well as the other; but I must ingeniously confess, that I am not so averse to a prodigal man as to a covetous; and the same temper which prompts one to give, and to esteem those which give, does prompt one to hate to be a receiver. All this argues, said *Doralisa*, that it is most convenient for a covetous Lover to have a liberal Mistress. I am confident, replied *Mexaris*, that though it be better being the Mistress of a prodigal than a miserable man, yet it is better being the wife of a miserable than a prodigal man. And I am confident (replied *Abraham*) that a profuse prodigality the very conclusion of his Riot, is not so poor as a covetous rich wretch, for to what end does he hoard up all his Treasures, when as he dares not so much as touch them? It is ample satisfaction, replied *Mexaris*, to know that he possesses them; nor rather, replied *Doralisa*, that they possess him. I perceive (replied *Abraham*) having a desire to divert this discourse) that if this compleat Gallant which *Doralisa* looks for be not liberal, though he never was in Love, yet he shall never move her heart. There is no question of it (replied she), for certainly that virtue is rarely found in one of those that never were in Love; but Love infuseth more liberality in one quarter of an hour, than all the study of Philosophy can in ten years. I do not wonder (said *Abraham*) that you who have an opinion that Love inspires all virtues, should think the same which you speak. But I would earnestly tell me, why there are so many rare accomplished Ladies who never were in Love, and why it is more requisite for men to be accomplished. The reason is six, replied she, because their hearts to please doth refine and polish the wits of men; and this care does not suit with the Sex of Ladies, whom Nature hath made amiable without other helps. If there want nothing to make up a compleat man (replied this Prince) but to endeavour to please, I know one that would be more than ten times any was. *Abraham*, in saying so, took't upon *Panthea*, who

meeting

meeting her eyes with his, could not chuse but blush, and did thereby let him know, that she applied his words unto the same end that he desired. The alteration in her countenance was not only observed by *Abtradates*, but by *Mexaris*, and *Perinthus*: The first of these was red with anger, the other pale with sorrow; and this trivial passage of almost no consideration, did so take up the minds of these four persons, that the conversation was quite spoiled. *Panthea* was vexed to the soul that she should blush, because she saw *Abtradates* observed it: This Prince made a construction of this blush in favour to himself. *Mexaris* on the other side did interpret it unto his advantage: *Perinthus* without any question how to expound the meaning of it, did so certainly conclude, that *Panthea* had an inclination towards *Abtradates*, that he became more miserable then he was before: For though redness be sometimes a sign of anger as well as Love, yet the eyes of a Lover are too subtil to be deceived: Also *Perinthus* did so narrowly observe how the redness of *Panthea* did only adorn her, and not ruffle her countenance as an effect of cholor; for there is a great difference between such a redness, and that which proceeds only from modesty, or else from such a kind of weakness as I dare not name, since those who are capable of it, do not call it so. In the mean time the company parted, every one carried that evil which tormented him in his own heart, only *Doralisa* excepted, whose pleasant humours would not suffer her to forge Mountain miseries out of molehil matters; and therefore she went as merry home, as *Mexaris* and *Perinthus* did melancholy; yet *Mexaris* did verily believe, that if he would demand *Panthea* in Marriage from the Prince of *Clasomena*, he should easily obtain her; but he believed that *Crassus* out of some politique reasons of State did not desire the match, fearing lest the principality of *Clasomena* being in the hands of the richest Prince in all *Lydia*, should after his death raise Civil War; so that *Mexaris* apprehended this as some obstacle, and therefore would not publish his design, until he had brought it so forward, that he might execute it, whether *Crassus* would or no. And in order to this, there was a necessity of gaining the heart of *Panthea*, and the consent of the Prince her Father, that he might have a place of retreat when need should be, and therefore he courted all occasions to obtain it. *Abtradates*, who knew that *Crassus* would never consent *Mexaris* should marry *Panthea*, drew from thence some hopes for himself; though he fear'd the Prince of *Clasomena* would not be against it; but his fears were higher, lest *Panthea* should be gracious to him: He knew by a hundred circumstances, that she esteemed him more then she did *Mexaris*; but yet he found so much reservedness in her humour, and such severity in her carriage towards him, since that day he discovered his passion unto her, that he was a tormented Lover, though less then *Perinthus*, who which way soever he looked, saw nothing but misfortunes, and sad thoughts had so dulled his soul, that he became extreemly melancholy; and so deeply, that *Doralisa* by a hundred circumstances which would too long to relate, knew that he was in Love; and being ravished with joy, that she was now able to maintain there never was a compleat man known, and not amorous; that she did not only tell the Princess, but all the world, and indeed so far, that it was grown to a general belief *Perinthus* was in Love, but the difficulty was to know with whom. The Princess thought it to be with some Beauty in *Clasomena*, and that the melancholy which hung so heavy upon his soul, had no other cause but absence. But *Doralisa*, who for her sport had observed him most narrowly, she affirmed it was not at *Clasomena*, and that she was certain of it: For the Prince of *Clasomena* desired to imploy him upon some business of consequence thither; and we know that he was very earnest to beg excuse, and was importunate until he obtained it; so that this is an undeniable argument his Love leans towards *Sardis*. The greatest matter of wonder to the Princess was, that he could never be discovered to make any applications of Courtship unto any one: 'Tis true; he saw *Doralisa* very often; but though he did much respect her, yet she never saw any signs of passion. However *Perinthus* lost the opinion of insensibility, though there was not any who could suspect the true cause of his Love. About this time, the Prince *Atis* married *Anaxilca*, with whom I think I told you he was in Love; so that the Court was full of Feasts, and all manner of delights and Gallantry; yet notwithstanding, though *Mexaris* received the knowledg from the mouth of the Princess whom he loved, that she had a strong aversion towards all covetous men, yet was he not one jot the more magnificent; yet something he had which was a little more then ordinary, but it was so very little, that it was hardly seen. The Prince *Atis*, *Artesilas*, *Adrastus*, *Cleander*, and *Abtradates*, did all of them in gallant emulation vie who should excel in bravery:

But *Mexaris* was very willing to be excelled in point of magnificence, and alwayes submitted to the lowest of his Rivals in matters of charge: For if he any time did keep the Ball, the company expected dirty rooms; cold collations, and mean Musique: for since the liberality of him that was to pay them, did not incite them, their Harmony was so negligent, that time in Dances could hardly be kept at his house. On the other side, when *Abradates* gave any entertainment to the Court, or rather to the Princess *Panthea*, the very same Musique which marred Dancing at the house of *Mexaris*, played with life, and admirable cadency at the house of *Abradates*; a Spritly Harmony did inspire the heart when he kept the Ball: The Ladies seemed more fair, as well because they were alwayes more curious and gay in their dresses, as because the room was more light-some and neat, and indeed every thing was ordered incomparably better at his house, then at the house of *Mexaris*, or any where else; for *Abradates* had an Ayre and a Genius so fit for all the Ceremonies and honours of an Assembly, that his very presence only did inspire with joy and delight. You may easily conceive Madam, that the Princess being of such an excellent Spirit and ingenuity, could not possibly deny her esteem unto *Abradates*; and in all places where he had the freedome of discourse with her, though but a moment, though she shunned it, yet was he prudent enough to hit upon convenient opportunities in expressing some marks of his affection, without any failing in those respects which were due. Besides the Hunting, whereof we spoke before, and besides the Musique entertainment, and besides several Balls which he kept: He had one more, and it was Races with Chariots, which was one of the most magnificent sports in the world, and the most delighting to behold. For be pleased to imagine, that you saw in a Front before you, a hundred little Chariots of Triumph glistering like the Rayes of the Sun: imagine these Chariots drawn by the finest horses eye ere beheld, and in every one of them a man most gloriously habited, who in one hand holds the Reins of the horses, which were made of tissue of gold, and in the other hand a long Javeline adorned with many precious Stones, who exasperating the Horses by the courage of his voice, they make the Ayre echo as loud as a thousand Instruments of War: At the end of the Race were Scaffolds erected unto stately Tents for the Ladies, and where the Garland of Victory is given unto those that triumph by the hands of her who is chosen to bestow it, by him who makes the entertainment: This Madam is the manner of Chariot Races at *Sardis*. One day there chanced an accident which was very pleasant unto all the company, for on that day *Abradates* and *Cleander* did both of them equally win the Garland: And the Chariot of poor *Mexaris*, which doubtless was only an old one newly burnished up, chanced to break in the middle of the Race. This chance made miserable *Perinthus* more melancholy, who since he was not one of them that did run, he did stand in the Scaffold of the Princess, and observed her joy at the disgrace of *Mexaris*, and at the victory of *Abradates*; so that now he made no question but this Prince had some share in her heart, and so that in the midst of all this publique joy, *Perinthus* was most sadly melancholy: Not long after all these universal joyes were turned into sorrows for the fatal death of the Prince *Antioch*, which grieved all the Court, especially *Abradates*; for he did not only lament the loss of a Prince who had most excellent qualities, and from whom he expected his protection; but also by his death, he looked upon *Mexaris* as one step neerer the Throne, which by consequence might reflect upon the heart of *Panthea*, and become a great obstacle to his design, not but that the Prince *Antioch* was yet alive; yet for all that he esteemed it a great advantage unto his Rival to be a step neerer a Crown then he was before; and I believe this consideration was a Cordial unto *Mexaris* to comfort him for the loss of his Nephew: A while after, a new misfortune chanced unto *Abradates*, which was, that *Cressus* resolving to besiege *Ephesus*, would not nominate either *Antioch*, or *Mexaris*, or *Artesilas*, his Lieutenants Generals, but made choice of *Cleander* for it, telling *Abradates*, he would have offered him this imployment, if the Queen of *Susiana* had not sent him word, that she was in hopes of making his peace very shortly: So *Abradates* being without any pretence of discontent, as *Mexaris* had, he was forced to go unto the Wars, at a time when his Rival was to stay behind with *Panthea*. *Perinthus* also grieved to be so far off the only one he loved; but though *Mexaris* was left with her, yet since *Abradates* was to be absent as well as himself, his heart was more at ease. In the mean while *Abradates*, not being able to depart before he did more precisely know upon what terms he stood in the heart of *Panthea*, he sought all opportunities to talk in private with her; yet since she did carefully avoid it, and *Perinthus*

thus for his own interest did as much prevent it as he could, he found it very difficult: For Madam be pleased to know, that this secret adorer of the Princess had found out an admirable device, that she should never be alone when *Abradates* came to see her; and thus he contrived it. First he told three or four Ladies of Quality whom the Princess did really esteem, and told them in great secret, that she loved them with abundance of tenderness; and that they would infinitely please the Princess in visiting her very often: Afterwards he promised them to be so officious as to acquaint them, when she was most at leisure to entertain them, and had least company with her; and indeed he sent so often to some one or other of them, that the Love-sick *Abradates* could never meet with a fit opportunity to speak with her in private, yet he did not so much accuse his misery as his misfortune, but knew not that it was caused by a Rival as miserable as himself: But at last finding *Panthea* walking in the Gardens of the Kings Palace, she could not avoid his company: As good luck for him was, *Mexaris* was not there, and as ill luck for *Perinthus* was, he met him there, and he led *Doralisa* by the hand, who was walking with the Princess; yet notwithstanding he could not in civility molest the conversation of two persons of such a Quality: *Doralisa* told me since, that when *Abradates* presented his hand unto the Princess, *Perinthus* did for a while let go his, yet presently after recollecting himself, he took her hand again; but he was so much transported when they two talked together, that he knew not what he either said or did: Sometimes when his imagination told him, that *Abradates* was speaking of his Love to the Princess, he would gripe the hand of *Doralisa* so hard for very spite and anger, that he would extremely hurt her. Since *Doralisa* was one of an excellent wit, and had ever found *Perinthus* a most wise and prudent man, and the most orderly civil in the world, she was now much surprized at this passage: And he looking upon *Doralisa*; did find that his passion was too strong for him, and that he had discovered some signes of it; so that not knowing how to dissemble the matter, he took the first pretence that came into his mind. It is very unfortunate (said he unto her) that *Abradates* should at this time come to disturb that pleasure which I took in these walks, for I cannot look upon him, but I must needs remember, that when we parted the last time, I then received some orders from the Prince of *Clusomene* concerning a business of great consequence, which now forceth me much against my will to leave you very uncivilly: I conceive, said *Doralisa*, that in lieu of complaining against *Abradates*, you should be glad of his coming to put you in memory of what you had otherwise forgotten: But I conceive (said he, and parted from her at the end of the walk) that I have cause to accuse him, since he is the cause that I must part from you, about that which does not half please me: All that *Perinthus* said unto *Doralisa*, was not at all satisfactory to her; yet notwithstanding, there was so little reason to think, that those turbulencies which she saw in his mind should have their original from any passion which the Princess should cause, that she would not yet believe it, but resolved to enquire whether *Perinthus* after he parted from her, had really been about any such important business as he pretended. During this passage, *Abradates* not to lose a minute of his precious time, was no sooner with the Princess, but beginning to speak; Madam, said he unto her, I have one favour to ask you, which I hope you will not deny. Since I make no question but what you desire of me is just, replied the Princess, I think you need not fear denials: Indeed I cannot chuse but fear (said he to her) though upon examination of my thoughts I apprehend no less fears that you will grant my request, then that you will deny me: If you fear to obtain that which you would ask (replied *Panthea*) your best course is not to ask it: That would not be just, replied he, For truly Madam, being upon the point of departure, my desires are so violent to know upon what terms I stand in your opinion, that I cannot take my leave of you, unless you do me the favour to inform me: But with all being conscious of my own unworthiness, I am afraid, and that with much reason, that if you do not grant my desires, you will force me into such despair, as I dare not so much as look upon you, lest I should find the thoughts of your heart in your fair eyes: However Madam (said he, not giving her leisure to interrupt him) give me leave to let you know before you speak, that whatsoever you either will or can speak unto me, I shall for ever adore you with a most unequalled passion; and that as I have loved you from the very first instant I saw you, so I shall love you to the last minute of my life: Therefore never think, I beseech you, that by being rigorous, you can chase out of my heart that passion which the fairest eyes upon earth have created in it: No, no, Madam,

it is impossible, all your power is not able to reach so far; doubtless you may make me the most happy or miserable man alive, but you cannot hinder me from being eternally yours, and more yours than my own: Tell me then, I beseech you Madam, how I stand in your thoughts, and whether it be permitted me to hope I am in a better condition than *Mexaris*? *Mexaris*, replied she, is a great Prince, whom I reverence with all respect due unto his Quality: But as for *Abradates*, he is not well advised to eradicate that himself which his own merit had planted in my heart, and which if he had not, I should have infinitely esteemed him; but in the humour that now I am in, he hath put a great obstacle unto that friendship which I reserved for him, by speaking to me as he hath done. Is it possible Madam (said *Abradates*) that I should have been higher in your esteem, if I had not given you any testimonies of my Love? If so, certainly I am the most happy man alive, and I have no more to ask: Deceive not your self *Abradates*, replied the Princess, for I am fully persuaded, that since you have took so much boldness as to speak what you have done, you do not esteem me enough; I know not whether I have told you before, but I see though I should tell it a hundred times, yet all would be over-little to persuade you, that though I do infinitely esteem those excellent Qualities which are in you; yet since you do not esteem me so much as I desire to be, I cannot think myself at all obliged unto you for that affection which you tell is in you. Alas Madam, replied *Abradates*, what higher testimony of a great esteem can be given unto any, then to give ones entire heart, to make you absolute Mistress of my Destiny, and who would neither live nor die, but according to your Dictates and Decrees; In these resolutions I appear prostrate before you Madam; and can you say I do not enough esteem you? You know very well Madam, that your eyes did never afford me one favourable look; what would you have me do now I am ready to depart, and leave such a Prince as *Mexaris* is at *Sardis*. However Madam, though you will not be pleased to let me know how I am in your thoughts, yet I beseech you let me know at the least what place my Rival holds there; for if he be but upon worse conditions than myself, I protest I shall depart without any murmur, and without asking any further favour. If there want nothing but that ingenuous Declaration to satisfy you, replied the Princess, and smiled, I pray leave me at rest, and keep your self so also. In the mean time, know *Abradates*, (said she, and assumed a more serious look) that persons of my Quality and Virtue, never use to dispose of themselves, but to suit themselves and minds unto their Fortunes; therefore though I had a disposition to let you love me, yet I would never permit it, until I were in a condition that I might do it innocently, and without impudence. After this, I have no more to say, unless this, that you will much oblige me, if you will not force me to fly your company. As *Abradates* was ready to reply, the Princess *Palmis* came in, & broke off the discourse: And as we were then in a great walk of Cypress Trees, planted so close to one another, that they made a very thick hedge: It chanced as I cast my eyes upon a place where I saw the Boughs to shake, I perceived *Perinthus* lurking and looking through: I no sooner spied him, but I shewed him *Doralisa*, which did much amaze her, that he should be so earnest to leave her to that end: *Perinthus* also was at an extream *non plus*, and told her, that as he was going out of the Garden, he met with him whom he had intended to go unto about his business, which being done, he returned into the Garden again, and taking into another walk before he was aware, he had a mind to see whether any had come in to supply his place since he went out, before he entered again. I understood you very well *Perinthus* (said she unto him) you think to make me conceal your incivility by this excuse, but truly you must invent a better before you prevail. *Perinthus* being in a terrible fear that *Doralisa* should go and acquaint the Princess and others with the disorder which she discovered in his Spirit, beseeched her that she would honour him with her hand again; then putting the Boughs of the Cypress close again, he began to conjure *Doralisa* in a low voice, not to speak unto any of the disorder which she discovered in his soul: I promise you that I will not, replied she, upon condition that you will acquaint me with the true cause, or to say better, confess it unto me, for to tell you truly, I am confident you are in Love with the Princess. Ah *Doralisa* (cried he out) I must trust my self unto your discretion, but I do conjure you *Doralisa* in the name of the Gods, that you do not discover it: I promise you I will not, said she unto him, upon condition you will be ingenuous and sincere: Know then, pursued *Perinthus*, that the Prince of *Clasemena* understanding that *Mexaris* and *Abradates* were both in Love with *Panthea*, he apprehended much joy for the first of these, and much sorrow for the second; and therefore he absolutely commanded me to discover if I could, the true apprehensions of the Princess

cells his Daughter, and if it were possible, to prevent *Abradates* from having any private discourse with her; yet I can safely swear unto you, that yet I have not told the least circumstance of any thing unto the Prince her Father: For since I am one who admires, and infinitely honour her, I could not become her Spy; yet I must ingenuously confess, that since he is here, I cannot chuse but be angry; and since I could not remedy it, I thought it my best to retreat, lest if the Prince should chance to come, he should think me so far from being his informer, I was a concealer of things from him; and that was my reason why I would not be in the same walk where they were. But *Perimthus* said *Doralisa*, since you have no design to prejudice the Princess, what was your reason for hiding your self so closely amongst the Cypress Trees, and to observe her actions so precisely and closely? I did endeavour to inform my self of the truth (replied he) to the end I might better know how to behave my self between *Mexarus* and *Abradates*. Their merits are so different (replied *Doralisa*) that you might very well guess her thoughts of them, without taking such pains as to observe her actions: It is very true, replied *Perimthus*, and so I do, yet since the present condition of their two Fortunes is so different, I cannot chuse but be by-aisled in my wishes; and methinks the fair *Doralisa*, for her own interest, should desire that the Princess should rather remain in the *Lybian* Court, then go so far off as *Susa*. In the meantime, I conjure you not to discover me, and to believe that I will never either say or do any thing, which shall be against those respects which I owe unto the Princess. *Doralisa* lent an ear unto all this long discourse of *Perimthus*, but knew not whether she should believe him or no; for when she remembered the perplexity which she discovered in his mind when *Abradates* first came, she could not doubt but that he was in Love with *Panthea*: But when she considered the little probability that such a man as he should dare to nourish such thoughts as those in his heart, she gave credit unto his words, yet her faith in them was not so strong, but she was often apt to alter her opinion: However, she resolved not to speak of any of these passages; for said she, if *Perimthus* do love *Panthea*, he is so unfortunate in it, that I need not loaden him with more misery, by inconsiderately telling the Princess of that which perhaps he will never tell her himself: And if it be as he tells me, I will not speak of it neither, since thereby I shall prejudice *Abradates*, whom I infinitely esteem. *Perimthus* for his part was well pleased with the handsome lye which he had invented, which truly upon such a suddain was very ingenious; for if *Doralisa* was faithful, and did not speak of it, he was safe and at quiet, or if she did tattle any thing to the Princess, his hope was, that since she would believe the Prince her Father did disapprove of the Love of *Abradates*, she would happily and cunningly reject it. And thus the walk continued without much discontent, for to say the truth, the Princess was not sorry at her heart that *Abradates* was in Love with her: This Prince, for his part, thought the favour he obtained to be very high, in that he heard *Panthea* her self pronounce him happier then his Rival. *Admetus* was: *Perimthus* also thought he had escaped a great danger, since he had put a handsome gloss upon the imprudent discovery of his passion, so that there was none but *Doralisa* who was not reasonably well satisfied, and she was a little perplexed, that she could not tell well what to believe of *Perimthus*. After this, *Abradates* could not have any more private discourse with *Panthea*, and he must content himself to bid her adieu before much company, so that he durst not make half his sorrows appear in his eyes when he parted. As for *Perimthus*, since he was one of the house, he enjoyed the sight of his Princess with as much freedom as he could wish, but it was such a freedom as did him no good, since he durst not make use of it to express the passion of his soul unto her, but was forced to hide it with all possible care; yet in spite of all his cares, his melancholly would appear most visible, but since friendship might produce it as well as Love, the Princess would not interpret that to be the cause, which would have been extremely offensive to her, if she had known the cause. *Doralisa* was not present when he took his leave, and it was happy for him she was not; for since she had already some suspicion of the truth, doubtless she would have palpably perceived, that his sorrows proceeded from a more tender cause then matter of friendship: When he was gone out of the Princess Chamber, she called him back, and enjoined him to write (as often as any opportunities would permit him) all the news from the Army; and in return, said she unto him, I will oblige *Doralisa* to answer you, though I shall not, and to send you the news of *Susa*. At the first *Perimthus* was much ravished with these commands; but when he began to consider that this favour had never been conferred upon him, but to take all suspicions away, that

she was so dear unto him as she was; his joyes were less; yet on the other side when he considered it to be a favour which all his Rivals as great Princes as they were, could never obtain, he cheered up himself, and was less grieved. Moreover, since that Rival which he most feared should be absent as well as himself, it troubled him the less: Also he went to bid adieu unto *Doralisa*, with a mind that was free and jocund enough for a Lover that was to depart: 'Tis true, he was as careful as possible he could to dissemble his thoughts at this time, when indeed he stood in need of all his art: For *Doralisa* upon premeditated thoughts told him a hundred passages, which would have extreemly troubled one to answer that was less subtil then himself: But he replied unto every thing with such Spirit, that she found nothing but what did increase her doubts. In the mean while, as the Princess of *Clasomene* was a little melancholly for the departure of *Abradates*, so *Mexaris* was as joyful as possible could be, yet he found no better entertainment from *Panthea*; But on the other side, she did as far as civility would permit, expresse more coldness to him in the absence of *Abradates* then she did before; and she treated him with such hollow indifferency, as almost shewed him the way to despair, and which moved him unto many things that troubled *Panthea*; For when he found, that the more obsequious he was, the less gracious he found her, he resolved to transact secretly with the Prince her Father; but yet notwithstanding, he visited and waited upon her with all assiduity, though *Doralisa* by order from the Princess did bolt out a hundred crafty passages, which surely were nothing pleasing unto him, continually saying, That *Sardis* now was no more then a Desert, since the Camp had exhausted it, and that it was better being in the Country by a hundred degrees, then there where there is none considerable in the Court: But let her say what she could, he would not be banished, but did continually torment us with his company, yet had he wit and Spirit enough; but yet this base disposition which reigned so tyrannically in his heart, and which made him think all lost that he gave or spent, made every one not esteem him. Moreover, the affection which every one bore *Abradates* did augment their aversion to *Mexaris*, so that it is no wonder the Princess should not love that Prince whom no body loved: And on the other side, it had been a miracle if she had either hated or forgotten *Abradates*, whom all the world did speak of with a high esteem, and whom she knew did love her with a most violent passion; and you may assure your self he was neither hated nor forgotten during all the *Ephesian War*, no nor the *Myssian* and *Phrygian War*: Fame did trumpet his valour so highly in his commendation during his absence, that it may be said he was no less obliged unto his own courage and valour, then unto the Princess for this favour toward him. As long as the War lasted, *Perinthus* failed not to write unto the Princess: But since he was a man of a most generous soul, you may imagine him a little troubled to pay that obedience; for how could he relate all the passages of the Army, and not mention all the glorious acts of *Abradates*, who as vvell as *Cleander*, did raise himself unto a high pitch of eminency? And how could he find a Genius to commend a Rival, and help him to conquer the heart of *Panthea*? His vvvay vvas commonly to speak of things in general, vvitout particularizing the actions of any one, contenting himself to say only, that the Enemy vvas beaten, and to declare only the advantages of the Army, as presupposing that the Princess desired newvs to no other end, but as things related to the interest and good of the State: that in all the relations vvhich *Perinthus* made unto the Princess, the name of *Abradates* vvas never used, but only once, and that too against his vvill, vvhich chanced thus: Two or three daies after the taking of *Ephesus*, *Perinthus* having almost finished his Letters to the Princess, *Abradates* came into his Chamber, and presently after him *Cleander* entered also, who knowing that it was he who sent all the news of the Army unto the Princess, told him, that the messenger who was to carry the Packet unto *Sardis* would depart within this two hours: *Perinthus* answered, that he had not above two words to write; and since it was known to all the world that he had a most admirable faculty in writing, *Abradates* who never had seen any of his Letters, and did not suspect him to be his Rival, told him, that if there were nothing in his Letter but only a relation of the Siege, he should be extreemly glad to see it, not doubting but he was as good at writing, as he was at acting his part in Military affairs. *Cleander* did second the desire; At first *Perinthus* did modestly refuse, but seeing *Cleander* was importunate that he should shew vvhich he had vvrit, he vvas afraid that if he did not shew it, perhaps it might be conceived, that he had vvrit something disadvantageous of them, so that submitting unto the desires of *Cleander*, *Abradates* took his Letter vvhich vvas not finished, and read these vvords.

PERINTHUS to the Princess of Cleasmena.

Though Victory were in your power Madam, yet your desires of it could not be more happily accomplished: It waits upon the Kings Armies in all places, and nothing can withstand them: The taking of the Town of Ephesus does well deserve, that the most illustrious Princesses of the world should render thanks unto the Gods for one of the most glorious Conquests that ever was obtained: I believe there ought as much to be attributed unto the prevailency of your prayers Madam, as unto the valour of our Troops: The Enemy resisted so far, as conduces unto the glory of the Conquerours, but not so much as could keep themselves from being conquered: It is the Will of Fate, that the Laurel wherewith Victory crowns the heads of Conquerours is not sprinkled with much blood, since there is not one of any eminent quality dead in this last assault. I do not tell you

I intended to add (said *Perinthus* after *Abradates* had read the Letter) the particular actions of *Cleander*, and many others, when I broke off: You do very well (replied *Abradates*) and they cannot be better commended then by your self, who knows so well how to do it: But since your modesty doubtless will not permit you to relate your own actions unto the Princess (said he unto him in a subtil manner of obligation to speak well of him) and since I dare not presume to write a Letter from my self unto her, having no Communion for it as you have, I beseech you let me add something to your Letter: and then not staying for the answer of *Perinthus*, who opposed him as much as in civility he could, he writ these words.

The excellent relation of *Perinthus* would be imperfect, if some part of those praises which he deserves were not included; therefore for your satisfaction, for his glory and my own, I beseech you give me leave to be his Historian, and to tell you, that he hath made himself most highly eminent in all occasions which presented themselves, and that except the illustrious *Cleander*, he deserves all that glory which he attributes unto others: This Madam I thought to be the duty of a man, who pretends unto no higher ambition then to be thought the most humble Adorer of the fairest Princess upon earth.

After *Abradates* had Postscripted these words, and that *Cleander* had read it aloud, the heart of *Perinthus* was much divided; for he thought it a very advantageous piece of honour to be commended unto the Princess so highly by such a Prince as he: But that he himself should send the Letter of his most feared Rival unto his loved and adored Princess, was a thing not to be endured: So that to prevent it if possible he could, he said, that he was ashamed to be a sender of his own praises, and that it would purchase him more shame then glory. Moreover he feared, that the Princess should think very strange he should take upon him the boldness to send her any Letters from such a Prince as *Abradates* (For said he very subtilly) that she be pleased to honour me with her commands to write unto her my self, yet that is no consequence that another should do so also: Nor is it my own interest only which I consider; But I am afraid (said he, and turned towards *Abradates*) that you intend a good office in my behalf unto the Princess by it, yet it may make you worse in her opinion. Since I am certain she esteems you very much (replied this Prince, who exceedingly desired that his Letter should come into the hands of his Princess) I do not fear she will be offended at me for presenting a truth unto her in your advantage. No, no, said *Cleander*, I warrant you the Princess will never be offended at such a piece of Gallantry as this, for though she be something severe, yet she is rational, and knows how to take things as they ought to be: But it would be well (added he) that *Perinthus* make an end of his Letter, and present your Encomium also: *Abradates* out of modesty did forbid him, and *Perinthus* had a desire to say, that he was not able to command too such illustrious persons sufficiently in so short a time: But *Cleander* told him, he would dispence with him for half that trouble, and conjured him not to mention him, but forced him to end his Letter in commendation of *Abradates*, of whose passion he was not ignorant: So that *Perinthus* was forced to finish it in this manner, though it was not his first intention.

I will not tell you Madam, how the Prince *Abradates* hath got abundance of glory by a thousand

thous and gallant actions; for after what he hath said in my behalf, that would be suspected of flattery. I can also assure you, I am very sorry that his civilities has forced me to alter the end of my Letter, and to relate things after another manner then I intended: Nor will I tell you what Miracles the illustrious Cleander hath wrought, for Fame will do that office for me: But give me leave to tell you without any affected modesty, that I was never in all my life so loath unto any thing, as to this in sending you my own commendation, although it was writ by the hand of a great Prince, and seem to be an infinite honour unto me, that it should be read by the most excellent Princesses of all the world.

PERINTHUS.

When *Perinthus* had finished, he hoped that happily they would go away, and that afterwards he might procure the messenger who was to carry this Letter, to say he had lost it: Yet he had no sooner ended and sealed it, but *Cleander's* Envoy came in to receive his last Orders, so that poor *Perinthus* was forced to deliver it before them, and away went the messenger. *Perinthus* was almost mad at this accident: What a most miserable Fate is this (said he unto himself, as he has told me since) that I should be the means *Abradates* should write unto that Princess whom I adore? Perhaps she will imagine I did voluntarily do him this office, and that I am the confident of his passion: In the names of all the Gods, Oh my adored *Panthea* (said he, as if she had understood him) be not so injudicious as to think I did this Prince any service to you: It is too much you must not know I love you, without thinking that I would have you love another. But *Perinthus*, (said he presently to himself) Art thou not resolved to content thy self with the esteem of thy Princess? Hast thou not determined with thy self never to discover thy Love unto her? And dost thou not know, thou canst never have any share in her affection? Why then art thou not satisfied with that commendations which *Abradates* hath sent in thy behalf, since it may augment the esteem which she hath of thee? If the praises of an Enemy be glorious, why should not those of a great Prince? But alas, this great Prince is my Rival, and such a Rival as in all likelihood will obtain the Love of my Princess: It is no wonder then that thou shouldst be troubled to be thus forced to commend him, and to receive any commendations from him. Afterwards, when he considered with himself that the Princess would answer in her Letter unto what *Abradates* had writ, and that he should be constrained to let his Rival see the Civilities of *Panthea*, he resolved, that if the Letter was over-obliging unto *Abradates*, to smother it: Therefore he expected this answer with as much longing impatience, as if he had sent a Declaration of his Love unto *Panthea*, though his curiosity was only to see what the Princess would say concerning *Abradates*, who on his side expected this answer with the same impatience, though not with the same fears, since it was only three daies journey between *Ephesus* and *Sardis*, the Letter of *Perinthus* came thither in two daies, because he who carried intelligence of the taking of *Ephesus* went Post, and made great hast. *Doralisa*, who never was absent from *Panthea*, was present as well as my self, when the Princess received this Letter, which at the first she began to read aloud, for knowing that *Perinthus* never used to intimate any thing but matter of news, she expected no other. But when she came to the place which *Abradates* had writ, and saw it in another hand different from that of *Perinthus*, she read it in a low voice and blushed, whilst *Doralisa* and my self had several apprehensions of it: For *Doralisa* having some suspicions of his passion, imagined that perhaps he had took heart, and writ unto the Princess concerning it: But I, who had no such conceits, only thought it something which she would not have us know: Yet after the Princess had done reading, and that the disorder which the name of *Abradates* caused in her soul, was appeased, she gave the Letter unto *Doralisa*, and my self to read; and being desirous to colour the tenderness of heart which she expressed, she told us, that when she saw the alteration of hands, and the name of *Abradates*, she was afraid lest he had intimated something, which would have given her cause of complaint, both against *Abradates* and *Perinthus*: However *Doralisa* (said she, after the Letter was read) you see that *Perinthus*, though not in Love, yet he can be valiant; and that to be brave and gallant, it is sufficient that one be only in Love with glory; for though I seemed to believe, as others did, that *Perinthus* was in Love, yet I assure you, I never did really believe it at all: And I assure you Madam, replied *Doralisa*, I am not of your opinion; doubtless one may be valiant and not amorous, but

I do confidently maintain, that if a Gallant man vvas never in Love, he shall be brave and valiant; but brutish withal: And since *Perinthus*, though valiant, is not brutish, therefore I must conclude him to be in Love. However (said the Princess) as friendly as I am to *Perinthus*, and as joyful as I am to see his praises wr't by the hand of so illustrious a Prince, yet believe me, I am almost angry with him, because I am forced to answer something unto *Abradates*. Truly Madam (said *Doralisa* to her) I should conceive the difficulty not great to answer any thing in that Letter: It is true (said she, and blushed) the difficulty is not in answering any thing to that Letter, but to something which he said unto me at parting; and then the Princess was pleased to acquaint us with the conference she had with him; yet notwithstanding, after she had well considered upon it, she resolved to write, as I shall presently relate unto you. In the mean while, *Abradates* and *Perinthus*, who waited impatiently for an answer from the Princess, were so exact to inquire the day when the messenger would return, that they knew to an hour when he would come to give an account unto *Cleander*: But as ill luck to *Perinthus* was, *Cleander*, who loved *Abradates*, and was not ignorant of his passion to the Princess of *Clasomene*; also longing to know what she answered, went immediately unto *Abradates*, who was then in the Garden of the house where he lodged, and *Perinthus* with him, who in his presence received the answer from the Princess: You may imagine what the thoughts of *Perinthus* were, in opening this Letter from *Pamthea*, suspecting it to be too gallant and obliging unto *Abradates*; and this Prince perceiving some disorder in the face of *Perinthus*, he imagined only that it proceeded from his fears of the Princess anger, for sending his Letter; so that he bestowed a complement or two upon *Perinthus*, unto which he replied as well as he could, but thought it not advantageous for himself to open the Letter so soon, yet *Abradates* and *Cleander* so pressed him unto it, that he was forced to open it, and read aloud these words,

PANTHEA unto PERINTHUS.

IT appears sufficiently, both by what you have related concerning the Prince *Abradates*, and the illustrious *Cleander*, and by Fame also, that victory is much rather a consequent of their courage, then my prayers; yet I will never cease them for the augmentation of their glory, which can never be so high as I desire them. As for yours *Perinthus*, I find it arrived at so high a pitch, that I think it impossible to wish it greater: For to be commended by such a Prince as merits all praises himself, is an honor so great, that the height of your ambition ought to be compleatly satisfied; yet since your modesty would have debarred you from seeking it, I am obliged unto *Abradates* for it, though otherwise I am sorry for putting himself to that trouble: Assure him, that as he hath much augmented the esteem which I had of you, so you have most strongly confirmed me in my thoughts of him. After this, expect not that I should return intelligence for intelligence, unless to acquaint you, that *Doralisa* doth still accuse you, and is absolutely persuaded, that all those glorious acts which you have done are rather effects of that secret passion which lies close in your heart, then of your courage; For my part I am still just, and take your part as well as I can, adieu: Assure *Abradates* and *Cleander*, that Victory shall alwayes follow them, if Fortune follow my desires:

PANTHEA.

Perinthus read the Letter so badly, especially towards the latter end, that *Abradates* did civilly desire to read it himself again, that he might understand it, telling him with a smile, He wondred that a man who could write so well, should read so ill: But oh Heavens, in what a pitiful case was the poor *Perinthus*, when he perceived the joyes of *Abradates* in reading this Letter, for all it contained nothing but common civility; yet he was extremely pleased with it. The delight only to see his name vwritten by the hand of *Pamthea*, transported him into a rapture of joy: After he had read it aloud, he read it over again from one end to the other in a low voice, and vwhen he had done, he vwould not upon any terms render it back unto *Perinthus*, vvhose perplexities vv ere more excessive then the joyes of *Abradates* vv ere great: he vvas not only vexed that the Princess should return such a civil answer unto *Abradates*, but he vvas afraid lest *Doralisa* should fall into her old jealousies, and in the end discover something; yet he vvas fully persuaded she had not yet opened any thing to *Pamthea*, for if she had, *Pamthea* vwould

not have written unto him. Thus having a soul swelled with thousand several conceits, and not one agreeable to his desires, he seemed very restless; all those obliging words, which the Princess had writ relating to himself, did not at all satisfy him, because he thought the commendations she gave *Abradates*, to be a bitter potion after all those sweet civilities she bestowed upon him. In the mean time, *Cleander* desiring to oblige *Abradates*, and never suspecting that *Perinthus* was in Love with *Panthea*, he desired *Perinthus* to let *Abradates* keep the Princess Letter. And indeed *Perinthus*, said he unto him, the Letter does belong unto him as much as unto you. Dear *Perinthus* (said this amorous Prince, and embraced him) I heartily beseech you grant me this favour which *Cleander* in my behalf hath asked, and which indeed I durst not. Sir, replied *Perinthus*, much amazed and troubled, Since you say your self durst not ask what you desire, it may be imagined you know I ought not to consent unto it. And truly what would the Princess say, if I should part with it. For Sir, the more worthy you are, to keep this Letter, the more do I fear to offend the Princess in suffering it. If it had been her pleasure that you should have a Letter from her, she would have writ it particularly to you; but this being not so, I beseech you take it not, if I deny it unto you, since I would not have her take it ill from me. But the Princess need never know it (said *Cleander* to him) and by consequence it cannot prejudice you. However, since I know it my self, replied he, it will be a perpetual trouble to my mind that I should do any thing against my duty. But *Perinthus* (said *Abradates* unto him) you will do a thing against the Laws of friendship, if you refuse me this Letter; and therefore I pray permit me to keep it for a few days, upon promise to restore it back. In good earnest, said *Cleander*, and looked upon *Perinthus* you are too precise, if not too rigid; for be your respects of the Princess never so great, I cannot see you would do her any great injury, in trusting a Letter into the hands of a Prince, who doubtless would preserve it with more care than you can have. However it be (said *Perinthus* with a troubled visage) I have a great desire to do what I ought: I am fully resolved, said *Abradates*, not to restore it, unless I have a copy of it at the least. Really *Perinthus*, (said *Cleander*, and would not give him time to answer) you must do this, if you have any disposition to oblige at once, both the Princess, and *Abradates*, and my self. I am most unfortunate (replied *Perinthus*) to meet with such a cross conjuncture. The truth is *Perinthus* (said *Cleander*) you must obey your friends; and to set your mind at rest, I will undertake to tell the Princess, if she chance to know it, that you denied it with as much zeal, as if you had been in Love with her, and as if one of your Rivals had asked a copy of a Letter from your Mistress. After this, *Cleander* not staying for any answer from *Perinthus*, commanded one of his servants to fetch him ink and paper. *Perinthus* was a long while obstinate, but at last, fearing lest his obstinacy should argue the true cause of it self, and both *Abradates* and *Cleander* divine his passion by it, he consented *Abradates* should have a copy; so that *Abradates* going into an Arbor, amidst which was a Table of Jasper, he set himself to write: Mean while *Cleander* addressed himself unto *Perinthus*, and persuaded him to do *Abradates* all the good offices he could unto the Princess of *Clasomene*, and the Princess his Daughter; but *Perinthus* was so nettled and unquiet, that he had much ado to return any answer. He was transported with such violent raptures at this discourse, that he was a hundred and hundred times ready to snatch the Letter out of the hands of *Abradates*, and to draw his Sword; yet the presence of *Cleander*, and several others which were in the Garden prevented him, and the first apprehensions being over, reason did reassume his seat in his soul, and he dissembled the matter as well as he could; and to calm the disorders of his mind, he began to think that this Letter was only a Letter of civility, and therefore he ought not to vex so excessively at it: So that in answer to the desires of *Cleander*, in behalf of *Abradates*, he told him, That it was very true, he had the honour to be much in the Prince of *Clasomene's* favour, and a little with the Princess; but yet it was his maxime, which he ever observed, never to speak unto his Masters of any affairs which they do not first on themselves: And since *Abradates* himself is a man of most high merit, it is not requisite to employ any either unto the one or the other. As soon as *Abradates* had done writing, he came unto them, but before he would restore *Panthea's* Letter, he wooed *Perinthus* to be contented with the Copy, and to let him keep the Original, but he could not possibly obtain it, so that neither of them were contented; for *Abradates* was sorry he had not the real Letter of *Panthea*, and *Perinthus* was sorry he had parted with a Copy, yet within a few days after his

his sorrows were much more bitter, for he understood that *Abradates* did grow more confident upon the Princess her civilities to him, and did write a hundred passages unto *Dorastis* to sell unto the Princess; and afterwards, when he went from *Ephesus* unto the *Phrygian War*, which began immediately after this ended, he writ unto the Princess herself, he knew very well they could not be Letters of secreste, yet since he was not ignorant, that he who writ them was in Love, his sorrows were extream, and wished very often that *Mexarus* might thrive by the absence of *Abradates*, and that the Prince of *Cilicia* would bestow his Daughter upon him. But whilst both *Abradates* and *Peristhenes* were in these Wars, *Mexarus* was a perpetual persecutor of the Princess; for he was not only an eternal troublesome Villain, but knowing that there was interchange of Letters betwixt *Abradates* and her, he became so furiously cholerique, that one day he quite forgot those respects which he was accustomed to observe, and thus it chanced. *Dorastis*, who knew very well what aversion the Princess had unto this Prince, took a great delight in twitting him with a hundred passages before all the company, which were not at all pleasing unto him, and upon every occasion he would commend the virtue of liberality in general, and often of *Abradates* in particular. One day then, when he was with the Princess, and when she saw that his discourse was not pleasing to the Princess, she did so handsomely turn the talk, that *Mexarus* fell insensibly to speak of prodigality, and by little and little she stirred him up to that point, as he maintained prodigality to be the greatest of Vices. For my part, (said she unto him) I am not of your opinion, since I cannot possibly believe, that Vice which resembles one of the most Heroique Virtues should be worse then Avarice. How, said *Mexarus*, do you prefer Liberality in the Soul of a Prince before Valour and Prudence? And had you rather have him liberal, then wise and courageous? I know not, said she, Whether I had rather have him liberal, then valiant and prudent; but I am sure I would not have a Prince to be covetous. There are some, said *Mexarus* then, who love Liberality in another, only because they have Mercenary Souls of their own. The true, said the Princess, some such there are; but not always, for I am certain *Dorastis* is none of them, but of a generous disposition. Liberality and Generosity, replied he, are not the same: I grant it, said *Dorastis*, for I am not ignorant how there are some men liberal, who are not generous in all other actions of their life. But yet I will maintain, that he who is not liberal, is not generous, and that Prince who does not possess that virtue, cannot possess any. For can it be goodness to see a hundred men of excellent merit, who are out of favour with Fortune, and not to assist them? Is there any prudence in getting hatred in lieu of a thousand honours by benefits? Is there any policy in procuring enemies in lieu of benefits? Is it glorious to dote unmercifully upon that which so many wise men have scorned? Is there any friendship to be expected from him that denies every thing that is asked him? Can he ever be a good Master who never doth recompence those who serve him? Is there any gallantry in having such a hide-bound soul as is never ready to give? Or can he be a rare Prince that is covetous? And hath not such virtues as raise them above other men, for indeed I know no other virtue but liberality, which sets them above others? Valour is a virtue as Heroique in the foot of a simple souldier, as in the greatest King: Goodness is common to all men, and commonly more to Subjects then Sovereigns: Prudence is not peculiarly theirs, others may be as wise, and put their wisdom in practise as well as they, but as for liberality, the glory of it is peculiar only unto great ones: It is in vain for those who have nothing to give, to have that virtue, since they cannot make it appear and shine in its glory. Also it is in vain, that great ones should have the power to give, if they have not the will to do it. Yet I can hardly believe, replied *Mexarus*, That it is the intention of the Gods, that those men whom they honored with riches above others, should lavishly throw them away as they please. And yet it appears as clearly, replied *Dorastis*, to be the pleasure of the Gods, that those things which they give, should be converted into publique good, and not hoarded up to satisfy the avaritious humour of a private man. We have a thousand glorious examples of that, said the Princess, The Sun affords his rays and light to all the world, the Sea gives of his waters use to the Rivers and Fountains. And Kings also, unto whom the Gods have given authority, are obliged to contribute it, and all their cares for the good of their Dominions, and defence of their Subjects. Ha, as for matter of cares, said *Dorastis*, and smiled. I know some who are not very covetous of them, though otherwise I am sure they are not over-liberal. I wonder, said *Mexarus*, since liberality is so commendable, are not

ver heard of the liberality of *Doralisa*: I have already told you Sir, replied she, That the practise of that virtue belongs only to Painters, yet I have given more perhaps than you imagine: As for matter of cares and circumspection, (said he, intending to speak of the good offices she had done *Abradates*) I know you have not been very niggardly, for you are very diligent to serve your absent friends. Why Sir, (said the Princess to him, desiring to turn the discourse,) Do you chide *Doralisa* for that, as if it were a crime? I conceive it to be an excellent quality; not to forget ones friends. I perceive Madam (replied he, transported with anger and Love together) That *Doralisa* inspires you with all these inclinations, and that she has made you so liberal, that you will not only give your own heart, but also refuse the heart of all others, except—*Mexaris* stoop at these words, perhaps as being angry that he had spoken more than he wished he had; but the ayr wherewith he pronounced those words did so offend the Princess, that she could not forbear some expressions of displeasure. 'Tis true (replied *Pamiba* unto the insolent language of *Mexaris*) that there are very few hearts which I will accept of, though they should be offered me; and yet more true, that if ever I give mine, it shall be unto a person so illustrious, that this my liberality shall not make me pass for a Prodigal. How Madam (replied *Mexaris*, desiring to mend the matter,) Can I hope that your heart is not yet given? This word Hope, said she unto him, is not in its due place, for whether my heart be given, or not given, those who wrong me, ought never to pretend unto any part off it: I do not know any that wrongs you, replied he, unless it be such as love you, who are unworthy: I grant it, said she unto him, for such I mean: Yet we do not well understand one another, replied he, for you mean *Mexaris*, and I mean *Abradates*, who though but an Exile, yet presumes to look so high as your self. *Abradates* has the honor to be so near allied unto your self, replied she, that you cannot be offended at him, unless you are so at your self, therefore I do not defend him. However Sir, I beseech you do not take it ill if I tell you freely, that if I could dispose of my self as I would, I should receive no more visits from you: I am contented (said he in rising up,) but in exchange I will address my self to the Prince your Father, which perhaps will be more advantageous to me: After this, *Mexaris* went out from the Princess, who was more moved with anger against him, then I am able to express; and I believe he did a very good office unto *Abradates*, for methought ever since that day, there appeared more esteem of him in all the discourse of *Pamiba*. In the mean time, *Mexaris* went one day to the Prince of *Clasomene*, and after much common discourse, he told him, that he could give him some advice which might be advantageous to him: After which, he told him, that honoring him as he did, he thought it expedient to tell him, how he thought it a piece of prudence to take such order, that the Prince *Abradates* at his return to Court should be desired by the Princess his Daughter, not to carry himself any longer as her Lover, that he knew it was an Alliance which *Cressus* would not approve on: That moreover, it would not be advantageous unto *Pamiba* to marry an exiled Prince, who had nothing to subsist upon but the benevolence of the King as long as his Mother lived. Afterwards he told him, that if he would transact the matter after this manner, she would not lose the opinion of a Prince, who might place her in a more considerable rank then that of *Abradates*. The Prince of *Clasomene* gave *Mexaris* thanks for the advice which he gave him; and since he was not ignorant of the affection which he bore unto his Daughter, and since the death of the Prince *Artaban*, he wished rather she would marry him then *Abradates*, he promised him to take his counsel, inso much as *Mexaris* driving the nail more home, did discover his Love unto his Daughter, and moved him to make up the match before the King returned: But for all the good language which he gave unto the Father of his Princess, he could not move him unto his desires, nor to give *Cressus* any such cause of complaint as perhaps might start a Civil War: So that contenting himself with a promise that he would prevent the desires of *Abradates* as much as he could, and that he would favour his, he refused to marry his Daughter unto him without the Kings consent, or at least until he had refused. However *Mexaris* thought he had played his game very well, and had obtained very much, in that he was promised his Rival should not thrive: And indeed that very same night, the Prince of *Clasomene* spoke unto his Daughter, and told her, that she would highly displease him, if at the return of *Abradates* she did not reject all his offers of service to her; and on the contrary, if she did not with much civility receive the visits of *Mexaris*. The Princess was much surprized, and vexed at this discourse, yet answered with much wisdom and

and generosity both; for after she had assured her Father that she would be most obedient unto him as long as life was hers, she beseeched him not to injoya her any thing unworthy of her self and him: As for *Abdastis*, said she unto him, though I do very much honour him, yet I can most easily obey you; but as for *Maxaris*, who hath most manifestly wronged me, and against whom I have an unalterable aversion, I most humbly beseech you, do not command me to behave my self so unto him, as if I esteemed him, or as if I were any thing obliged to him; for besides the injustice in it, I am afraid I cannot obey you in my heart. Then the Prince of *Glafomene* would know the cause of her exceptions against him; but though she did aggravate the matter in relating of it, yet he did not take it as she desired he should, but on the contrary told her, that all his misdemeanours were only effects of his extream passion towards her, and therefore he did exact peremptory obedience from her: Until now Madam, it is most certain that *Pamthes* never thought of *Abdastis*, but only in the degree of esteem, and she thought it no difficulty at all unto her to treat him more coldly then usual at his return: But yet for all that, she resolved to look a little better upon *Maxaris*, by casting some frowns upon *Abdastis*: But her drift was, that if she concurred with her Father in half of his desires, she thought she might the better refuse him the other half, so that to treat *Maxaris* the worse, she resolved to use *Abdastis* something severely: But Madam, the illustrious *Cleander* returning in triumph unto *Sardis* after so many glorious Victories, the Princess began to perceive, that there was more difficulty in setting her resolutions, then ever she imagined: For since every one spoke of nothing but the valour of *Abdastis*, her heart was so moved unto excessive joy, that she saw she was not an absolute Mistress of her own heart; yet since she could not find a heart absolutely to resist her Fathers commands, she permitted *Maxaris* after a complementive submission, and asking her pardon to visit her, and though she held but a cold and hollow-hearted correspondence with him, yet he courted and followed her to all places. The day of *Cleander*'s Triumph being come, all the Windows in those Streets where he was to pass were filled with Ladies; so that the Princess being there amongst the rest, *Maxaris*, who had been a dayes journey from *Sardis* to meet the King, and who for some reasons best known to himself, would not enter the Town with him, came to the house where the Princess was, and many other Ladies with her: As soon as she saw him, she was so exceedingly vexed, that she could not chuse but impart her thoughts unto *Doralisa*: Good Madam, answered she, by any means do not let the Prince *Abdastis* when he passeth by crowned with his Laurels, have the sorrow to see you with his Rival; nor let him have any cause to fear that this Rival has the least corner of your heart. Really *Doralisa*, replied the Princess, I wish *Maxaris* no further off me for my own sake, without any consideration of *Abdastis*, but I know not which way I should herid of him: I must then begin some singing disputation, said *Doralisa*, and that perhaps will keep him from looking out when *Abdastis* passeth by: The Princess liked the project, but it did not take, for *Maxaris* was premeditatedly resolved to observe how the Princess looked upon *Abdastis* when he passed before her, and likewise to make his Rival sad at the sight of him so near the Princess, and therefore he would not leave her an inch, though she had no kind of inconstant action in her garb, as many have, yet she changed her seat above twenty times, and he likewise changed as often: Sometimes she would sit at the Window, and cause *Doralisa* to sit close by her, but she was no sooner seated, then he would uncivilly intrude into the same Window, to the end *Abdastis* might see him near *Pamthes*, and so what she could he would not be shaken off. I shall not relate unto you Madam the magnificence and glory of this Triumph, because time would be but frivolously spent. But give me leave to tell you the Prisoners, the Colours, and all the plunder of the Field, taken from the enemies were passed by, we saw at the last (after above ten thousand Horsemen) the King appear, and after him *Abdastis* and *Cleander*, as those who had merited all the glory of the Triumph. For my part, I did most circumspectly observe all passages: I observed that as soon as *Abdastis* appeared, he knew the Princess, and saw *Maxaris* next her, for his eyes payed their devotion only up to that Window where she was. This Prince was that day of so becoming a garb, and his accoutrements all so magnificent, that I never saw him so glorious and amiable in my life. *Maxaris* no sooner spied him, but he looked whether the Princess saw him, and indeed he was so happy, or so say more truly, so unhappy, that he was an eye-witness of the first thought which the sight of *Abdastis* did raise in her; for although she had before this first sight prepared her

her self against it; yet as soon as she saw him, she blush'd, and blush'd so as *Mexaris* observed the joy in her eyes; what sorrow soever his soul suffered, yet he stay'd still in his place: But whatsoever he spoke unto the Princess, with intention of moving her to speak unto him when *Abradates* pass'd under the Window, could not make her answer him one single syllable. *Doralisa* observing it, Sir, said she unto him, you need not wonder why the Princess is so silent, for it is impossible she should look, and hear, and speak all at once: Nor would I have her, replied he, For I wish she would not look so long upon *Abradates*, but that she would hearken unto me, and afterwards answer me. In the mean while, the King, and by consequence *Abradates* drawing neerer, *Mexaris* was more sad to observe how this Prince saluted her with such Love and devotion, and in such a becoming manner, that all the Ladies about *Panthea* did extremely commend him: But to compleat his misery, the Princess who did intend only to salute him with a common cold civility, could not keep within that compass, but most obligingly leaned out of the Window, and such a free, sprightly, and pleasing air appeared in her face, as she made it plainly appear she was ravish'd with joy, so that her looks did cure *Abradates* of more then half his sorrows to see his Rival so neer her: In exchange, *Mexaris* was so extremely vexed, that not being able to abide this any longer, he retired from the Window, and walk'd up and down the Chamber, whilst the Princess was looking upon *Abradates*, who look'd still that way, until turning into a street upon the left hand, he could look no longer. The poor *Perimbus*, who being prompted by the passion of his soul, was very desirous to see this first interview of *Panthea* and *Abradates*, follow'd this Prince very close, and had observed how the Princess saluted him most obligingly, he stay'd a little behind him, pretending to speak with some body, in hopes the Princess would cast her eyes upon him; but the mind of *Panthea* being very busie, he saluted her three or four times, and she perceived him not, though her eyes were turned that way, and I think he had made all his complements to no purpose, if *Mexaris* leaving his walk, had not come unto the Window, and perceived him, and caus'd the Princess to perceive him also: Madam, said he unto her, I think it may be said, and not improperly, that you see, and you see not; you do not see that which you look upon, otherwise I believe *Perimbus* to be so compleat a man, that he deserves some return unto his long salute. The Princess was much surpriz'd at the discourse of *Mexaris*, unto which he would return no answer, but spied *Perimbus* under her Window, unto whom she made a hundred obliging signs, by way of excuse, for not seeing him sooner; she call'd unto *Doralisa*, and shew'd him unto her. Thus did *Mexaris* much against his mind, make his Rival receive a hundred obliging favours: It is true, *Perimbus* was not a jot more happy for all these, as well by reason of his cruel thought that the Princess was not friends with him, as because she was ignorant of the passion in his soul: In the mean while, since there was a necessity of *Mexaris* his going unto the Kings house, and since the Princess told him she would pass the rest of the day in the house wherein she was, he was constrained to leave her: Within a quarter of an hour after he was gone, *Perimbus* came in, unto whom the Princess express'd a hundred testimonies of friendship towards him. *Doralisa*, according to her old custome, fell upon the secret passion whereof she was wont to accuse him, and did strive with as much diligence to clear all her suspicions, as if she had some particular interest in him, and she used all possible endeavours to discover whether his heart were already captivated, as she had after suspected; and therefore she never saw him, but she put a hundred odd questions unto him, which did exceedingly puzzle him. After much discourse upon the happy success of this War, the Princess ask'd *Perimbus* whether he had not contracted a great knot of friendship with *Abradates* during this War? For I conceive it very fit, said she, that you two were intimate friends: Friendship Madam, replied he, is not like unto Love, which very commonly grows between two unequal persons; but on the contrary, to compleat a friendship, there is a necessity that it be between two persons of a suitable age, humour and quality: So that since I am very short of *Abradates* in almost all things, it were rash presumption in me to pretend unto the humour of his friendship: For my part, said the Princess, If I did not think that what you say were out of modesty only, I should wonder your opinion should be so contrary unto mine, for I am fully perswaded, that Love ought alwayes to be between persons of equal condition and quality, but in matters of friendship it is not absolutely necessary; and I should think the fate of Princes to be of all ages most miserable, if they should never have any friends but of their own condition,

on, who are not alwayes the best accomplished men, and who however are but a very small number. Since your reason Madam, replyed *Perinthus*, is much more clear then mine, perhaps I am mistaken; but I have ever thought that Princes can have only creatures and servants, but few friends: Yet on the contrary, I have thought that the power of Love was never confined into such narrow limits as you prescribe: Ah *Perinthus*, said the Princess, I conceive there is an absolute necessity in it, yet I do not hold it impossible, that one of high quality should and may stoop so low as to love an inferior: But I say that disproportion in Love, is one of the most extravagant things in the world. But Madam (said *Doralisa*, and smiled, and having a desire to make *Perinthus* speak) You do not consider how this passion was in the hearts of men, before ever force put a difference between them, or had made some Sovereigns, and some Subjects: So that according to the first intention of the Gods, the necessary equality to make Love reasonable, is equality of merit, and equality of person, and not of condition and quality, which are strange things, and which serve oft times to render those that possess them in the highest degree, the more contemptible and scorned, when they are not found to be persons of Merit. I conceive Madam, replyed *Perinthus*, that *Doralisa* speaks much reason: I conceive rather (replyed the Princess) that she speaks much wit: But for all that I must maintain, that there is a certain kind of universal discretion, which custome hath established, and ought to be taken as Reason and Law, that the quality of persons who are to Love, should not be disproportionable: If Love, replyed *Perinthus*, were a thing voluntary, I should then think some equity in what you say, but since it is not, I conceive it to be most unjust. By this discourse of *Perinthus*, (said *Doralisa*) one may conclude, that if he Love, he Loves above himself, or below himself: *Perinthus* (said the Princess) speaks this only in general, and makes no particular application, And to tell you truly, I do love *Perinthus* better then to suspect him of any such thing, for I think him so wise, as that he will aim at no impossibilities, and so full of honour, as that he will not Love below his Quality. *Perinthus* was now exceeding at an *non-plus*, for his Love would not permit him to confess the Princess was in the right; and to say she was in the wrong, were either to discover his secret, or to be suspected of a passion unworthy of himself: So that returning a witty enigmatical answer, neither the Princess nor *Doralisa* could thereby make any certain conclusions. In the mean time, said the Princess, we do the greatest injury in the world unto so many illustrious Heroes, who have hazarded their lives for our safeties, and have not been sparing of their blouds to the end they should be talked on; for in lieu of discoursing upon those glorious acts which they have done in the Wars, we are talking upon matters of Love, which is full of extravagancies and folly. After this, since now it grew late, she rose up, and went home, where *Abradates* was already come to visit the Prince her Father, who received him very coldly. But as soon as he spied the Princess out of a Balcone, he presently left the Father, and as his devotion called him, went unto his Princess the Daughter. *Panthea* received him with much civility, but with somewhat less freedom then he saw in her eyes when he passed by her, but his joyes to be neer her was so great, that at the first he made no great reflection upon it; and the less, because he being alone with her, she did it purposely to prevent his boldness in talking of his Love; yet he would not lose such a favourable opportunity, for as soon as the first complements of common civility were performed, and when he had expressed his sorrowes for being so long absent from her, also his joyes now to see her, and to see her fairer then ever. If it had pleased the same Gods who give you that lustre Madam (said he unto her) to have also rendred you a little more affable, I should be the most happy man upon earth, I should forget all the sorrowes I have suffered, and should think upon nothing but adoring you with delight and reverence. The Princess hearing *Abradates* say so, and knowing very well by the ayre wherewith he spoke, that the same passion was in his heart which he expressed in his words, her mind was much divided. On the other side, she was not sorry *Abradates* loved her; and on the other side, considering her Fathers charge, she thought it not permittable to entertain his passion. In the mean time, not being able to fix her resolutions, she took the middle way, and without either too much affability, or incivility, she ordered her conversation so, as *Abradates* did neither presume, nor despair; yet questionless he observed, how her Spirits were not so free and genuine as they were accustomed, but he could not penetrate into the cause. At his departure from her, he went unto *Doralisa*, whom he highly esteemed, and looked upon her, as one whom the

Princess loved, to the end he might thoroughly inform himself by his discourse with her, whether *Mexaris* had reaped any benefit by his absence. *Doralisa* was ingeniously free to discover what he had desired to know, and told him, that *Mexaris* was worse in the opinion of *Panthea* than ever. Moreover (said she unto him) I believe that Prince is not more in Love than he was when you departed, for I am sure he is not more liberal: Also I have used my best arguments to persuade the Princess, that he stayed here behind you, rather to keep and preserve his Treasures, than either for any Love to her, or any reason of State, as he would make her believe he did. Ah *Doralisa*, said *Abradates*, you do so fully satisfy my wishes in telling me what I desire to know, that I am afraid you only invent it to please me: You cannot chuse but confess, replied *Doralisa*, and laughed, that in probability the Prince *Abradates* is much more esteemed than *Mexaris*: I know not whether it be probable or no, replied he, but I wish with all my soul it were true: If that be all which wants to make you happy, replied she, then be so, since I do not think there is any one in all the Court who does not esteem you above *Mexaris*, without any exception of himself, for indeed you are so terrible unto him, that he fears you. Since it is your goodness to answer me so favourably in all things, said he unto her, I am almost impolined to ask you other questions, which rather than my life I desire to know. Since perhaps I do not know the state of those things which you would inquire of, replied she, so well as I did those unto which I have already answered: My replies unto them will neither be so pleasing, nor so certain. Ha *Doralisa*, said he, you do most precisely know upon what terms I stand in the opinion of that Princess whom I infinitely adore: Have I not already told you, replied she, that she esteems you more than she doth *Mexaris*? Yes, replied he: But after a more serious examination of that discourse, which at first did much joy me, I find that to be esteemed a little more than that Prince whom she esteems not at all, is no very great favour; Therefore *Doralisa*, since you have already engaged me so far, as to tell me thus much, and since the violence of my Love forces me to speak of that which takes up all my thoughts, I most earnestly beseech you, be so generous as to tell me, whether I must die in despair, or live in any hope? Sir, said she unto him, you ask me more than I know, and by consequence more than I can tell you: If I should judge according to your merit, and by the mind of the Princess which is able to discern a compleat man, I should believe that her choice would be of you, but if I judge according to the capriciousness of Fortune, who makes those that most merit to be happy, most miserable, there is cause to fear that many things will cross your desires. Fortune, replied he, may doubtless so frown upon me, that I may never enjoy *Panthea*: But this Fortune ought not to make any alteration in her heart and thoughts, which is the thing I desire to know. Since I did never precisely ask her what was the thought of you, (replied *Doralisa*) I can tell you nothing of certainty: All I can say is, that knowing *Panthea* so judicious as she is, I think if you do not prosper in your desires, it will be rather through the fantasticalness of another, than through any aversion she hath towards you. *Abradates* perceived that *Doralisa* would not any further explain her self, but he conceived that she knew he should be crossed in his Love. *Doralisa* the next morning went betimes unto the Princess, and told her all that the Prince had said, and desired to know from her what answers she should hereafter return him; for she imagined that further discourse might be upon the same Subject. You shall always tell him, replied the Princess, that you are not acquainted with my thoughts, and that you will not undertake to bring any message from him to me. But Madam, replied *Doralisa*, I hope you will permit me to tell him (what you desire I should) in such a manner of ay, as I may a little better explain your meaning. As for the tone of your voice, replied *Panthea*, and laughed, I will not regulate you, since I do not think there is any in the world who has a better art to tell things angrily without any harsh words than you, nor who can express any thing more sweetly without any gross flattery. It is not your pleasure Madam, replied *Doralisa*, that in telling *Abradates* I do not know your thoughts, I should tell it in such a manner, as if I knew you had an aversion towards him, and it would be an irreparable injury in him to Love you with a most respective passion? No, replied the Princess, nor on the other side would I have you to tell it in such a manner as may let him think, that if you do not tell him my thoughts, it is because they are very advantageous for him: What then, would you precisely have me make him think? (said *Doralisa*.) I would have him think (answered *Panthea*) that without any suspicion of subtilty in your words, you dare not speak un-

to me of him, and that you do not at all know the secrets of my heart concerning him, and without any persuasions of him that I am any thing averse, to make him think there is much difficulty in the enterprize; and in sum, that without either making him hate me, or accuse me of his misfortune, or suspecting me of any weakness, I may still have his esteem, and live in quiet. Ha Madam, said *Doralisa*, if all these must be interpreted by the sound of a voice only, I had need to send for all the *Phrygian* and *Lydian* Musique about *Abradates* to help me in the expression of all these passions without any words: For seriously Madam, I cannot do all this, but I must either create hopes or fears in *Abradates*: Then infuse fears, (said the Princess, and sighed.) *Doralisa*, who thitherto did but jest with the Princess, according to that usual freedome the Princess gave her, perceiving that the Princess sighed, assumed a more serious look; and *Pamthea* acquainting her with all that the Prince her Father had said unto her, then she considered that great circumspection was to be used in speaking unto *Abradates*, for she conceived it not convenient to let him know that *Mexaris* was the man who thwarted his design, lest some bad consequences might thereupon arise, and she knew also that the Princess would not have him think she slighted him: So that *Doralisa* undertaking the transaction of this negotiation, she did manage it with much discretion, and for some daies did so suspend the Spirit of *Abradates*, that he knew not what to think. In the mean while *Perinthus*, who heard it from the mouth of the Princess, that nothing was more extravagant than Love between persons of unequal quality, was so excessively sad, that many daies could not dissipate the melancholly which these words (spoken without any design) had infused into his soul; his sorrowes were so excessive, that all the world took notice of the alteration in his humour: The Princess her self perceived it, and as he was one morning with her, and *Doralisa* there also, *Pamthea* asked her, If in the opinion which he held, that Love only makes compleat men, she thought, that when they cease to Love, they cease to have any amiable quality left in them: For if so, said the Princess, it must be concluded that *Perinthus* of late hath ceased to Love, since his conversation is not as it was wont to be. No, no, Madam, said *Doralisa*, it is not so; for he who was once made compleat by virtue of Love, remains so all his life. True it is yet, that this passion which adds a hundred excellent qualities, may sometimes become too too violent, and cause him in whom it reigns to be less pleasant in his conversation, and even transform him from what he is. But Madam, I am so far from thinking *Perinthus* less sociable, because he hath ceased to love, that on the contrary I am perswaded he is more in Love then ever, or perhaps he is less loved then ever; for commonly where one is possessed with this passion, it is rather from the thoughts of another then from his own, that he becomes unhappy. But yet *Doralisa*, said the Princess, you have not yet made that discovery which you vaunted to do so easily: It is true Madam, replied she, that I am not yet satisfied whether or no some suspicions I have be well grounded. I pray, said the Princess, acquaint me with those suspicions. Ah *Doralisa* (cried *Perinthus*, who feared she would tell *Pamthea* the passages which were before the siege of *Ephesus*) there are some things which are not to be jested with, and I hope you are so good as you will not so cruelly disoblige me, as to impart that for certainty which you take up on bare surmise, without any appearances. This extraordinary care which you take to prevent my speaking of it, said *Doralisa*, may be an argument I am not deceived: But however, said she, I will impose silence upon my self. The Princess then began to press *Doralisa* to tell her what she suspected, but notwithstanding all her importunity, she could not prevail: However, she raised a thousand apprehensions of fear in *Perinthus*; but yet without cause, for the principal reason which kept *Doralisa* from telling the Princess what she thought, was, lest the Princess should take it ill she should ever imagine that such a man as *Perinthus* should dare to look upon the Princess in that way of Love. Whilst this conversation passed on in this manner, *Doralisa* observed so much agitation in the eyes of *Perinthus*, that whilst one came into the Room upon some business to the Princess, she addressed her self unto him, and told him, that he had much confirmed her in her suspicions: Why *Doralisa*, said he, would you have me suffer you to tell such a thing as this unto the most severe Princess upon earth? Really you made my heart tremble as much as if you were ready to put me out of the favour of her whom you say I Love: *Perinthus* very subtilly spoke this with as much freedome of Spirit in appearance; that he much amazed *Doralisa*, and perswaded her she was mistaken. Thus Madam did things stand at this present, *Abradates* was fuller of fears then hopes, *Mexaris* on the contrary hoped

all, and feared nothing, *Perinthus* having neither hopes nor fears, concluded himself the most unfortunate man alive. As for the Princess, she had as strong an aversion to *Mexaris*, as she had an inclination to *Abradates*, and was as friendly to *Perinthus*, as she was either to *Doralisa* or my self. But whil'st *Mexaris* was taking thought which way he might obtain the Kings leave to marry *Panthea*, and whil'st *Abradates* thought to strengthen himself by the friendship of *Cleander*, the conspiracy of *Antaleon* was discovered, which made so great a noise, that I believe you are not ignorant of it, for it was the whole discourse of all the Court for a long time: But Madam, to see the difference which was between the souls of *Mexaris* and *Abradates*. The first of these did secretly endeavour to make *Crassus* believe that this Prince had a hand in the conspiracy, but do what mischief he could, the King would never entertain the least suspicion of it: But as for *Abradates*, his soul was of a more Noble temper; for there chanced to be two men who had been servants to *Mexaris*, and had received no wages from him; these men seeing the liberality of *Abradates*, and knowing him to be a Rival unto their Master, addressed themselves unto him, and told him, that if he pleased they could accuse their Master of such a crime as would set him far enough from Court: These two men, whose souls were as vile, as *Mexaris* was covetous, made this Proposition unto him: *Abradates* heard them with horror, and did contemptuously reject them, and their offer: And afterwards, since I believe (said he unto them) that you were not induced to so vile an act, but because the avarice of your Master hath made you poor, I will put you into a condition wherein you may chance find out a better then he was, and not be forced to commit crimes for a subsistence; and then he caused greater rewards to be given unto them, then they ever could have hoped for, if though he had imployed them in the business, which they proposed unto him: They were so surprized with this generosity, and so ashamed of their own perfidie, that they could hardly resolve to accept of this offer, yet at last they did, but how magnanimous soever this action was, it had never been known, had not these two fellows quarrelled about dividing this Large, and the one killed the other in the going from the house of *Abradates*; so that the murderer being apprehended, and brought into the hands of Justice, where pressed by the remorse of his own conscience, he confessed the true cause of his crime; so that by this accident, the Heroique action of *Abradates* came to be divulged to all the world, and particularly to *Mexaris*, who gave him but a cold complement for it. As for the Princess, her joy at it was so great, that she could not chuse but tell *Abradates* of it, and commend his generosity: Madam, said he unto her, I know no reason you have to commend me so highly, for it is no such excessive virtue to prevent the doing of a bad action; yet if the act be considered in another respect, which is matter of Rivalship, in that I should not consent to have him set out of my way, it may be thought a little virtue in me, if I had not a more noble way to rid my self of my enemies when they urge me unto it. Ah *Abradates*, said she unto him, you will urge me to chide you in lieu of giving you any commendations: I beseech you then Madam, replied he, give me some assurance that the joyes which you express is not because I would not give way that the Prince *Mexaris* should be sent further from you: I will most certainly assure you, answered she, upon condition you will promise me to avoid all manner of quarrels with that Prince as much as possible you can: Before I make such a promise, replied he, the Princess of *Clasmena* must give me some assurance, that she will look with a favourable eye upon me, otherwise I must confess, my despair may provoke me to take revenge upon my Rival for all the rigours of my Mistress: That would a piece of high injustice, replied she, to punish him who is not in the fault; and therefore it were better (said she, and blusht) to cast off her that is so severe: Yes Madam (said *Abradates*) so I would, if I could, and not cast off my life with her: But Madam, I love you not so little, as that I can desire to love you less; but on the contrary, though I love you as much as for my soul I can, yet methinks I love you not enough: Yet truly I should think my self much obliged unto you, replied she, if you would look upon me with more indifferency then you do: Believe me Madam, replied he, you would never thank me for giving you that satisfaction: But inhumane Lady, Is it possible that the purest and most adoring passion that ever was, can offend you? If it do not offend me, replied she, yet it must be confessed that at the least it disquiets me, and therefore I should be very glad you would only esteem me: You may as well add, answered he, that you wish that I had neither eyes nor reason, for otherwise you desire impossibilities; for as long as I have my sight, I shall find you the

the fairest of your sex, and as long as I have my reason free I shall admire you as the wonder of Nature and the world, and without either eyes or reason, certainly I should still adore you: Yes Madam, my heart is totally yours, and my Love of you, and none but you, is grown to such an ingrafted custome, that though my tears should blind me, and my sorrows sink me out of my wits, yet my very pace would conduct me to you: Judge then Madam, I beseech you, whether it be possible I should only esteem you: No, no, Madam, there is no possibility in it, I never had strength enough to resist the All-commanding power of your Charms, since I first had the honour to see you in the Wood, and by the Fountain: Take it not ill therefore I most humbly conjure you, that I persevere in loving you as long as I have life: If your goodness and pity could resolve to afford any testimonies of a particular affection, I will promise to lay open my heart and soul unto you, and never to think upon any designs but such as you are pleased to infuse, nor ever to meddle with the Prince *Mexaris* but according unto your Dictates; but if on the contrary, you persevere in that severity which of late you have used towards me, it shall go hard (notwithstanding the respects I owe unto the Brother of *Crassus*, or the Queen of *Susiana*) if I do not find out wayes of revenge upon him whom I think to be the cause of my misfortune. It seems (said the Princess then) that my assurance of you, that the Prince *Mexaris* is not in any favour with me will take away from you all cause of quarrel with him: It seems Madam (replied he) that since in consideration of him, the Prince your Father does treat me worse then heretofore, there needs no other reason to induce me to ruine him: Yet if I have any power with you, said *Pamthea*, you shall attempt nothing against him: Since it is your command Madam, that for the Love of you I must respect my Rival, I beseech you for the Love of me, give me some obliging comfort. Provided you will punctually obey me (answered *Pamthea*, and smiled) I will pardon all which you have said this day: I shall obey you Madam (answered he) upon this condition, that you will please to permit me often to take new commands from your own mouth, for otherwise I am afraid I shall fail in my promise. As *Pamthea* was ready to reply, *Cleander* entered, and caused the Princess to change the discourse; who since that day did by little and little accustome her self to hear *Abradates* complain unto her of those miseries which she her self had caused: It was her will also, that *Doralisa* and my self should sweeten those bitter thoughts which he had of the Prince *Mexaris*; for though the Princess had confessed unto him, that she esteemed him more then any in the world, yet she alwayes constantly told him, that she could not resolve to disobey her Father; and therefore all that she could do for him, was to promise, that she would deny him as far as decency would permit. Some hopes he had also that *Mexaris* would not prosper in his design, because *Cleander* assured him, that *Crassus* would certainly oppose that Alliance out of some reasons of State, and promised him that he would confirm him in that opinion so effectually, as *Mexaris* should never bring his hopes to pass. These promises and assurances did much lessen the fears of *Abradates*: Since he knew *Perinthus* to be a Favourite of the Prince of *Clasomene*, he Courted him very much with a hundred complements: The Princess also was very glad that *Perinthus* had the Love of *Abradates*, and often bad him speak as much as he could in his favour: But the more testimonies of esteem she expressed unto this Prince, the more violent designs did he forge in his heart to ruine him: But for all this, as he was a man of a generous Spirit, he was sometimes ashamed of his own weakness, and of the injustice of his thoughts; yet Love being too strong a Master, he could not chuse but grieve more at the passion of *Abradates*, then at that of *Mexaris*. In the mean time, since there was a good correspondence between *Pamthea* and *Abradates*, it was her desire he should be more reserved in his visits, to the end she might better perswade the Prince her Father that she was obedient as concerning *Abradates*; and that she might have more reason to resist him, in case he would needs force her to marry *Mexaris*; yet did he see her every day, either at the Prince of *Lydia's* lodging, or at *Doralisa's*. Thus did things rest, until the Prince *Abradates* lost a great friend, and maintainer of the illustrious *Cleander*, who as you are not ignorant was arrested as a Prisoner. This accident raised a greater disorder in the Court then I know how to express, for there was not one (except *Mexaris*, who looking upon him as the Protector of *Abradates*, was glad of his disgrace) who had not eyes full of tears, and who did not accuse *Crassus* of much precipitation and injustice, for suspecting him upon such slight surmizes, a man who had made him a Debtor for so many Victories: But the tears for *Cleander* were no sooner dried, but all eyes were swelled again

again with new ones for the Princess *Palmis*, who was also arrested, and carried to *Ephesus* amongst the professed Votaries. After all this, *Mexaris* began to huff, and look big, with more authority then usual; and *Crassus* knew very well that *Cleander*, whom he would not acknowledge for the Prince *Artamas*, was very serviceable unto him, to make all the Grandees of his Dominions respectively obedient unto him. But now *Mexaris* began to speak of his Marriage, as a match almost made up; and since it was not to be imagined he would speak so, unless he had some assurance of it from *Crassus*, those who told *Abradates* of it spoke so confidently, as if it were out of any question; So that he in an absolute despair went unto *Doralisa*, who being then not well, the Princess came to see her. It is impossible Madam I should tell you all that *Abradates* spoke that day unto the Princess, for he spoke so much, that she had much ado to answer. Sometimes he would find fault with her lue-warmness towards him, sometimes he would conjure her to assist him; presently after, he would beseech her to cast off *Mexaris*. Thus passing from one discourse to another, without varying from the same subject, they passed away all the Afternoon, and nothing was resolved upon till *Doralisa* began to speak. Madam (said she unto *Panthea*) Why do you not employ *Perinthus* unto the Prince your Father, you know he is very prevalent with him: 'Tis true, said *Panthea*, But I will not discover my heart unto so many men, until the utmost extremity; Yet I promise you, said she, If the business be arrived at such a height as *Abradates* speaks of, I shall strive with my self to speak unto *Perinthus*, that he would transact with the Prince my Father against *Mexaris*. Will you not be pleased to move him also in behalf of *Abradates*, said this Prince unto her? That's more then I can do, replied she, and I should but deceive you if I should promise it. In the mean time, *Perinthus* hearing as others did, that *Mexaris* gave out, as if he were to marry *Panthea* out of hand; and knowing moreover from the Prince of *Clasomene*, that *Mexaris* assured he was not now upon such fears as to fear *Crassus* would be an obstacle, as he did whilst Prince *Artas* was alive, or before the imprisonment of *Cleander*, therefore *Perinthus* thought himself in some danger from thence, as long as his business was to defeat the designs of a beloved Lover, he thought it advantageous, that *Mexaris* should be preferred before *Abradates*: But as soon as he heard *Mexaris* talk of marrying *Panthea*, his desires were to defeat the designs of him whose interest he advanced before. Afterwards considering with himself what a miserable misfortune it would be unto the Princess, to marry a Prince, against whom he knew she had a most unalterable aversion, he repented of all he had done; and when he understood that the match was made, and the Marriage ready to be performed, he fell into a most horrid despair, and offered above a hundred times to go and confess all his crimes unto the Princess, and then kill himself at her feet: For, would he say, What have I to do but die, since I can never be happy, and since I cannot live, unless I hinder the happiness of the only person whom I love? But (sometimes would he say) Why then cannot I give my consent she should marry *Mexaris*? For since I am most certain that I my self can never pretend unto her, there can no better way be found to take her quite from *Abradates*, then to bestow her for ever unto *Mexaris*: But then, (would he say presently after) Is not *Mexaris* my Rival as much as the other? And is it sufferable that any one should marry the person one Loves? Ha! no, no, my design was never that *Panthea* should be the wife of *Mexaris*: I would have *Abradates* defeated in his design of her, but I would never have her bestowed upon his Rival and mine: Then (would he say after) upon better thoughts, Is it just, that to lessen my own miseries a little, I should render that Princess whom I adore, the most unfortunate person upon earth? She, I say, who has given me a thousand testimonies of her favour and esteem, unto whom I never did, nor durst discover my passion: She, I say, against whom I cannot complain, though she should for ever banish me, if I should presume to tell her that I loved her; and she who might without injustice hate me, if she knew what I did against her. In the mean time, I cannot allow her to be the wife of *Abradates*; and since I cannot enjoy her whom I do love, there is some Justice that she who infused that cruel passion into my heart, should taste of the same misery, in never marrying *Abradates*. After he had thus discoursed upon the matter, and considered the present state of things, he phancied a course, by which he thought he might prevent both *Mexaris* and *Abradates* from marrying *Panthea*; and this was his project. Since the commitment of *Cleander*, *Andramites*, who conducted the Princess *Mandana*, and the Princess *Palmis* from *Ephesus* to *Sardinia*,

Sardis, was in great favour with *Cræsus*, and a particular friend unto *Perinthus*, who was with him every day, as well because they often met together at Court, as because *Andramis* being a Lover of *Doralisa*, he Courted her, and followed her in all places, and by consequence was very oft at the Prince of *Clasomena*'s lodging, where *Perinthus* was a daily guest. This secret Lover then did proceed to prejudice *Abradates* in the opinion of *Panthea*'s Father, and to prejudice *Mexaris* also by the intercession of *Andramis*, whom he designed to imploy unto *Cræsus*: And not to defer the execution of his resolves, he went to find out his friend: He told him, that the Princess *Panthea* having an invincible aversion to the Prince *Mexaris*, she had imployed him to find out some course to defeat all the designs which he had upon her, and that he knew of no better way then addresses unto him, that he would be pleased to negotiate so with *Cræsus*, that he should not approve or consent unto the match. *Andramis*, who loved *Perinthus*, and who hoped for some good offices from him towards *Doralisa*; and who moreover knew that *Cræsus* had reason to dislike the Marriage between *Mexaris* and *Panthea*, did promise him to negotiate so effectually, that he would absolutely hinder *Mexaris* from ever Marrying the Princess by the consent of *Cræsus*, for he knew the dislike of that Prince unto this Alliance. *Perinthus* returned thanks with abundance of joy, and stayed not long for accomplishment of his hopes, for within two daies after, *Cræsus* did forbid *Mexaris* from thinking of any Marriage with *Panthea*, proposing unto him another match. Since *Mexaris* was resolved to look more high then formerly he used, he took this language very fiercely; But *Cræsus* being transported with anger at an answer of so little respect, did talk unto him with such Authority, that *Mexaris* was glad to submit to be silent, and to retire, and I believe he would have left *Sardis*, if his Love to *Panthea* had not stayed him. In the mean time, fearing the Prince of *Clasomena* should cool upon the matter, he went unto him, assuring him that he should ere long prevail with the King, and conjuring him not to alter his intentions: The truth is, the Prince of *Clasomena* saw *Mexaris* so near unto the Crown, that he promised him what he could desire. You may imagine Madam, how great was the joy of *Panthea*, when she heard of all the passages between *Cræsus* and *Mexaris*, and how *Abradates* was raviſht at the defeat of his Rival: Since they knew not from whence this good fortune should proceed, they did attribute it only unto *Cræsus*, who out of reasons of State did dislike and oppose the Marriage; So that the first private meeting which *Abradates* had with *Doralisa* about it, we consumed two whole hours in discourse of nothing else, and rejoycing at it. In the mean while, whilst *Andramis* was thus negotiating with *Cræsus* against *Mexaris*, *Perinthus* transacted secretly against *Abradates* with the Prince of *Clasomena*; So that hoping to hinder both Princes from enjoying that person whom both they and he loved, he became more jocund and sociable then he used to be. *Mexaris* for his part, considering what courses were most expedient to take, seemed to comply unto the Kings commands, seeming to smother the passion which was in his soul, though his intentions alwayes were to marry *Panthea*, and so he assured the Prince her Father in secret. Whilst these things were thus carried on, *Andramis*, who was deeply in Love with *Doralisa*, (and had been so before he married that fair one, who died about a year since) desired *Perinthus* to do him all the good offices he could unto *Doralisa*, which *Perinthus* promised to do; and further telling him, that if his own endeavours would not prevail, he would beseech the Princess to favour his desires. Thus was *Perinthus* engaged to return the favours of *Andramis*; so that he set himself not only to speak in his advantage unto *Doralisa*, but he desired me also to speak, which accordingly I did upon the first fit opportunity, though I told her it was at the instance of *Perinthus*. I think Madam, that I told you already, *Doralisa* did much esteem *Perinthus*; and perhaps, if she had been able to infuse such thoughts into his heart as she desired, he should have been tender enough towards her; and since it was so, it may easily be imagined, that though he was importunate in behalf of *Andramis*, yet he was so far from serving him, that he did rather did prejudice him, yet did she return no uncivil answers, but in such a manner as he might easily see he did not very great good office for his friend. Then Madam, to perplex *Perinthus* the more, It chanced, that the Princess, who breathed some hopes to marry the Prince *Abradates*, and did foresee that she should then leave *Sardis*, she resolved by no means to lose *Doralisa*, and therefore did project to marry her unto *Perinthus*, since she knew that *Doralisa* did much esteem him, she made no question, but if he could or would express any affection to her, she would receive him very favourably.

So that at his going out of *Doralisa's* house, where he had been to sollicite in behalf of *Andramis*, he received command to come unto the Princess: He was no sooner with her, but she told him that she would give him some testimonies of her friendship. I have received so many already Madam, said he unto her, that I need not wonder to find you so full of goodness: But do what I can Madam, I am afraid I shall dye in ingratitude. You may soon acquit your self in point of gratitude (said she) if you please. I most humbly beseech you Madam (said he in haste) tell me which way? By applying your self a little more unto *Doralisa* (said she unto him,) for *Perinthus*, you will much oblige me, if you look upon her as one whom I desire you to marry, to the end I may not lose her; and that engaging you both in my service, we may be for ever inseparable: I am sure (said she, and would not give him time to speak) that *Doralisa* for all her talk does not think you in love, no more then I do; therefore knowing how much you esteem her, and what the merit and fortune of this person is, I do not think this an unjust Proposition, nor that you ought to refuse it.

Panthea having ended her speech, and *Perinthus* returned out of that maze which the motion of the Princess had put him into, he answered her with no less subtilty then civility, though with most sensible sorrow. I think my self most unhappy Madam (said he unto her) that you should desire of me such things as are both unjust and impossible; though you beleve it to be so just and easie, yet it is neither the one nor the other. Why *Perinthus* (said the Princess) is it any Injustice that one that is a most accomplished man, and one whose Soul is not already engaged, should marry the most amiable and spritely woman upon Earth, and one who wishing for a heart that never was in love, finds such a one in you? Yet Madam, replied he, though I were such a one as you speak, I should never please her; for *Doralisa* expects to be loved, and truly I cannot love her otherwise then I should do a Sister. Yet I pray you seem as if you did more (replied the Princess) and I shall think my self much obliged, and though at the first you can love her no otherwise then as a Sister, yet time may make you love her as your Wife. Truly Madam, replied he, I cannot do more; for not knowing you had any such design as this, I have spoke unto her with extreame zeal in behalf of *Andramis*, who is ready to dye for love of her; and who is not only every way a more accomplished man then my self, but is a man of much better fortunes then I: therefore Madam, though I should take upon me to dissemble a love, it would be to little purpose after all this: moreover, What might *Andramis* think of my false proceeding? and when you have well thought upon it, what would your self think of me? Ha *Perinthus* (said the Princess) though you will not obey me, yet however let me entreat you not to solicit for *Andramis*; for if it be possible I would not have *Doralisa* married in *Sardis*. If the Prince *Mezaris* marry you (said *Perinthus* to her) you will not lose her though she marry *Andramis*. 'Tis true, said she, but thanks be to the Gods I shall never marry him; but I have some Reasons to think I shall ere long leave *Sardis*, and return into *Clasomena*. If the Prince *Abtradates* (said he to discover her mind) should be so happy as to marry you, he would not carry you to *Susa*, for his affairs are not so well composed for it; and I do not know whether or no *Cressus* would suffer him to dwell in *Clasomena*. However it be (said the Princess and blushed) I would not have *Andramis* marry *Doralisa*, but wish with all my heart *Perinthus* would marry her. I cannot betray my trust Madam, said he to her and sighed. I cannot conceive (replied the Princess) but since you esteem *Doralisa* so much as you do, and also loves her, as you say, as much as if she were your Sister, but you may very easily obey me: For, as for *Andramis*, added she, I will undertake to give him satisfaction. As she was saying so, *Doralisa* entered, who finding *Perinthus* alone with her, and imagining that he was desiring her to speak in favour of *Andramis*: For Heavens sake Madam, said she unto *Panthea*, do me the favour to tell me whether I was not the subject of your discourse? Indeed you were, replied the Princess, and that so much, that we spoke of nothing else. I do imagine, replied *Doralisa*, that *Perinthus*, to testifie unto you as well as unto me, that I have not very great share in his heart, hath desired you to solicit me in behalf of *Andramis*: but Madam, if he have, I beseech you deny him, for I do not know that man in the World which I would not marry before him: Yet he is a most compleat man, replied *Perinthus*. 'Tis true, said she; but since questionless he loved the Lady which he married, who indeed was very fair and amiable he is not fit for my purpose, since I am resolved to have none but such a one as never loved any but my self. As she pronounced this last word, *Andramis* entered, who easily perceived that the endeavours of *Perinthus* had not been very propitious; for *Doralisa*, whose spirits were incensed,

censured, not knowing very well at what, did jeer that day extremely, and so much the more, because she observed it pleased the Princess. Within a while after, much company coming in, and *Andramites* talking to her in a low voice, she brought him unto such a pass, as he did protest unto her, that he never loved any but her, no not his wife which he married. Fie *Andramites* (cried she out) how is it possible then you should ever love me, me I say, who am neither so fair nor lovely as she was: Then would he have told her that he could not love his Wife, because he loved her at that same time; and that he never would have married her, but in obedience to his father: yet all these were but cold arguments to help him; for she being tickled with the passage that he should tell her he never loved his Wife, and seeing all the company departed but *Perinthus* and *Andramites*, she began to laugh and jeer, and tell him as much as ever the most improsperous Lover could possibly deserve: and since it was a most odd kind of Complement, that one who would persuade another to marry him, should tell her he never loved his Wife, the Princess could not chuse but laugh also. But though *Andramites* would excuse all by saying, the Reason was because he could love none but her; yet all his arguments would not serve. *Perinthus* also, desiring to testify unto his friend that he was as zealous in his behalf as he could, did maintain that *Doralisa* was much beholding to him for loving her better than his Wife, or for loving her so much that he could not love his Wife at all. But all the arguments they both could devise, were not able to convince *Doralisa*. *Perinthus* was much perplexed, for he durst not speak so zealously in behalf of his friend, as he should if the Princess had not spoke unto him; for he was afraid to speak much to his advantage; lest he should incense her so, that he thought himself in a strait confinement. After this, the Princess was often persuading *Perinthus* to alter his design, but she found him still in an unalterable obstinacy: she did not yet acquaint *Doralisa* with her project: I only did know of it; for she being still in hopes to change his mind, she would not tell *Doralisa* what resistance she found in him. In the mean while *Perinthus* durst hardly look either upon the Princess or *Doralisa*, but fell into an extream melancholy: As for *Abradates*, since his liberality had won him all the servants belonging to the Prince of *Clasimene*, he was informed by them who heard *Perinthus* speak unto his Master, that he did solicit for *Mexaris* with all his zeal: so that going the very same hour unto *Doralisa* to ask her advice whether he should acquaint the Princess with it, or speak unto *Perinthus*, he there understood by *Andramites* that it was *Perinthus* also which moved him to induce *Crassus* unto the hinderance of the marriage between *Mexaris* and *Panthea*: for though *Doralisa* did treat him very coarsly, yet sometimes she would make him tell her any thing she desired to know: so that *Abradates* imparted unto her all that he knew, and she afterwards all that *Andramites* told her unto him; and since these two things were contraries, yet seemed most certain they did extremely perplex him. Then they determined not to believe any thing, nor to resolve upon any course, until they knew what the Princess conceived upon the matter. *Doralisa* went presently to her, and told all that both *Abradates* and her self did know; and particularly how *Andramites* (thinking doubtless to do a good office to *Perinthus* and himself also) told her that it was by his negotiation that *Mexaris* was out of favour with *Crassus*. Truly, replied the Princess, if what *Andramites* reports be true, I am much obliged unto *Perinthus*; and if that which is told unto *Abradates* be true, I have great cause of complaint against him, since he knows I cannot endure *Mexaris*. That which admires me most, said the Princess, is, that he who informed *Abradates* that *Perinthus* did solicit for *Mexaris*, is not a man likely to tell a lye; therefore I rather think it to be *Andramites* who tells the untruth. No Madam, said *Doralisa*, certainly *Andramites* did not invent it. Then must I be satisfied of my doubts (replied the Princess) from *Perinthus* himself; for I know him to be a man of honour and sincerity, who I am fully persuaded will confess the truth of any thing whatsoever: So that deferring no longer, she sent for *Perinthus*; and *Doralisa* coming into my Chamber, she left *Panthea* at liberty to examine *Perinthus*. As soon as he was come, she looked attentively upon him; I pray *Perinthus* (said she unto him) tell me whether I must chide you or thank you? I think Madam, replied he, you have not reason to do either; since I do not remember I ever did you any considerable service to deserve the one, and since I am sure I never intended to displease you so far as to deserve the other: Nevertheless, said she, I am informed by one that you have done me an extraordinary piece of service; and by another, that you have been extremely perfidious: Tell me therefore *Perinthus*, have you obliged or disobliged me? However I promise you to pardon the crime if you confess it:

Tell me then *Perinthus*, what I must think of you? Madam, said he unto her, when I shall know whereof I am accused, I will see if I can justify my self. To shew you (said she unto him) That I had rather commend then accuse you: Tell me first whether it is to you that I am obliged for causing *Crassus* to be so sharp with *Mexaris*? It is very true Madam (replied he) that since I could not think *Mexaris* worthy of you, and having observed a great aversion in you towards him, I induced *Andramites* to speak unto *Crassus* that he would break off that Marriage, which I knew would displease you. Thus far, replied *Panthea*, I am much obliged to you: But why then, in speaking unto the Prince my Father, did you not negotiate according to my mind? And why were you such a defender of *Mexaris* to him?

Perinthus hearing the Princess, did change colour, and she perceiving the alteration which appeared in his eyes, knew by it that there was some truth in the reports; yet notwithstanding, since Love is never without an excuse for any crime, *Perinthus* found one: I must confess Madam (said he unto her) that your intelligence is good, and that in certain occasions, wherein the Prince your Father was pleased to intimate unto me how fully he was resolved to marry you unto the Prince *Mexaris*, I did not directly oppose his intentions, and my reason was, because I knew that it was not in his power to execute them: Then did I persuade him as well as I could, not to suffer this Prince to marry you without the consent of *Crassus*, which I knew he could not obtain: I did sometimes agree with him that *Mexaris* was a great Prince, who in all likelihood one day would be King of *Lydia*: So that Madam, without any prejudice unto your interests, I preserved my self in his favour, but did not deprive my self of any means to do you any serviceable office to him when occasion should serve. Your answer (replied the Princess) is full of wit, and seems also to be true, since there is no likely reasons why you should negotiate two contraries at one time: But yet since there is something in your proceeding which is not suitable to your usual manner of transacting, you shall repair the fault, by answering me ingenuously to what I shall ask you; therefore if you will persuade me that your intentions were clear, give me an exact and faithful account of all that the Prince my Father said unto you concerning me; for since I shall never attempt anything against his pleasure, and since I never look but to be miserable, I do not think my demand of you is unjust. I do promise you Madam (said he very craftily) to tell you every thing which he said concerning the Prince *Mexaris*. Do not alter my words, replied the Princess, but ingage your self to tell me all that he said concerning me. *Perinthus*, who knew well the Princess would not have spoke so, but because she would know what the Prince her Father said unto him concerning *Abradates*, he was so *non-plused*, that he knew not what to answer; but at the last, since she pressed him very much, I am so afraid (said he unto her) to tell you any thing which shall not please, that I am sorry to be ingaged unto what you desire me: The Princess wished she had the hardiness to let him know that she should be no less obliged unto him for speaking in behalf of *Abradates*, as for speaking against *Mexaris*, but he could not do it; and I believe if she had made that prayer unto him, he would either have sunk down with sorrows, or else have expressed such marks of his passion as she would have perceived it. After this discourse, *Panthea* did really believe that *Perinthus* had no other intentions but to imploy his fortunes in serving her, and possessed *Abradates* with the same opinion: But as for *Doralisa*, she was not so easily persuaded into that belief, but on the contrary, all her suspicions of the passion of *Perinthus* began to revive in her mind; yet since she did really esteem him, she said nothing to the Princess lest she should injure him, yet she could not chuse but impart her thoughts unto me, after she had made me promise her secrecie: At the first, I could not believe her serious, but afterwards my suspicions were stronger then hers; I absolutely concurred with the opinion of *Doralisa*, and resolved as well as she, not to prejudice so excellent a qualified man as *Perinthus* was upon bare suspicions, which perhaps were ill-grounded, since they were built only upon conjectures, which often are fallacious, and therefore I resolved peremptorily not to speak a word of any thing to the Princess; yet notwithstanding, since this might grow unto some bad consequences, we resolved to observe him very circumspectly, and to inform each other of our discoveries: I confess Madam, that I committed one piece of lightness in this business, in telling *Doralisa* of that Proposition which the Princess made unto him concerning her Marriage; but methought it so manifest a testimony of that passion which we suspected, as I could not keep it from her: I had no sooner told

told it, but I wish it in again, yet not long; not that I told it unto her in such a manner as might give her any cause of complaint; yet for all that, I perceived it touched her so to the quick, that it made her blush. I leave you to consider (said I then unto her to please her) whether *Perinthus*, esteeming you as he doth, and proffering so much friendship, would not have received that motion which the Princefs made with much joy, though he had no love at all towards you, if she had not been in Love with some other, and therefore it must be concluded that he is in Love with another, and that other is certainly the Princefs. If he be in Love with *Panthea* (replied *Doralisa*.) I do pardon him with all my heart for the same passion which he is possessed with, will sufficiently punish him for the folly of it: But if it be with any other, I will be revenged upon him, both for his refusal, and the injury which the Princefs hath done me, in making such an offer without acquainting me. *Doralisa*, maugre her anger, yet knew very well that the intentions of the Princefs were very obliging; but however, she would not complain so much against *Perinthus*, as against her. Since this time, this close Lover could hardly hide himself from us, in all his actions and all his words, we thought we saw evident symptomes of his Love: Also we observed him so closely, that he perceived us, and asked the reason. Since he feared lest the Princefs should acquaint *Doralisa* with those passages which were between them, and fearing also least she should take them ill, he doubled his civilities towards her, not daring to speak unto her of *Andramises*, whom *Doralisa* at the desire of the Princefs did treat less severely, since it was by his means *Mexaris* was crossed in his designs. In the mean while, *Mexaris* building his hopes upon the word of the Prince of *Glasemenu*, did wait for some favourable opportunity, either to alter the mind of *Crassus*, or to marry *Panthea* whether he would or no, if there were no other remedy, so that he lived a life full of anxiety, and hopes of a happy success in his design. *Abradates* was more happy than he, for being sure of *Panthea*'s heart, that very thought sweeten all his bitter hours, maugre all oppositions and obstacles which crossed his compleat happiness: But as for the miserable *Perinthus*, his life was a constant series of sorrows, yet he had his poor intervals of ease, to think that *Panthea* neither marrying *Mexaris* nor *Abradates*, perhaps would never Marry. He has told me since, that when he thought that such a thing might perhaps be, he was almost as much joyed at the very thought of it, as any Lover could be in the enjoyment of his Mistress. Thus did things rest for a certain time, whilst the Love of *Andramises* unto *Doralisa* made conversation very pleasant, since certainly never was any fuller of witty, odd, and gallant expressions than this Lady was unto him, for as he always affirmed, that he had never loved any but her: So she told him alwayes, that if he had loved the wife he had lost, he had not been for her humour; and if he had not loved her, then he was most unjust, since she was very fair and lovely, and by consequence she would never marry one that had been an ill Husband. Upon a day then, when *Mexaris* and *Abradates* were both with the Princefs, though the last of these came but seldom by the orders of *Panthea*, *Doralisa* asked them, since they spoke unto her concerning *Andramises*, whether she had not good reason to reject the desires of a man, who never dropt a tear for the death of his Wife? If he had seen her die, (said *Abradates* to her) and never grieved at it, only because he looked upon her as an obstacle unto his design to be loved by you, he is so far from being guilty of insensibility, that you ought to commend his constancy, and to recompence him for it. It is true, said *Doralisa*, in that respect I am obliged to him; But why would he marry her, if he loved me? And if he did not love me, why did he not grieve for her? But if he should grieve for her, said the Princefs, he could not Love you? I confess it, replied she, and he would be more happy in it, if he did not Love me: His happiness would be very mean, replied *Mexaris*, who should eternally lament the death of one he did love: And I assure you (answered *Doralisa*, and smiled) that a living Mistress, who is a little phantastical, is as troublesome as any dead wife, though she were the worst in the world: Your arguments, replied *Mexaris*, are against your self: There are a sort of flight phancies (said *Abradates*) which beatings were only as pretty vanities, which are very troublesome to those that love them: And there are some also (replied *Mexaris* very coldly) unto whom they are advantages, and without reason makes them to be preferred before other, who do not value them: It may chance so, replied *Abradates*; but I for my part, who owe much respect unto Ladies, and have not less opinion of their judgment than of their wit, I am persuaded the commonly happy Lovers deserve to be so: You have reason doubtless (said *Doralisa*)

ralisa) and those fault-finding Lovers who never speak but are accusing them they love, either of fantasticalness, or want of Judgment, are certainly both fantastical and indiscreet themselves: such men as these are they who are offended at any trivial matter, and think much better of themselves then they deserve, conceiving high injustice to be done them, if they be not accepted of, and esteemed as much as they esteem themselves.

It's very true (said the Princess, not being able to forbear) and I know some who do as you say: And I do know some also (said *Doralisa*) and perhaps the same you mean: but however, since Love is blind as well as Justice, it must operate in the hearts of Ladies as it ought to do in the hearts of Judges, to wit, without Partiality, or Consideration of Greatness, or Quality, or Menaces, or Complaints of Pretenders: It ought to judge equally with equity upon the merit and services of those who offer them. Why then do you not judge in favour of *Andramites*, replied *Abradates*? Because I do not find it within the compass of my power, replied she; all the favour that I can do him, is not to judge him at all. Yet since you do believe, said *Mexaris*, that Love makes all the compleat men in the World, why do you not think *Andramites* very accomplished, since certainly he loves you infinitely? I never said, replied she, that all those who are in love are compleat men; but that none can be perfectly compleat unless he have been in love: so that it is not for that reason I refuse *Andramites*, whose merit is very high; but only because if he did love his Wife, I cannot admit of him, since I will have such a heart as never loved any; and if he did not love her, I shall much dislike him, because I conceive it was his duty to love her. The general Rule then, replied *Abradates*, which saith that Love is a cause of Love, and that he which loveth causeth himself to be loved, holds not true, since *Andramites* cannot move your heart. The Rule you mention, replied she, is not general, and I should be very sorry it were. But that which hath caused this saying, which is known amongst all Nations, and sometimes found false, is certainly because the true intention and meaning of those who first made it a general Rule, was never understood: for indeed they did never intend that to love one ought infallibly to be loved: but their meaning as well as mine certainly was, that to move another to love it is requisite to be loving: so that in saying unto a man, *If thou desirest I should love thee, then love me*, I instruct him in the means to obtain his end, and to make that which is good in his heart to appear; and sometimes that which is evil, added the Princess. Love though ought not to be blamed Madam (replied *Doralisa*) which certainly never infuseth any evil inclinations: And as one cannot complain against the Sun (which I always compare with Love) because it nourisheth a thousand venomous vermin at the very same time that it blancheth the Lillies, and Rubies the Roses: so Love ought not to be accused for the business of some lewd Lovers that are in the World, since it inspires only heroic actions, and causeth men to practise all the virtues, who without this passion were perhaps men of rude Souls: If men be bad, the fault is not in Love, but them: if the dunghill stink when the Sun shines upon it, the fault is not in the Sun, but in the dunghill. The Princess laughed heartily at the expressions of *Doralisa*, and so did *Abradates*: But as for *Mexaris*, he was much nettled; and the more, because *Doralisa* bolted out a hundred things which touched him to the quick: and once he observed, that when *Abradates* and *Doralisa* looked upon one another, they smiled and winked in derision; and that *Abradates* by a nod of his head seemed to thank *Doralisa* for all her bitter jeers which she had vented. So that these things exasperating his spirit, he spoke not a word that day, unless some short and sharp words to *Abradates*, who answered him with as much resolution, as the Respect which he owed unto the Princess, and the Quality of his Rival, would permit him. Since she observed the perplexities of *Mexaris*, she endeavored to sweeten the Conversation; and indeed the colour of this Prince seeming to cool a little, she did not suspect any ill consequence of it. They went both from the Princess at the same time, for when *Mexaris* saw that *Abradates* was going, he took leave of the Princess also, and would needs be gone, though she desired to stay him: When they were at the bottom of the stairs, *Mexaris* talked with one of his men in a low voice; and afterwards asked *Abradates*, if he would walk a turn in the Gardens of the Palace which were close by; and *Abradates* answered, he would wait upon him; so they went out; *Mexaris* being waited upon by eight or ten of his men, and *Abradates* with the like number. As soon as they were in the Garden, *Mexaris* carried *Abradates* into a great Walk, where none were present; and after he had beckened unto his men that they should not follow, he stood still, and looked upon *Abradates* with an imperious aspect: I have had intentions a long time (said he unto him)

to speak unto you; but my hopes, that of your self, you would do that which a thousand Reasons require you should, hath moved me to defer it till now, to advertise you, that you do not carry your self, as the Son unto the Queen of *Susiana*, my Sister, ought to do: For though my age do not much differ from yours, yet I must exact from you some difference, both as you are my Nephew, and as you are an Exile, come unto this Court for Refuge, where I ought to be preferred before you. Sir (replied *Abradates* with a bold civility) I do not know that I have failed in any respects which I owe you, either as being son unto the Queen of *Susiana*, or as I am come for Refuge unto a place where indeed you are very considerable, and therefore I think I may safely say, that your complaints against me are unjust, and your manner of complaint is a little too high. Your dayly actions, replied *Mexaris*, are much more injurious to me, for you cannot be ignorant of my devoted affection unto the Princess of *Clasomene*, and yet you apply your self too obsequiously in your Courtship of her. Though the manner of your language, replied *Abradates*, might perhaps make me excusable, if I should not render you an account of my actions and designs, yet the respect which I owe you as Brother unto the Queen my Mother, and unto the King, who gives me protection in his Court, obligeth me to tell you, that I loved the Princess of *Clasomene* from the very first instant that ever I saw her, and I did not know any thing of your passion to her, until such time as I was not able to be Commander of my own: Also understanding that *Crossus* would never approve of your Marriage with her, I conceived it would be no great injury unto you, if I used my best endeavors to obtain a happiness which you could never enjoy. But can you think, said *Mexaris*, that the same Reason of State, which moves the King not to consent I should marry one who would render me too potent in his Kingdom, will ever permit you who are a stranger to marry her? No, no, *Abradates*, let not this imagination delude you, but be assured that it is not the will of *Crossus* you should think of this Alliance: And consider further, if you be wise, that the Prince of *Clasomene* will never bestow his Daughter upon an exil'd Prince. Hitherto, replied *Abradates*, I have spoke unto you as I am Son unto the Queen of *Susiana*, as a Prince protected in *Lidia*, and as Nephew unto the Prince *Mexaris*; but now I will speak to you as a Lover of *Pamthea*, as one who knows not how to yeild unto any, and as one who will love and serve her as long as he lives: The truth is, said he, if the case were so as that the Princess of *Clasomene* should make choyce of you, then I had nothing else to do but dye; and I have so high a respect of her, though not of you, as to dye without complaint: but since she makes no such choyce, be pleased to know, that I will not alter my course. Though you were in *Susa*, replied *Mexaris*, and I an Exile protected there as you are in *Lidia*, you could not speak more haughtily and boldly then you do. I should then speak more mildly, replied *Abradates*, because I know it unworthy to insult over those that are miserable: And is it not as unworthy (answered *Mexaris*) to refuse those Respects which are due unto Protectors? I shall never neglect them I owe unto the King of *Lidia*, replied *Abradates*; and I am sorry that Love should force me unto that which I do against a Prince so neer unto him. I must have better satisfaction (replied *Mexaris* very fiercely,) for if you do not absolutely renounce *Pamthea*, I must call you to an account with a Sword in your hand. I will do all I can, replied *Abradates*, to do neither the one nor the other: But you must (answered *Mexaris*) and that quickly, therefore resolve with your self which of them you will chuse. Since you force me to tell you, replied *Abradates*, I will preserve *Pamthea*, I will defend my self, and not assault you, unless I must in my own defence: This is all Sir, that either Love or Respect can exact from me: I wish that I were able to yeild the Princess of my Soul unto you, but indeed I cannot: and though my resolution is to do nothing against those Respects I owe you, yet will I not do any thing against my Love. When *Abradates* had said this, he saw *Mexaris* go towards a thick Bush which grew close by a Christal Fountain in the middle of a Walk; and that he pull'd out two Swords, giving him one, and saying, that since he could not yeild *Pamthea*, he should win her if he could, for he would dispute it with him until death. *Abradates* at the first would not take it, but only to defend himself from the blows of *Mexaris*, in whose face he saw so much fury as might well exasperate him: but when he saw that the better language he gave him, and the more he recoyled, the more did his chollier augment, and more furiously did he assault him, Love and Jealousie being at last stronger then his respects unto *Mexaris*, he then kept his ground, and fought like one that would vanquish. In the mean time, since I beleeve you desire to know how *Mexaris* could find these two Swords in the Bush; be pleased to remember, that I told you

lar their going from the Princess; that Prince whispered with one of his servants; and let me tell you, that he then commanded him to carry those two Swords unto the place appointed, which was very remarkable, because of the Fountain near it; and after this command executed, he charged him with another, purposely to send him away from that place, and appointed him to go and seek for a man that dwelt in the furthest part of all *Sirius*, expressly charging him not to speak a word of these two Swords.

But as he went out of the Garden to seek this man his Master sent him unto, he met one of the Princess's servants at the door, who was his intimate friend, unto whom he imparted his business, and asked his advice, for the servant of *Alexanis* thought that his Master intended to fight with him he sent for. But this Princess's servant having more wit than he, and knowing that *Alexanis* and *Abtradates* went out together, he suspected some mischief; and after he had advised him rather to return into the Garden, then go upon his message, and to tell his Master how he understood the man he sent him unto was not at home, he himself went hastily unto the Princess, whom he found in discourse with *Perinthus*, and acquainted her with what he knew. He had no sooner spoke it, but the Princess cried out, and changed colour so much, that *Perinthus* could not chide but see what a particular interest she took in the life of *Abtradates*; for he knew her cares could not be for the other. I leave you to judge Madam, in what a pitiful perplexity he was, when looking upon the Princess, he saw her eyes all tears, and fears for the death of *Abtradates*; and since she knew, that in such occasions as this, a very minute is precious, she came to *Perinthus*, entreating him with extreme earnestness. My dear *Perinthus*, (said she unto him) you will infinitely oblige me, if you will go and prevent all mischief that may ensue upon this quarrel, and to oblige you to make more hast, let me tell you, that it will be the most considerable service that I ever enjoined you: You may easily judge how *Perinthus* was surprized and vexed at this importunity which the Princess did put him upon; he offered to speak two or three times, but the Princess would not hear, but had him make all hast; so that poor *Perinthus* much against his mind, went to part two men, whom he would rather have fought with if he durst. True it is, she was not the first that came in, for the clashing of Swords being heard by those who were in other walks, they ran in with all hast, yet came too late also, for the combat was first ended. I shall not relate unto you Madam all the passes of it, it will suffice to tell you, that *Abtradates* was Conquerour, and *Alexanis* wounded and disarm'd, and confessing that *Abtradates* was of an invincible valour. But I beseech you Madam, imagine a little, what might be the cogitations of *Perinthus*; when in the uncertainty of the event of this combat, he went unto these two Princes: He hath since confessed unto me, that he could never compose or reconcile himself unto his own wishes. Sometimes he wished them both killed; sometimes that at least *Abtradates* were vanquished, and sometimes again, finding much injustice and baseness in his wishes, he wished his own death, especially when he reflected upon the sorrows and fears of *Panthus*; least any misfortune should befall *Abtradates*. Moreover, to his further misery, he met this glorious Conquerour of *Alexanis*, whom one of his friends with chance brought into the Garden; did follow him, and to complete the miseries of *Perinthus*, *Abtradates* no sooner saw him, but he address'd himself to him: If I can without any indecency (said he unto him) desire you to tell the Princess of *Clasmenus*, that it is she only who hath preserved me from being vanquished by *Alexanis*, I will desire so much favour from you; and to assure her that I attribute the happy success of my combat, unto the passion which I have towards her. *Perinthus* was so confounded with this discourse, that he silently hearkned unto it, without any other answer then profound reverence. But *Abtradates* taking his silence for a consent unto his desires left him; and were so expect what *Crasus* would think of his action. In the mean while, many of the Court did manifest in his behalf, and amongst the rest *Andramitus*, who to serve *Perinthus*, had dissuaded *Crasus* from consenting unto the Marriage between *Alexanis* and *Panthus*, did now all he could to appease this Prince, thinking it as serviceable to *Perinthus* as the other; so that *Crasus* was so qualified, that he reflected all the fault upon his Brother, and excus'd *Abtradates*. It was also his pleasure they should embrace each other as soon as *Alexanis* was recovered. But the most cruel part for *Abtradates* was, that *Perinthus* moved *Andramitus* to persuade the King, that the only way to prevent all future quarrels between them, was to charge them both equally not to think of any Marriage

with

with *Panthea*: And *Andramites* to colour the matter, told *Crassus*, that the Princess her self was in such fears lest either of these two Princes should come to untimely death, by reason of her, that she her self desired it; so that *Crassus* charged them both to give over all thoughts of her: 'Tis true, he spoke unto these two Rivals in different manners; for he absolutely commanded *Mexaris*, and entreated *Abradates*, treating the one as a Subject, and the other as a Stranger, yet notwithstanding they could not resolve to promise him obedience, saying alwayes, that Love was such a Sovereign passion, as they could not so readily surmount it; yet they spoke this with so much reverence unto *Crassus*, out of fears to incense him, lest he should send them both out of *Sardis*, that their resistance did not offend, and *Crassus* believed they intended obedience, though they protested that they thought it impossible. Thus it happened, that the Conquerour was no happier then the Conquered, and *Perinthus* was only he who reaped the fruit of *Abradates* his Victory out of his joyes, to hope that the Princess should Marry neither him nor *Mexaris*: But Madam, the passage was rare, when *Perinthus* returned to render an account unto the Princess of the combat, for though she heard of others, yet since every one is glad to have repetitions of any thing which pleaseth, or which they have any interest in; *Perinthus* was no sooner come unto her, *Doralisa* and my self being present, but she spoke unto him: Well *Perinthus* (said she unto him with much joy in her eyes) Thanks be to the Gods, the Prince *Abradates* and the Prince *Mexaris* are both alive: They are Madam, replied he, but the last of these is wounded: 'Tis true, said she, but since I understand his wounds are not dangerous, I cannot chuse but rejoyce that their combat proved not more fatal: I conceive Madam, replied he, that whosoever understands the true sense of your words, will think *Abradates* more glorious in your language, then in his disarming *Mexaris*. However it be (said she, and blushed) give me an exact relation of the combat. *Perinthus* now was extremely put to it, and not being able himself to set forth the glory of his Rival, whom he saw was too deep in the heart of his Princess already, he told her, that he could not truly do it, for the friends of *Mexaris* reported one way, and the friends of *Abradates* another, but the principal of all was what she knew already, that *Abradates* received not a wound, and that *Mexaris* was wounded. It is very strange *Perinthus* (said *Doralisa*, and laughed, and who knew as well as I did the true cause why he would not satisfie the Princess) you should be so ill informed of this combat: For my part (said she further to discover his thoughts) had I been at any Ball, and the Princess should precisely ask me what passed there, certainly I should have related every thing with the least circumstance she should know, whether the Hall were ill or well furnished, who danced most, which Ladies were best dressed, and most fair, which of the men was the greatest Gallant, who talked long with such a one, and who with such a one; and she should know every trivial passage of the Assembly so perfectly, as if she were there present. In the mean time, you who are a brave and gallant man in lieu of relating every circumstance, as I could have done, does only tell the Princess that *Mexaris* is wounded, and that *Abradates* is Conquerour. 'Tis very true (said the Princess, and smiled) *Perinthus* is to blame: I should have thought, it Madam, replied he, no great discretion to relate a combat unto Ladies, in the same manner as it should be related unto men: It had not been handsom indeed, said *Doralisa*, to have related Wars and Battels, or your own peculiar Victories: But for a single Duel, and a combat wherein you have no interest, and which is fought between two Princes of such eminency, it ought to be exactly related. I shall better inform my self another time (replied he) and remember your instructions hereafter: Hereafter, said the Princess, Heavens forbid you e're be put unto it. *Panthea* spoke this with such an Emphasis, that *Perinthus* knowing thereby her thoughts, was dumb for a quarter of an hour together; during vvhich time, *Doralisa* talking on as she begun, did almost make him dispair. But to return from whence I transgressed, give me leave to tell you Madam, that *Abradates* vvas so sad to see that in conquering *Mexaris* he vvas not the better, as it vvas impossible he should be more, though it vvas some comfort to see himself in better state then his Rival, yet he thought himself most unfortunate: When the Princess knew it, she vvas also much troubled, though her care vvas not to shew it: So as the first time that *Abradates* met her at *Doralisa's* house, there passed such discourse between them, as did confirm their amity: The Princess kept still in those limits vvhich she had prescribed unto her self, never to Marry *Abradates* vvitout the consent of the Prince her Father, but never to Marry *Mexaris*, vvitout violence soever she vvas put unto. Thus that

that which in appearance should quench their Passions, did render them more strong; and *Perinthus* in striving to prejudice *Abradates* did against his will do him better service than if he had endeavored it. This close Lover yet did think himself more happy than he was before the Combat of these two Rivals: for though he knew very well, that the heart of *Panthea* was deeply engaged, yet he had some hopes that seeing she could not marry *Abradates*, she would strive to exclude him out of her mind; in so much as we perceived him more pleasant and free than he used to be. As for *Mexaris*, he was so melancholy, that none living could be more; not but that he had still good words from the Prince of *Clasomena*, but since words are but wind, and *Perinthus* kept him from bestowing his daughter without the Kings consent, he was no less unquiet: In the mean while *Abradates* and he lived with a cold kind of civility to each other, such as seemed to be an inclination to another Quarrel. Since the King did not forbid them seeing of *Panthea*, but only from thoughts of marriage, they often met at her house; but more often in other places, lest they should too much incense *Cræsus*. Thus did they live a kind of compulsive and unpleasant lives; yet *Abradates* was much less miserable than his Rival; since he did not only know himself not hated, but so much in favour with the World, that the Princess never went unto any place, but he had intelligence of it the very same hour. For since he was liberal unto all, his Intelligencers were most exactly true and faithful to him: And I am confident there was not a man of a condition whatsoever, neither about the Prince of *Clasomena*, nor about the Princess his daughter, which was not most ready for him, except *Perinthus*.

On the contrary, the avarice of *Mexaris* was such, that he had not any intelligence so much as from his own servants, so that he knew no more but what every one knew. After then he had lived thus some certain days, he fell upon a most unjust and violent Resolution, which was, to carry away *Panthea*, if he could not by any means win the Prince of *Clasomena* to let him marry the Princess his Daughter secretly. As he entertained these thoughts, News was brought, that the Princess *Basilina* Aunt unto *Panthea* was sick of a mortal disease: Upon this the Princess, who did most tenderly love her, beseeched her Father that she might go and pay her last duties unto her who had been so dear unto her. Since her desire was just, she easily obtained it; and the Prince of *Clasomena* himself had gone this Voyage, if he had not been advertised that *Cræsus* would not be pleased with it: his Resolutions then were, that *Panthea* should go alone, and that *Perinthus* should be a Conductor; which employment you may imagine he most joyfully undertook; yet was he vexed to leave *Mexaris* with the Prince her Father and his Master, unless he had been with him also: yet notwithstanding, the satisfaction he should have to be with the Princess out of sight of all his Rivals, did carry him above all other considerations. In the mean while, *Panthea* considering that she should stand in need of some comfort in this sorrowful Voyage, desired the Aunt of *Doralisa*, with whom she lived, to let her Niece go with her, which she granted as willingly as *Doralisa* wished it: so that the next morning we departed, and went to *Clasomena*. *Abradates* resented this separation extremely sadly; and the greatest aggravation of his sorrows was, that since this Journey was so hastily undertaken, he could not bid adieu unto the Princess in private: so that but for me he had not known that she wished him to remember her during this absence. I shall not tell you Madam, how melancholy the Princess was all the Voyage, nor how great her sorrows were, when arriving in *Clasomena* we found the Princess *Basilina* so very ill, that there was no hopes of her Recovery: This Madam would be too tedious unto you: But give me leave to tell you, that four days after our first arrival this excellent Princess dyed; whose death *Panthea* took so heavily, that she fell sick her self; so that she could not return so soon to *Sardis*: for though her disease was not very violent, yet it was so great as to hinder her from travel; so that *Perinthus* enjoyed a longer happiness than ere he looked for, in being free from the sight of his Rivals, and continually seeing his Princess; and indeed he became so blith and pleasant whilst we stayed at *Clasomena*, that the Princess would not admit of any company but his, *Doralisa*, and mine: so that it may not untruly be said, that as Roses grow amongst thorny prickles, so the delights of *Perinthus* did grow amongst his sorrows: 'Tis true, his sweets did last no longer than the sweets of a fading Rose: For besides, that Love is an enemy to rest and serenity, he and his delights were blasted by a stinging Letter from *Andranites*; for it brought him news, that *Mexaris* was perpetually as close to the Prince of *Clasomena*, as if he were his shadow: yet for all this, since the Princess was not amongst them, they could not put their Resolutions into

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execution; he hoped therefore that as soon as he saw the Prince of *Clasomena*, he would make him alter his design if he had any which were contrary to his intentions: So that his trouble at it was not so great as his satisfaction to be so near his Princess, and so far off his Rivals, but there vvas another passage vvhich vvas a much more better Pill unto him; for he pleased to know Madam, that the Prince *Abradates*, not being able to live so long without some news of *Panthea*, did write twice every Week constantly as long as we stayed in *Clasomena* unto either *Doralisa* or my self; or to say better unto the Princess, since the Contents of them all related only unto her: at the first he intimated his ardent desires of obtaining license to write unto her self; but she would not by any means permit it, lest by any accident his Letters should miscarry: but as for those which were written unto *Doralisa* and me, they were written in such an ambiguous manner, as they would admit of several interpretations: So that the Princess heard from *Abradates* almost without any danger, and *Abradates* understood from us as much as he desired to know. But the better to make our matters mysterious, we intimated unto *Abradates*, that when we vwould mention any thing unto him vvhich concerned the Princess, it should be under the name of *Perinthus*: so that you may imagine that the Name of *Perinthus* vvas in all our Letters. It chanced once as ill luck vvas, vvhén *Perinthus* came to *Doralisa's* Chamber as she vvas vwriting unto *Abradates*; and though it vvas alvvays her custom vvhén she vvrit, to appoint her Woman that vvaited upon her, to let none enter before she vvas first acquainted, yet she did not exactly obey her all that time, but on the contrary, she vwanting something vvhich vvas in another Room, she vvent out, unperceived by her Mistres, and left the door open, hoping to return ere any came: but vvhlést she stayed talking vvith some of the Princess Women, *Perinthus* came in, vvho héaring no noise in the Chamber, thought that either none vvas there, or else that *Doralisa* vvas sick: but to satisfie himself he vvent in, and savv that she vvas behind a Screen, vwriting upon a table opposite unto a great Glas, and her back tovwards him: Since *Doralisa's* mind vvas very intent upon her Writing, she never minded any noise, and therefore it is no vvonder if she did not hear *Perinthus* enter, vvho being full of curiosity to see vvhat she vvrit, that he might have some subject to vvith her vvith, as she had often him, did go tovwards her, and did tread as softly as if she had been asleep, and he afraid to vvake her: at last he came close to her, and leaning his head almost over her shoulder, he read vvhat she vvrit unto *Abradates*; yet could he not know unto vvhom this Letter vvas addressed: but he vvas much amazed vvhén the first vvord he read vvas his ovvn Name; his curiosity augmented, and he read all she had vvrit, vvhlch, as I remember, vvas in these vvords:

Perinthus yesterday spoke unto me concerning you in such an obliging way, that I wish you knew what we said in your Commendations: your last Letter seemed unto him the most pleasant in the world, and so admirably politick, that I read it no less then thrice unto him: You may well know, that since he did so commend you for it, I dare not after him: I have many other things to say, which unto you are more—

As *Doralisa* had writ this last word, and *Perinthus* read it with extream impatience to see the sequel, that thereby he might understand the beginning, which was like unto a Riddle to him, knowing that *Doralisa* never shewed him any Letter; she lifted up her eyes, and looking in the Glas which was opposite to her, she saw *Perinthus* reading her Letter over her shoulder. She no sooner spyed him but she cryed out; Fie, fie, *Perinthus* (said she and hid her Letter) have you forgot that respect which is due unto our Sex? Why, why, fair *Doralisa* (said he unto her and smiled) are you making me speak things I never thought upon? I pray let me see this Letter which you say I thought so pleasant, and which was so polite, that I read it no less then three times. *Doralisa* then perceiving that he had read all she writ, thought it better to turn it into rallery, then make a serious matter of it, thinking that the more angry she was, the more would he apprehend it mysterious: also since those that use to play upon others, cannot well take so much liberty unto themselves, unless they allow it unto others: so she thought that she had no reason to be angry with *Perinthus*, because she had played him a hundred such tricks in her life; so that changing her countenance, and beginning to laugh and read the Letter, to gain more time for the explanation of it, *Perinthus* desired to read it also, and she not denying, he read it word for word. I pray *Doralisa*, said he unto her, why did your Pen drop such a lye as this, and to whom do you tell it? for I am certain, that all the day yesterday you

did not speak one word unto me; yet you tell the person unto whom you write, that I spoke a hundred times of her yesterday in a most obliging manner: And you add further, that her last Letter was very pleasant; and you told all these with such a confidence, that you amazed me: However, said *Doralisa*, I am confident, I did you no ill office, for in saying all this, I said nothing in your disadvantage; but on the contrary, said that you acknowledg'd it for a Polite and pleasant Letter, and that I durst not give her any commendations after you.

I beseech you *Doralisa* (said he unto her) tell me, and shew me this that I commend-ed so; otherwise I shall be much incensed: Truly, answered she, if I were a bad friend I should shew it; but to let you see that I am a good one, know that a Lady in *Sardis*, who for her honour I will not name, did write a Letter unto me, which to shew her wit, she hath stuffed full of Pustian and big words, which signifie nothing: So that knowing by her stile she loves to be commended, doubtless I did her that office in the highest manner, since I told her she had your commendations: I should believe you *Doralisa*, replied he, if you would shew me this her Letter: Since perhaps you are acquainted with her hand (replied *Doralisa*) I will not shew it unto you. In the mean time, *Perinthus*, added she, I pray leave me the liberty to finish out my Letter: Really, said he, I do believe this is a business of some earnest, for at the place where you left, it seems you had more matters to express then complements: 'Tis true (replied *Doralisa*, and laughed) therefore I desire you to leave me: I cannot, said he; for to be plain with you, I do not believe a word of all this you have told me: What do you believe then (said she unto him?) I know not what to believe or think, yet I am the most mistaken man alive, if this Letter do not contain some close secrets: If you think so, said *Doralisa*, then you are unreasonable to press unto a discovery of it, since you know secrets are such things as our friends must tell us themselves, and we ought not to ask them: If I had not seen my name in your Letter, replied he, doubtless I should be more discreet: But since you are so bold as to tell three or four lies of me, I thought I might be as bold in asking you the truth of those things which I desire to know: What would you know? (replied *Doralisa*.) I would know, said he, unto whom you direct your Letter: I have already told you, replied she, that I will not; all that I can do for your satisfaction is to protest most solemnly, that all I have or shall write unto her, does not at all relate unto your interest: For Heavens sake (said *Perinthus*.) do not use me thus; for if you refuse me this, I shall relate the story of it, not only to every one here, but unto all the Court also when I return to *Sardis*: *Perinthus* is so discreet (replied *Doralisa*) that I do not fear he will so far incense me: *Doralisa* has been often so waggish with me, replied he, that *Perinthus* would not be much to blame, if he were once in his life revenged: When you have told all you can, replied she, What then will the issue be? The issue doubtless will be (answered *Perinthus*) that they will know you keep a secret correspondence with some or other: They know well enough already (replied she, and smiled) that I have not yet found this compleat man I look for; therefore my reputation will not be wounded by any thing you can say against me. Perhaps (said *Perinthus* then, and looked stedfastly upon her) you negotiate in behalf of some other, and perhaps also you have less interest then I have in the secret meaning of this Letter: I should have thought, replied *Doralisa*, that a man who will not open his own secrets unto any, would not be so pressing to know the secrets of others: However it be, said he, I have such an extream desire to be satisfied in what I ask of you, or that you will confes it unto me if I can guess at it, that there is nothing which I will not willingly do to oblige you unto it: Let me then know what you guess it to be, said she, and afterwards I shall know how far I can answer. As they were upon these terms I chanced to enter, not knowing of any contest betwixt them: And since the Princess feared that *Doralisa* had not writ unto *Abradates* obligingly enough, I came to tell her she should not seal up her Letter before she shewed it unto the Princess: To acquit my self of this employment, I whispered my message into her ear, but as low as I whispered it, *Perinthus* heard it as well as *Doralisa*: So that comparing what I told *Doralisa*, unto what he had read in her Letter, he believed that this Letter which the Princess desired to see, was the same which included his name, and he made no further scruple of it, but that this mysterious Letter related unto the Princess and *Abradates*. *Doralisa* then offered to tell me the passage vvhich vvvas betveen them, but *Perinthus* cared no more for this Rallary, and rising up to go vvay: I need not ask you any more, (said he unto her) for I know it already, vvithout putting you to the trouble

of telling it. *Doralisa* seeing a great alteration in his countenance, feared lest he should speak something in prejudice of the Princess, and therefore she stayed him: Then, telling me in three words the subject of their quarrel, to let me understand what I ought to say, and to persuade him also that there was no mystery in the Letter, I did what I could to make him believe all this was but a piece of *Doralisa's* sporting Wit, which was in a frolic humour; but I perceived he did not believe me, and so certainly he left us. He was no sooner gone out of the Chamber, but *Doralisa* and I called him back again. Upon a little consultation together, we concluded it better that *Perinthus* alone should suspect something, then that he should tell this passage unto some such men as would tell it unto a thousand, which might produce ill consequences. *Perinthus* then being returned into *Doralisa's* Chamber, we seriously entreated him not to reveal this passage between him and her; telling him, (to the end he should not deny us, and also to deceive him) that ere long we would acquaint him with the truth of the matter. No, no, (replied *Perinthus* with a hollow kind of expression) I will not reveal this secret, which is so dear unto you; never fear it; I respect the person to whom it relates, more than to have any such thought. *Doralisa* and I would have said more unto him, but he went away without giving us, or we giving him any other answer. In the mean time, we resolved to hinder him from acquainting the Princess with this accident; lest it should too much trouble her, and thought it better to comply with him, and tell exactly what he could guess it to be, yet we could not meet with a ready opportunity for it, for none that belonged to the Princess could see him that day, nor that he had shut up himself to conceal his melancholy, but that he was gone to see if he could discover whether any of *Abradates's* men were in *Clasomene*; and indeed his quest was not in vain, for he found out by a strange chance, that there was a man lodged in the Captain of the Castles house, who would not be seen; so that by inquiring who he was, he understood by a servant of the Captain, who was my Cozen, that this stranger was to depart in the morning after, that he came but the day before, that he came from *Sardis*, and that I had spoke with him in the Garden. I leave you to judge Madam after this, whether a man so much in Love, and so full of wit and spirit as *Perinthus* was, would not conclude that there was a secret correspondency between *Panthea* and *Abradates*, he apprehended then the very truth, and saw plainly that his name in *Doralisa's* Letter was only an umbrage unto *Panthea's* name: It is a thing impossible to express the despair of *Perinthus*: Is it not misery enough, said he, that I dare not so much as tell the person whom I adore, that I love her, but that I must be also persecuted with a thousand sad circumstances, which add bitter aggravations unto all my sorrows? Must no name but mine colour the favours which the Princess whom I adore confers upon my Rival? Fie, fie, I cannot endure it: And the truth is Madam, this trivial inconsiderable passage did so perplex him, that he was beyond all patience: Love does infuse so much folly & weakness into the spirits of the most compleat men, that he had not been half so much stung, if the Princess had expressed her favours unto *Abradates* by any other name than his. This bitter thought did so corrode upon his heart, that he intended to desire the Princess not to use his name any more in her Letters; and to that end, the next morning he came unto her lodging, but so melancholy and altered, that *Panthea* thinking he had been ill, did most obligingly ask him how he did, telling him she should be extremely sorry he should fall sick: Whilst she was recovering her health, and that she intended as he brought her from *Sardis* to *Clasomene*, so he should carry her back again from *Clasomene* to *Sardis*. *Perinthus* received these marks of friendship from the Princess very respectfully, but with so much sadness in his face, that it was evident there was as much in his soul. In the mean while, *Doralisa* and I did search for him all that day, and it chanced when he came, that the Princess was gone into her Closet with *Doralisa*, and some *Clasomenian* Ladies, and *Perinthus* and my self were alone together, in a Tarras close by the Chamber: There we silently stood both of us, in expectation what either would say unto the other: At last, seeing *Perinthus* so busied with his own thoughts, that he minded nothing; I spoke first unto him, and I asked him whether he was desirous I should keep my word, and tell him what he had so much desire to know? No *Pherepsis*, said he, and sighed. I know too much already; but I have one favour to ask, which I beseech you do not deny me: If it be both just and possible, (said I unto him) you shall certainly obtain it: Then I conjure you, (replied he) to let *Doralisa* use my name no more in writing unto that person she writ last; and it is much better for her to make use of any other to hide that which she would have kept

a secret, for this may prejudice me more then she is aware of: I would have desired the same of *Doralisa* her self; but her humour is such, that she never hears me but in way of jest; and therefore I address my self unto you, who being of a less frolique disposition, has doubtless a more tender soul to be moved at the desires of your friends. *Perinthus* spoke after such a mournful manner, as I perceived by his tone the sadness of his heart, which moved mine to pity him: So that answering him as sweetly as I could, to the end I might thereby oblige him to a confidence in me: *Perinthus* (said I unto him) I shall easily obtain what you desire of *Doralisa*; and since you do forbid her to speak all the good of you she pleaseth, when occasion shall happen, I do assure you, she shall use your name no more when she writes unto her friend, for I know she infinitely esteems you, and would not upon any terms give you any offence: But pray tell me, Why are you so incensed against her for using your name, at a time that she could not take any other that she know better? *Pherenice*, said he unto me, if you will make me a firm promise of fidelity, I will impart part of my thoughts unto you: I will seriously make that promise, (said I unto him) provided you conceal nothing from me: Since you never imparted any thing at all to me (replied he) I dare not discover all I know unto you, unless you first vow secrecy. I think after this *Perinthus* intended to tell me he loved the Princess; and since I longed to hear him speak of his passion, that I might endeavour to cure him of it, I promised and vowed all he desired. After which, looking stedfastly upon me: Is it not true *Pherenice* (said he unto me with a sadness in his eyes, as would have moved the most incensible soul to pity him) that the Letter which *Doralisa* writ, was unto *Abradates*? and that the name of miserable *Perinthus* was used only to umbrage the name of the adoreable *Panthea*? *Perinthus* (said I unto him, and interrupted him) you do not keep within the limits of our conditions, for I promised not to reveal any secret you shall impart unto me; for I perceive by the very beginning of your discourse, that you are so far from imparting and trusting me, that you desire I should impart and trust you. Consider well *Perinthus* what you say; and do not begin your discourse with any questions, if you desire I should answer you: Neither, to tell you truly, do I very well understand, though what you suppose were true, what prejudice it would be to you, though your name were placed in lieu of *Panthea*'s. If the Prince of *Clasimena*, (replied he very faintly) should by any accident meet with one of those Letters, might he not suspect me of holding some intelligence, and that I did betray him? I, I say, unto whom he has said a hundred times, he would not have the Princess marry *Abradates*: Ha *Perinthus* (said I unto him) Have you not professed your self so obliged unto the service of the Princess, as that you ought to wish well unto *Abradates*, if you did believe she looked favourably upon him? Yes, and so you would, if you had not some other secret reason, which I perceive well enough, and for your tranquillities sake wish were not true: Yes, yes, *Perinthus*, you do love *Panthea*, and some sparks of jealousy persuades you that she loves *Abradates*: This is it that makes you take it so ill, your name should be used in a Letter which you think is unto that Prince: I have long since perceived the passion in you to her, yet I knew no reason you had to trust none with it, but to smother that fire which consumes you, a little spark if covered, will grow to a great flame, but a great fire will not hurt, if not covered; therefore let me persuade you ingenuously to confess it unto me, otherwise you will induce me to tell the Princess all I know: If you will trust me, added I, I shall promise you an inviolable fidelity; and if you will not, I do protest, that as soon as I am parted from you, I will tell the Princess that I think you are in Love with her, and shall give her such evidences of the truth in it, that perhaps she will forbid you ever seeing her again. *Perinthus* hearing me say so, looked attentively upon me, and spoke not a word: He considered which was the more advantageous for him, to confess, or not confess, that he loved her: If I confess it, said he, perhaps she will tell, and if she tell I am undone: But if I do not confess she will the sooner tell, and my ruine is the more inevitable, both wayes ruin'd, what shall I do? Then afterwards, imagining I would never be so importunate to know a thing which I would condemn in him, he began to flatter himself with a bottomless hope of he knew not what, and answer me enigmatically. When I saw his soul begin to stagger, I pressed him further, and that so home, that I said the Princess should presently know he was in Love with her, if he would not acknowledg it to me. At last, after he had made me solemnly swear that I would never discover what he would tell me, neither

neither unto *Doralisa* nor the Princess, nor any else whatsoever, he promised to lay open the whole truth unto me; yet first I declared unto him that I would engage myself no further then to be faithful unto him, and to comfort him; but not to further him in his passion.

Perhaps Madam you will ask me, why I would urge *Perinthus* to confess his Love; to which I answer, Because I thought it would be a considerable service unto the Princess, if I could sceme my self into the credit of a man who had such a prevalency with the Prince her Father; and I could be an instrument to prevent any hurt to *Abradates*, whom I knew he did not love: Also I hoped that my advice might perhaps happily cure him of that distease which did so much torment him, and would be his Ruine: So that my ends were rather at the Princess service, and the tranquility of *Perinthus*, then out of any curiosity that I desired to know the secrets of his heart: however *Perinthus* confessed his passion unto me; related all his raptures, and told me all his thoughts: So that after he had expressed the grandure of his passion, his purity and constancy, Judge *Phernice*, said he unto me, whether I had not good reason to desire that my Name should not be employed to make *Abradates* happy. *Perinthus* (said I unto him with much sweetness, to the end I might insinuate my self into his opinion) I am very much obliged to you for letting me know that from your own mouth which I so much desired, and I assure you that I will conceal this secret wherewith you have entrusted me as closely as you can your self. Ah *Phernice* (said he unto me) perhaps you will keep it too closely; and I do not know whether at the same time I desire you to conceal it, I should not also entreat you to tell it unto the Prince. At this word *Perinthus* stopt, not being able to pronounce the word Princess; then presently reprehending himself, No, no *Phernice*, said he to me, do not mind my raving, but my reason, which bids me rather dye for my adored *Panthea*, and never to let her know I dye for her; therefore be as faithful as your promise, and let me only have the comfort to speak unto her whom she loves of the torments which my passion puts upon me: in the mean time as I will not entreat you to render me any good office unto the Princess, so do not you entreat me to be servicable unto *Abradates*. The case is not the same, replied I, for if I undertake to do you any good office to the Princess *Panthea*, I should absolutely ruine you, so you should ask me a thing impossible: but if I entreat you to do a good office for *Abradates* unto the Prince of *Clasmena*, I do entreat you to do a thing which I may easily be done. Easily (replied *Perinthus* hastily,) ah *Phernice*, you do not know how difficult it is to do a good office for a Rival, and especially a favored Rival. But *Perinthus*, replied I, would you have the Princess marry a man she hates? I would she were contented, replied he, but for a comfort unto my miseries I would she would marry none. As we were thus in discourse, the Princess came out of her Closet, and went into the Garden to take the ayr, whither I followed her, but not *Perinthus*, but he retired as full of shame, as if the Princess did divine what he had told me. *Doralisa*, who had observed the discourse which we had together, did ask me what it was: but though she and I had promised each other to render an account of what we should discover concerning *Perinthus*; yet I did not think my self obliged to tell her what I had vowed unto him to conceal; and indeed I told her nothing but what I knew before he had discovered himself unto me. After this, *Perinthus* spoke often unto me then he used, though he was ever one of my good friends: but what arguments and addressees soever he used to know of me upon what terms *Abradates* stood in *Panthea*'s minds, I did not tell him one word; and as he was one day importuning me, Peace *Perinthus*, (said I unto him,) and never ask me that which I would never tell you though I did know it: and be assured of this, that as I will never betray your trust, so I will never betray the Princess, unto whom I owe a greater fidelity then unto you; and indeed from this time he durst never ask me any more questions. Some few days after, he received a Letter from *Andramites*, which let him know that *Mexaris* had a little clashed with the Prince of *Clasmena*, and that he was gone unto one of his houses, some two days journey from *Sardia*: so that *Perinthus* did not well know whether he should be sad or glad at it: for when he considered *Mexaris* as one that was in hopes to enjoy *Panthea*, he was very glad he was faine fought with the Prince of *Clasmena*; but when he considered him as an obstacle unto the hopes of *Abradates*, he was sorry that *Mexaris* was not in that Princes favour. Yet notwithstanding all this, his hopes that *Cressus* would never consent that *Panthea* should marry either *Mexaris* or *Abradates*, did procure him some consolation; yet it may well be said that he never enjoyed any pleasing hours: not only because he had many real miseries upon him, but because he sucked bitter

poyson

poison out of every thing; and when the Princess was recovered he grieved in lieu of rejoycing at it, foreseeing that the return of her health would be her return to *Sardis*. *Phemius* (said he one day unto me when the Princess had fresher Roses in her cheeks then ere she had since her sickness paled them) am not I a most miserable man to see that the Princess is a more polished beauty by her sickness? had it impaired her, *Abradates* perhaps would have lessened his Love to her, and that if she had perceived it she would have had less good will to him: but alas, I am too unfortunate to see that, for she will return to *Sardis* more gloriously fair then when she came from it. You may easily imagine by this Madam, how much that man was tormented, who grieved at the beauty and welfare of the person he loved. Within a few days after we departed, and *Perinthus* appeared so melancholy, that if I had not known the secret of his heart, I should have thought he had left the object of all his affections behind him. *Deralisa* also began to chide him extremely the first day of our Journey, and truly that helped us to pass on with much more pleasure: for as oft as *Perinthus*, who was on horseback, came near the Princess's Coach, from which he was never far off, she told him of a thousand pleasant passages, unto which he would answer with such a fretting chafe as made the best sport in the world. The first days Journey being thus past, we continued the next; but alas, it was not so pleasant: For he pleased to know Madam, that being come into a thick dark Forrest, in a place where was a great Pond, which we left upon the right hand, and which being shadowed with the thick Wood, was both a most pleasing and a most terrible object: Be pleased to know, I say, that being come unto this place, we saw upon our left hand come from divers places of the Forrest forty or fifty men on horseback with swords in their hands; one of which I presently knew to be the Prince *Mexaris*; who commanded the Coachman of the Princess's Coach to stay; which accordingly he did, because he thought he could do no other: for Madam, you must know, the Princess in this voyage had but one Coach, full of women, besides her own; fifteen horsemen, and some footmen, but very few: 'Tis true, *Perinthus* might well be counted for more then one man; considering the prodigious acts he did that day: he no sooner saw *Mexaris* come with a sword in his hand, and in the head of all his men (who in coming out of the Wood rallied about him) but he put himself in a posture of defence, and calling all the Princess's men together, he stood between the Coach and the Prince *Mexaris*, who had no sooner commanded the Coach to stay, but *Perinthus* advanced towards him with his Sword lifted up; *Mexaris* retreated a pace or two; and endeavoring to carry away the Princess without bloodshed, or perhaps without exposing himself: *Perinthus* (said he unto him) do not force me to ruine you, nor make any vain resistance against a man who is in a condition to force you unto obedience. No, no, Sir, said *Perinthus*, I have but a life to manage, and you shall not take away the Princess as long as *Perinthus* lives: Whilest *Mexaris* was keeping *Perinthus* in talk, four of his men went to the Coach, which *Perinthus* seeing, without any more ado he fell upon *Mexaris*, crying out he should not find it an easie matter to carry *Pamthea* away as long as he lived: and indeed he assaulted him with such fury, as *Mexaris* stood in need of all his men to relieve him, as afterward we understood by one of the Princess's men. As for us, Madam, we were in such a fright, that we knew not what we saw: For my part, I only saw a great confusion, and heard a hideous noise. The most advantageous thing for us was, that those men who *Mexaris* commanded to seize upon the Princess whilest the rest fought, seeing their Master engaged in a Fight, of which they knew not the event notwithstanding the inequality of number, they let us alone, and resolved to stay till they saw the Victory more certain, contenting themselves with keeping the Coaches from stirring away: but the longer they stayed, the weaker and fever their Party grew: for *Perinthus* fought with such magnanimous courage, that I have heard certainly reported, he killed six of *Mexaris* his men with his own hands, being wounded himself in several places: Those who seconded him did play their parts very well; since of fifteen men which he had, three were killed, and four more out of fight, he had no other hope left but to dye in defending the Princess: so that fighting in desperation, he did such things as I know not how to relate unto you. As the poor *Perinthus* was thus engaged, he saw some Cavaliers galloping to the place where he fought, and since he questioned not but that they belonged unto *Mexaris*, he gave himself for lost: yet desiring to sell his life at as dear a rate as he could, and to kill *Mexaris* before he was killed himself, he advanced towards him with such a fury in spite of all his men which surrounded him, and engaged himself so amongst these Ravishers, that if *Abradates*, in the head of those Cavaliers which *Perinthus* took to be-

long

long unto *Mexaris* had not come in to his relief, the poor *Perinthus* had died there. But this Prince was no sooner come up with twenty horse, then the state of things did put on a new face; foreseeing *Perinthus* in danger, he made straight to him, and clearly disengaged him.

To present unto you Madam the astonishment of *Mexaris*, of *Perinthus*, of us, and every one, to see *Abradates* in that place, is more then language can reach unto, *Mexaris* then thought the Gods resolved his ruine, *Panthea* hoped they would preserve her, and *Perinthus* told me since, that when he saw *Abradates* save his life, he was so extremely full of sorrow, that he had a mind to fight against him as well as against *Mexaris*, who since the arrival of the Prince of *Susiana*, thought it discretion to retreat, since he was wounded, and neither in a condition to carry away his Princess, nor fight with his Rival, yet he was hotly pursued: But since the principal design of *Abradates* and *Perinthus* was only to preserve the Princess, they durst not venture to scatter themselves in the thick of the Forrest; So that returning again towards her, she called them her Deliverers, and rendred them a million of thanks for the service which they had done her: Then, as she observed, that *Abradates* by his arrival had saved the life of *Perinthus*, she rendred him no less thanks for that, then for keeping her out of the power of *Mexaris*: And since she did apprehend with abundance of tenderness all that *Perinthus* had done for her, she did accept it with great acknowledgments. On the other side, *Perinthus* looking upon *Abradates*, as upon him that had reaped the fruit of all his pains, he almost repented of what he had done, and perhaps rather wished *Mexaris* had carried away the Princess, then that *Abradates* should share with him in the glory of defending her, or that for his particular he should owe his life unto him. Since that place was not very pleasant for us to stay in, where nothing was to be seen but dead and dying men: After all these complements were tumultuously address'd, after the Princess had asked *Abradates* what accident brought him so happily thither, and after he had told her that it was, because he was informed of *Mexaris* his design, by one of his Domestiques, therefore he immediately mounted horse to oppose him, then the Coach went on. *Abradates* leaving some of his men to take care of those that were not yet dead, as well enemies as friends; also to relieve the one, and secure the other: But as they were going on, the Princess perceived that *Perinthus* was wounded in his left hand, and that he lost blood enough to weaken him, and therefore she caus'd her Coach to stay, and causing him to come in, I gave him a Scarf to bind up his hand. Thus the first Liberator of *Panthea* was in the Coach, and the Liberator of *Perinthus* and *Panthea* both rid by them, and could not chuse but render thanks unto this secret Lover for so well defending the Princess: But alas, what hollow-hearted answers did the poor *Perinthus* return unto all the civilities of *Abradates*; The only consolation he had was sometimes to look upon me, and to let me see the sorrows of his heart in his eyes: At the first habitable place we came at, the Princess stay'd to dress the hand of *Perinthus*, the blood being not yet quite stanch'd; after which we went on. I had forgot to tell you Madam, how after the combat was ended, we found one of *Mexaris* his men dismounted, of whom we seized, and whom *Abradates* caus'd to be brought unto *Sardis*, that *Cræssus* might be better inform'd of all passages. I will not tell you Madam, how extremely that Prince was incens'd against *Mexaris*, when he heard of his intentions to take away *Panthea*, nor how the Prince of *Clasomene* was surprized, grieved, and angry: But give me leave to tell you that which indeed is admirable, for *Perinthus* who did what he could to kill *Mexaris*, did now use all endeavours possible by the means of *Andramites*, to appease *Cræssus*, upon no other motive, but only to make him an obstacle unto *Abradates*. Thus the miserable *Perinthus*, (as generous as he was) was forced by the violence of his passion to further him whose life he would have taken away, and to hinder him unto whom he was a debtor for his own, yet was he not able to effect the one nor the other; for besides that, *Cræssus* was highly incens'd against *Mexaris* for offering not only to marry *Panthea* contrary to his commands, but to steal her away: There happen'd another opposition, for the Princess fearing lest *Mexaris* should return to *Sardis*, and make his peace, she desired *Doralisa* to treat *Andramites* a little better, and to desire him that he would keep the King in his angry mind against *Mexaris*, which accordingly she did; and *Andramites* the next morning went unto *Perinthus*, and told him that he could not satisfy his desires, because *Doralisa* desired of him the quite contrary; therefore he told him, that where the case of a Mistress and a friend comes in competition, he should not think himself unjust, in giving

giving the precedency unto *Doralisa* before him; You may imagine Madam, how sad *Perinthus* was at this news; for he knew very well *Doralisa* would never have made this desire, but at the instance of the Princess: Seeing then he could not oblige his friend unto his desires, yet he solicited him to keep *Crassus* still unto his design of not consenting that *Abradates* should marry *Panthea*; and indeed *Andramites* did promise him to satisfy that desire, provided *Doralisa* did not move him to oppose that also. This transaction of *Perinthus* did not proceed from any unwillingness to prejudice a Prince unto whom he was so much obliged, but the consideration that he was his hindrance from possessing the Princess, was above all other considerations whatsoever: He never acquainted me with this negotiation, but only with the miseries which he endured. In the mean while, that dangerous poison which was in his soul, did so invenom his wound that it would not heal, and his hand was as sore as his heart; he grew weak, pale, and languishing, being in a gentle Fever, which never intermitted one moment: But whilst he endured all these secret maladies, *Abradates* was much happier than he used to be; for the Prince of *Clasomene* knowing what he had done for the Princess his Daughter, did treat him incomparably better than ordinary, and could not in any civility forbid him the visiting *Panthea*, with whom his hours were much more sweet since *Mexaris* was not present. It seemed that Prince, (who was retired unto a Town, the Governour whereof was his creature) was dangerously wounded, so that there being no fears of his return, *Abradates* enjoyed as many pleasures as *Perinthus* did sorrows; yet had he this bitter ingredient amongst his sweets, that *Crassus* was no better disposed then usual to consent unto his Marriage with *Panthea*, so that he had some Cloudy daies as well as many Sun-shine. After he had lived thus some certain time, he understood that *Crassus* having conferred with the Prince of *Clasomene*, at last gave him leave to return, and to carry the Princess his Daughter with him, to the end that absence might extinguish the passion in *Abradates* his soul: *Perinthus* you may imagine did not oppose this design, but on the contrary, did so zealously prompt the Prince his Master unto it, and also set *Andramites* upon *Crassus* to hasten it, that the voyage was talked on as a thing certainly resolved upon: So that when *Abradates* thought himself neerest his happiness, he feared to be furthest off it. The Princess was extremely troubled at this resolution, inasmuch as she desired *Doralisa* to be extremely urgent with *Andramites* to prevent this journey: For my particular, without either telling the Princess or *Doralisa*, I spoke unto *Perinthus*, and told him, that I found no disposition in him to satisfy my desires: Then he told me at first, how knowing that both *Crassus* and the Prince of *Clasomene*, for some reasons of State, would never suffer *Panthea* to marry *Abradates*; and therefore he thought it serviceable to the Princess to negotiate that she might be further off him, lest any longer conversation with this Prince should too much ingage her heart. Moreover, the Prince his Master, desired not to let slip this favourable opportunity to return into his own Dominions, and get out of that place where he had not liberty to retire himself without this reason: In short, he told me so many things, and so handsomely, that any other besides my self would have believed that Love had no part in all his actions: But in the conclusion he ingeniously confessed, that to separate *Abradates* and *Panthea* was his main design, which prompted him unto all he did; but he told me all this in such violent raptures of Love, that as angry as I was against him, I could not quarrel with him, as I thought I should. In the mean time, *Doralisa* having solicited *Andramites*, and employed all the power she had over him, to cause this voyage to be broken off, telling him it was merely in consideration of her own interest, because she was to lose the Princess: *Andramites* told her, he could not do her the service he desired, for the voyage was so absolutely resolved upon, that it was impossible to prevent it. Now you may imagine *Abradates* all sorrows, and *Panthea* was not without her share, for she perceived that the designs of those that transacted her separation from *Abradates* was, that they should never Marry, and therefore not to see each other; yet since she had a high and constant soul, she did so hide her own sorrows, that thereby she augmented the sorrows of *Abradates*; he conceived that his Love deserved at least a melancholy look from her, if perhaps not tears from her eyes: He sighed and sorrowed so excessively at her insensibility, that the Princess to pacify him, was pleased to meet him at *Doralisa's* house, lest he should run into some violent resolution; for since the Princess had but two daies to stay in *Sardis*, time was very precious with them, he came then to *Doralisa's* house, and saw her so sad all that day, as he had good reason to be satisfied at the tenderness of her affection, and more than himself had

at the crossness of his fortune : This Meeting was extreamly sad, and the parting was insupportable, not only because they were to be absent, but because their absence had no limits ; and since the Princess would never be endued to do any thing contrary to her duty, she told *Abroadates*, who did extreamly importune her, that she would not suffer him to come and see her in a disguise.

At last Madam, after all was said that could be, between two persons who were resolved to love for ever, and who feared never to meet again, they parted : For though *Abroadates* was to make a ceremonious Visit unto the Princess to bid her adieu, he valued that but as an empty superstition, since he knew he could not then talk in private with her ; so that when she left him at *Doralisa's* house, he looked upon her like a Statue, and as if he would have sunk with sorrow : As soon as she was gone, some of the servants of *Abroadates* came to tell him, that *Crassus* sent all about to enquire for him : but since the mind of *Abroadates* was much incensed against that Prince, he bade them tell those that looked for him, that they could not find him ; and so he stayed above two hours with *Doralisa*, talking of the Princess, and the miserable condition he was in : after which, he went to *Crassus*, who carrying him into his Closet with extraordinary civility, told him, that his fortunes now looked with another face, and that he should receive a Letter from the Queen of *Susiana*, which would tell him that the Prince his Brother, and the King his Father were both dead, and that he was to be King : This News did extreamly surprize *Abroadates*, and moved him unto much sorrow ; for though these two dead Princes had in their lives been both extreamly unjust and rigorous in exiling him, yet natural affection did produce such effects in him as useth to be in generous persons ; so that he received the news of his being King of *Susiana* with a mixture of some sorrows ; but yet such sorrows as were not above his Reason. *Crassus* told him, that the man who brought this news had a Letter for him from the Queen his Mother ; who sent this message in particular, that she conceived it expedient for him to stay yet in *Sardis*, until four *Grandees* of his Kingdom, who would set forth within three days, were come to desire him in the Name of all his People, That he would please to come and take upon him that Scepter which the King his Father had left him, who the last hour of his life did express his Repentance for exiling him, and did declare him his legitimate Successor ; since he lived three days after his eldest Son, who only caused that bad understanding between them. After *Abroadates* knew all these things, he retired to his Lodging with a mind full of various apprehensions, so that at first he could not himself well tell what he thought. Since it was now very late, very few did know this news that night : but the next morning there was not one which did not know that *Abroadates* was King of *Susiana*, and rejoiced at it : *Perinthus* himself was glad, because he flattered himself with an imagination that *Abroadates* would be forced to depart that very day, and that perhaps ambition and absence might root out of his heart all thoughts of Love unto the Princess : so that I do verily think she apprehended fewer joys at the good fortune of *Abroadates*, then *Perinthus* did ; because she feared lest the change of that Princess condition should work any mutable effects upon his heart. In the mean while, though all the World rejoiced that he was King ; yet was he forced to a ceremonious Mourning, and to go and grieve at the very same thing which they in his presence rejoiced at : The Prince of *Clasomena* went to him, and so did *Perinthus* also, hoping always that as for *Abroadates*, in mounting his Throne, every step unto it was a step further from *Panthea* : The Princess for her part sent to visit him, and to testify unto him the share of joys she took in the happiness which had befallen him, and that she herself with the Princess of *Lidia* would come and congratulate with him. But since this Complement was only such a one as Ceremony and Civility might exact from her, *Abroadates* was not fully satisfied with it ; but had rather she had sent unto him by some more trusty Messenger, who should have told him something in private from her. In the mean time, since the Princess was to depart within two days, his Soul seemed to be in a very Hell : for besides, that it was not handfom for him to go so soon either to her Lodging or *Doralisa's*, he thought it less handfome to talk of any Marriage before the Deputies from *Susiana* had addressed themselves, and so soon after the death of two Princes vvhovvere so near him ; this he conceived to be out of all reason. In the mean time, his Love to *Panthea* was so predominate, that he consulted not a minute vvith himself vvhat to do, for he vvvas fully resolved, as soon as he was King, to make her Queen ; and not to accept of the Crown but to put in upon her head : On the other side, *Perinthus* did press the Prince of *Clasomena* vvith all his arguments to be gone from *Sardis* ; but as good fortune for this Prince

vvas, he fell so sick that the Journey was deferred: This vvas no small joy unto *Abradates*, vvho now savv there vvas no such great haste required in his Transactions. But Madam, as it is the custom of the World to judg too rashly upon the thoughts of others, so, for tyvo days after this nevvs vvas brought unto *Abradates*, one vvould have said that he never had any thoughts of *Panthea*; and the conceit of it did so pleasingly flatter up *Perinthus*, that he resented real joys. Whilest these hopes vv ere smoothing his fancy, the Deputies from *Susa* arrived; who after they had presented unto *Abradates* the fidelity of all his Subjects, rendered thanks unto *Cræssus* from their Queen for the protection which he had given him during his unjust Exile, and assured him that she would always resent it as a great obligation upon her. After this *Abradates*, who had no mind to fend either unto *Panthea*, or *Doralisa*, or me, until he had brought things to such a pass as he desired, went to *Cræssus* in the morning, to tell him, that thinking he would never have been so averse to the Marriage of *Panthea* and himself, but because he would have no stranger Prince established within his Dominions, therefore he came to declare unto him, that he was ready to renounce all the Rights and Interests this Princess had or ever should have unto the Principality of *Clasomene* (if she would consent unto it as well as himself,) provided he would consent unto his Marriage with her. *Cræssus* hearing a Proposition so advantageous for himself, was much pleased with it, and promised to motion it unto the Prince of *Clasomene*: After which, *Abradates* returning most hearty thanks, and conjured him to keep his word, he went the same day unto the Prince of *Clasomene* to motion the Marriage between the Princess his daughter and the King of *Susiana*: and although he had not yet the consent of the Queen his Mother, yet he believed she would approve of any motion which should have the Authority of *Cræssus* to countenance it, who would never make the motion further then the Queen his Mother should give her consent, of which *Abradates* did make no question: The Deputies of *Susa* also, unto whom *Abradates* had imparted his design, did so confidently assure him he would find no opposition from the Queen his Mother, that he did not fear he should incense her by it; and so much the less, because these Deputies told him, that all his Subjects (considering there was not a Princess in all his own Kingdom, nor in any of his neighbor Dominions, whom he could marry) would be wondrous well satisfied, if he brought them a Queen every way so illustrious as the Princess of *Clasomene*. *Cræssus* then propounded this Match unto the Prince of *Clasomene*, and it seemed so advantageous unto him, that without any further consultation he accepted of it: so that *Cræssus*, to lose no time, sent for *Abradates*, to the end they might dispatch away in all Post haste unto the Queen of *Susiana*. Since this could not be so closely carried but some Reports of it would fly about, a servant unto the Princess came to tell me with great earnestness, that all was concluded upon, the Match was made up, and the Princess was immediately to be Queen of *Susiana*. Though I indeed hoped such a thing might be so, yet I confess I was much surprized at the suddenness of it: so that in the first rapture of my Joy, after I had made the servant tell me how he came to know it, I writ presently a Letter unto *Doralisa* (who was with *Perinthus* at her own Lodging) to acquaint her with it, and as I remember these were the words:

PHERENICE unto DORALISA.

IF it be true (as I have often heard you say) that he who gives much, loves much, it must necessarily be concluded, that the King of *Susiana* loves the Princess more then ever any loved; since in giving her a Crown which is descended to him, he has given her more then ever any did: If you have a reasonable Soul, come and help the Prince to put it upon her head, and participate in the joys of

PHERENICE.

Doralisa had no sooner read this Letter, but never thinking of the conceit she had, that *Perinthus* was in love with *Panthea*, she gave it him to read: See *Perinthus*, said she, what *Pherenice* has sent me, and go along with me immediately, for I should be vexed to the Soul, if any should have the start of me in rejoycing with the Princess. *Perinthus* then read the Letter; but he read with so great a perplexity of Soul, and turbulency in his looks, that *Doralisa* remembering her former conceits, How do you *Perinthus*? (said she unto him,) what troubles you so much? Is it possible that joy should work the same effects in you that sorrow and anger use to produce? For truly I see at one time in you both

both sadness, anger and despair, but I do not see the cause; unless my suspicions prove true, and that there be as much love in your heart, as there appears melancholy in your eyes. Ah *Doralisa* (cried he out) why was I not so happy as to dye in fighting with *Mexaris*, rather than live to see my self in such a miserable condition? I would I could conceal my follies as hitherto I have from you; but since I cannot chuse but testifie my passion by my grieving at the good fortune of the Princess *Panthea*, I had rather confess my crime, and have recourse unto your discretion, then to deny a truth unto you which you know but too well. I do confess therefore *Doralisa*, that I do love the Princess, and have loved her with as much zeal, as I now do, ever since I was capable of loving; but with such a violent zeal, as I wonder I have not dyed a thousand times: yet notwithstanding there was ever so much purity in my Love, that I never had the least hope, no nor so much as wished for any thing, but that she should never marry *Abradates*. Yet this *Abradates* who is going to marry her, is he who makes her a Queen, and sends me to my grave, and happy were I if I were in it before that fatal day of solemnization. *Perinthus* pronounced all these words with so much vehemency, and in such a concerning manner, that the heart of *Doralisa* who did infinitely esteem him was much moved unto pity, and she began to comfort him: I ever imagined, said she unto him, that you were in love with the Princess, but I do confess I never thought your passion so violent. Oh Heavens, said he, could you ever think that one can love the Princess with any mediocrity? and how was it possible you should know (for know it you did) the Reason why I denyed obedience unto the Princess Commands, in applying my self unto your service, and not beleve my Love of her most violent? Did you not know that it was *Panthea* only that could hinder *Perinthus* from loving *Doralisa*? and there is no question, but since I did so highly esteem you, I should also have loved you, if my heart had not been already engaged, and therefore without any accusing me of insensibility towards you, I beseech you pity me, and help me to conceal, for a few days which I have to live, that which I have with so much care concealed all my life. But can you not possibly suit your mind unto your fortune? (said *Doralisa*.) Did you not ever know, that you could never hope for any thing from the Princess? no not so much as to endure your passion? Yes (replied the sad *Perinthus*, and sighed.) Why then are you desperate? (replied she:) Because the only man who I would not have had happy, answered he, is now upon the point of being so. This seems to be rather a symptome of hatred to *Abradates*, replied *Doralisa*, then any testimony of love to *Panthea*. Ha *Doralisa*, cried he out, how ignorant you are in the effects of Love! for if I did not love *Panthea*, certainly I should love *Abradates*: yes *Doralisa*; as predominate as my passion is, I must needs acknowledg him to be a most excellent qualified man; but the more excellencies he hath, the more I envy his good fortune, and the more he renders me miserable. Time, replied she, will happily cure you. Yes, if I live so long as to wait for its Remedies, answered he; but I beleve I shall not, nor is it my desire. In the mean time, since I would not have my despair appear, and since it is impossible to hide my sorrows, and since I cannot go to the Princess but I shall expresse some signs of my Love, it is my best course to retire my self. Since I have been a long time without my health, it will be an easie matter perhaps to make the world beleve, that the indisposition of my body is the cause of the indisposition in my mind: this will hide the cause of my melancholy from those few which I shall see.

Doralisa hearing *Perinthus* speak in this manner, did with all her arguments perswade him to strive with himself, and not to reclude himself from the society of the world; but she found no possibility to divert him from the design he intended, and therefore she left him: he desired her at parting not to speak a word of his passion unto the Princess, and I do not well know, whether he did not in his heart desire she would tell her something; yet she told her not a syllable, knowing very well that she could not understand of the passion he had to her, and the condition unto which he was brought, without either anger or sorrow, or perhaps both: But though she would not disturb her Joys in telling her of it, yet she told it unto me in particular, and when I saw she knew it as well as I, then I related unto her all that I did know; and truly both of us were so full of pity to him, and so sorry such a compleat man as he was should be in such a miserable condition, that we apprehended the good fortune of the Princess with less satisfaction then otherwise we should: Yet since we hoped that time would be a Comforter unto him, it did not keep us from being very pleasant; and indeed *Doralisa* had a hundred jolly conceits upon the avarice of *Mexaris* and generosity of *Abradates*, which she told unto the Princess;

she told her also that she was much happier then ever she hoped to be, in finding so soon that which she had sought for so long, and could never find, to wit, a compleat man which never loved any but her self; then she desired the Princess that she would not command her any more to be kind unto *Andramites*, since now she had no more need of his solicitations unto *Cressus*: Since *Andramites* (replied the Princess) is a friend unto *Perinthus*, I should be very unwilling to cast him off. *Doralisa* was about to answer her, but the Princess prevented her, by asking where *Perinthus* was? wondering he did not present himself, and his complements of joy: *Doralisa* would not tell her she came newly from him, but told her she knew not where he was: Then presently after, the Prince of *Clasmena* sent for *Panthea*, to tell her what his resolutions were, so that the rest of the day passed on without any thoughts of *Perinthus*. But the next day, when *Abradates* came to visit the Princess, as one whom he was to marry, and when she remembered that no news was heard all that while of *Perinthus*, she began to wonder, and to ask me whether I knew what was become of him? and when I said no, she sent one of her servants to him, and to tell him that she took it ill, he should not come to rejoice with her, for the happy success in her affairs; and that unless he were even at death door, she should have much ado to pardon this neglect. After he whom the Princess sent unto *Perinthus* had delivered this message; Tell the Princess, replied he, that since I shall obtain a pardon at my death, I shall hope e're long to die in her favour, since certainly I shall not live long. *Perinthus* added unto this some complements of course, but with such a weak trembling voice (as he who spoke unto him related unto the Princess) that she did really believe him to be very sick; and not doubting but the Physitian which belonged to the Prince her Father had seen him, she sent unto him to know what *Perinthus* ailed, but she wondered when the Physitian told her he had not seen him of late daies.

Doralisa who was then present, would have excused the matter, and said, that *Perinthus* happily had sent for some other Physitian; but he who was there present assured the Princess that could not be: So that to be better satisfied in what condition *Perinthus* was, she commanded that Physitian to go and see him from her, and to give her an account how he was. In the mean time *Abradates* thought himself in a heaven of happiness, and hoped nothing could interrupt his joyes, yet did he not think his happiness fully compleat, because he had not yet met with *Perinthus*, and intended the next day to give him a visite, and discourse of his joyes unto him: But alas, this miserable Lover cared as little for his visite, as he did for the Physicians whom the Princess sent unto him, who in obedience unto her commands went the next morning to see him before the Sun was up, yet did he not find him asleep, for his cares would not permit him to rest one minute. As soon as he came into his Chamber, he saw his face so altered, that he made no question but he was more then ordinarily sick; he told him then, that he woudred he would not send for him, and afterwards told him what commands he had received from the Princess, to render unto her an account of his health. At the name of the Princess, *Perinthus* started up, for he yet knew not he came from her; afterwards composing himself, he told the Physitian, that he was infinitely obliged unto the Princess for her cares of him, and that he was much beholding unto any that would undertake his cure, but yet he desired him to spare his labour, for he was perswaded all remedies were in vain; and therefore he was resolved to try what nature alone would do, and let all arts alone. Whilst *Perinthus* was saying so, the Physitian laid his hand upon his arm, do what he could, and found that his Pulse was sometimes weak and slow, and sometimes quick and high; so that conceiving him to be in great need of helps, he did earnestly perswade him to use them so long that *Perinthus* was angry, and the Physitian to submit unto his will, intending notwithstanding to acquaint the Princess with his condition, and of a great necessity he should be looked unto: Then he left him; after *Perinthus* had desired him to thank the Princess for the cares she had of him, and conjured him to tell her, that he thought himself the most unfortunate man in the world, that he could not be a partaker of her joyes, but was forced to lament, when all the world rejoiced at her Marriage. This Physitian coming to the Princess, as soon as she was ready, she no sooner saw him, but she asked how *Perinthus* did; For I must confesse, said he, since he hath been sick ever since he received a wound in my quarrel, I much desire to know in what condition he is. Madam, replied he, *Perinthus* is very ill, and which is the worst, he will neither tell what aileth him, nor take any remedies: What does he say unto you, replied

replied the Princess? He says, that Nature only without all our art shall be his Physician (replied he) but for my part, I conceived that both Nature and Art; and all are too little to cure him.

The Princess was much surprized when she heard him say so; and caused him to make an exact relation of all he had observed concerning the disease of *Perinthus*, who indeed, as soon as he went from *Dorkis's* house, was constrained to go into bed; so much had the agitation of his mind augmented his gentle Fever, which his wound first caused, and which altered all his constitution. As the Princess was thus very busily enquiring concerning *Perinthus*, *Abroadates* sent a Messenger to know how she did; and in return of his Complement she sent him word that she was very well, were it not for her sorrows to hear *Perinthus* was very sick, and would not take any remedies. After which, she dressed her self, and went unto the Temple according to her usual manner, where she met *Abroadates*, who presented his hand unto her as she came out of her Coach. Since the Princess did love *Perinthus* very well, she spoke of his sickness unto *Abroadates*, at her coming out of the Church; and as he answered that he intended to go and see him, she said that she should be much obliged unto him for it, and desired him to use his best persuasions unto *Perinthus* to take some remedy, and to ask his Reasons why he had refused; telling *Abroadates*, that her respects of *Perinthus* moved her unto that which she would not do for every one, and that his respects of her might perhaps move him to do that which he would not for another. *Abroadates*, whose aims were all to please the Princess, and who besides did much respect *Perinthus* ever since he defended the Princess from being taken away by *Alexandris*, he no sooner parted from us, but he went unto this languishing Lover, who passed only for a sick man. You may easily imagine how the sight of this Prince did disorder his Soul, and what pains he took to disguise his thoughts. As soon as *Abroadates* was set by his bed-side, and that Complements of course were past; Is it possible (said he unto him most obligingly) that even then when Fortune has ceased all her persecutions against me, and when I am arrived at the height of my happiness, that *Perinthus* should mingle with my joys, so much sorrow in refusing to take such Remedies as may make him able to be a partaker with me in my happiness? Sir (replied *Perinthus* sadly) I perceive that the goodness of the Princess, who is pleased to interest her self in the life of her most faithful servant, hath moved you to speak thus: but if I be considered as really I am, I am most unworthy of this honour which I receive from you, so extremely unworthy, that if I durst I would entreat you to let me receive no more of it. You are much too modest *Perinthus*, replied *Abroadates*, for though you were not every way so compleat a man as you are in the eyes of all that look upon you, and were only the Defender of *Pamphila*, yet your life deserves to be most dear unto me; but then being both a man rarely accomplished, and the Defender of my Princess, and also much my friend, doubtless it is my duty to move you unto any thing that may make you live, to live happily. At these words *Perinthus* fetched a profound sigh, and lifting up his eyes towards Heaven, he turn'd his head the other way to hide the changing of his complexion: *Abroadates* observing the action of *Perinthus*, began to suspect, that his mind was more sick then his body; yet not imagining the true cause, he conjectured, that perhaps it was only because the Prince of *Clasomene* had yet done nothing for him, and that the Princess being to remove away, he should thereby lose his chief support: So that desiring to know whether these conjectures were rightly grounded, after some other discourse unto which *Perinthus* answered very little, he told him, how strange a thing it was to him, that he should refuse life now, when the Princess was more sweet and gracious towards him then ever she was. Ah Sir, cryed he out, you judge of others by your self, but there is a great difference betwixt you and me, and so very great, that I am sure the same which often makes you joyful, makes me sad; so fatally opposite is your lot and mine. What ever it be *Perinthus*, replied *Abroadates*, I am most certain that if you live (as with all my Soul I wish you may) you shall be more happy then ever you were: for whether your mind be to go with us unto *Susa*, or to dwell in *Clasomene*, or to stay at *Sardis*, I do engage my promise to advance your fortunes unto such a degree, as that your ambition shall desire no higher. Were I a man of Reason, replied *Perinthus*, I should render you a thousand thanks, for giving such generous language unto a man who owes his life unto you: but alas Sir, there is such a horrid black melancholy at this present upon me, which makes me so unlike my self, that I cannot delight in any pleasant things: every thing which is not fatally sad incommode me, and makes me angry, therefore I beseech you leave me to my self,

self, either to mend or die quietly: But alas how can you mend, replied *Abradates*, unless you will apply your mind unto it? If I do not mend (replied he sharply) then I shall die, there's an end: But dear *Perinthus*, replied *Abradates*, the Princess *Panthea*, and my self shall grieve extremely for you, therefore think it not strange that I should earnestly persuade you to live: It is from the commands of the Princess that I desire you to have a care of your self, and not thus obstinately to refuse all helps: The Princess (answered *Perinthus*, and qualified a little the agitation of his Spirits) does me a very great favour to remember me at such a time, when she hath better things to think upon: But alas Sir, one hath not power alwayes to live when one pleaseth, no nor so much power as to wish it: I do confess, replied *Abradates*, there are some who gride under such heavy sorrows, as that sometimes they are not Masters of their own desires: But for you *Perinthus*, Why should you fall into such despair? All the world honors your virtues, the Prince of *Clasomene* loves you, the Princess his Daughter esteems you as much as is possible, and I promise you a most safe and welcome protection: If after all these your sorrows do continue, I shall believe that *Doralisa* had reason to think you were in Love: But suppose you were *Perinthus*, yet despair not, for truly could one be more unfortunate, or further from the enjoyment of his desires, then I was of *Panthea*, and yet you see a happy turn has wheel'd about my Fate: I do see it (said *Perinthus*, and sighed) but I do not see which way its possible I can be less miserable then I am. However Sir, may you enjoy your felicity in peace, but I beseech you leave me to suffer those miseries for which I seek no remedy, and unto which if you offer any, your labour will be lost. *Abradates* seeing, that the more he talked to him, the more he incensed him, did rise up to go away, telling him he was very sorry that he was compelled to carry the Princess such unwelcome news. *Perinthus* then conjecturing by the speech of this Prince, that as soon as he was gone from him, he would go unto *Panthea*, he presently changed his mind; for whereas before he did all he could to get him gone, now he endeavours to stay him longer, thinking it some satisfaction to keep *Abradates* from the pleasure of seeing *Panthea*. It is most true, that all his language unto this Prince was so ill-composed, and so little sometimes to the purpose, that he began to suspect the true cause of *Perinthus* his despair; so that after he had answered three or four times unto those questions which this languishing Lover used to keep him the longer with him, he left this Lovesick Lover, and went unto the Princess, but found her not at first, because she was busie, yet he stayed with me until she came unto him. Since his suspicions of *Perinthus* his Love did much disquiet him, he seemed unto me very reserved, and taking upon me the liberty to ask him, why he was so melancholy at a time of so much happiness towards him, he told me that the sickness of *Perinthus* did much trouble him: Afterwards, representing unto me the restlessness which he observed in his mind, he perceived that I knew something of the cause, nor that I spoke a word which might make him think so; but because it seems it was my misfortune to let any eyes often discover the secret of my heart: All this while *Abradates* would not speak out his thoughts unto me, but we stood and spoke to each other very seldom, yet did perfectly understand the thoughts of one another. But after we had a while stood in this silent posture, *Abradates* desired me not to tell the Princess what he would tell me; and protesting unto me that he would never reveal what I should tell unto him; after which, he asked me whether I did not think *Perinthus* in Love with *Panthea*, and whether I did not believe as he did, that his Marriage with her was the cause of his sickness? I know not Sir, said I unto him, whether it be so or no, but I am sure the Princess does not know of it: No, no, *Pherenice*, (said he unto me) there is not the least spark of jealousy in me, but many of pity to him; the esteem that I have ground of *Panthea* is so fully rooted in me, that though she had a whole thousand of Lovers at her feet imploring favours, I should never think her capable of the least weakness; therefore I conjure you to tell me ingenuously, whether you think I have not reason for my conjecture? for if you shall confirm me in my belief, I shall endeavour to find out some wayes to comfort poor *Perinthus*, at the least, though I cannot cure him. But Sir, (said I unto him) there needs no thoughts of *Perinthus* his being in Love with *Panthea*, to prompt you unto any endeavours of his comfort or cure, since you esteem him sufficiently without that, to induce you unto that charitable office: I see *Pherenice*, said he unto me, that you have no disposition to be sincere, yet I must tell you, *Perinthus* will die if he be not well looked unto: And I do confess, that since I am his debtor for the safety of *Panthea*, I should

be exceedingly troubled if he should any way miscarry. But Sir, said I unto him, suppose all you imagine were true, yet what Remedy is there? Only this, replied *Abradates*, to perswade the Princess, that she will please to command him not to despair. As he said so, *Panthea* came into the Chamber, and no sooner saw him, but she asked how *Perinthus* did? and what he thought of his sickness? Madam, said he unto her, *Perinthus* hath told me many things, and to so little purpose, that I conceive his mind is more sick then his body; and for my part, I think he stands more in need of some comforts then any physick. Yet I do not know, said she, that any misfortune hath happened unto him. It is most true (said he unto her) there appears none unto us; but perhaps there is some happiness which is befallen another which much grieves him. *Perinthus*, replied she, is not of any envious disposition, no not of his very enemies, unless *Mexaris*, whose happiness indeed I think he would envy. However it be, Madam, said he, I am afraid *Perinthus* will dye, if you do not take a care of his life. *Abradates* spoke this in such a manner, as let the Princess see there was some secret meaning in his words: so that not knowing what to think, she changed colour and discourse. All the rest of the day her thoughts ran upon what *Abradates* told her: yet notwithstanding after he was gone, not daring to tell us what she thought of *Perinthus*, nor being willing to give over her cares of him, unto whom she was obliged, she desired *Doralisa* to go and visit him, and appointed me to accompany her, hoping to be better informed at our Return then she had been by *Abradates*. *Doralisa* and I were glad of this employment, and went with joy, thinking we had so much power over the spirits of *Perinthus*, as might move him to cheer up his spirits, and use all Remedies to live: but alas, Madam, we found our selves extremely deceived; for the visit of *Abradates* had so incensed his sorrows, and augmented his disease, that we could not look upon him without extream compassion: yet was he something satisfied that he might talk with us, and commanded all to go out of the Chamber, that he might with more freedom express himself: But as soon as we began to chide him for refusing all helps; No, no, said he unto us, I ought not to think upon life; and provided I might but dye before the King of *Susiana* married the Princess *Panthea*, I should not at all think my self miserable; but I fear I cannot avoyd this misfortune.

It is so far between *Sardis* and *Susa*, replied I, that I hope it will be perfectly cured, both of your miseries of mind and body before they can get thither; or before they can be married. Sure you do not know, replied he, that there arrived within this hour a Messenger from the Queen of *Susiana*, who hearing of the affection which the Prince her Son did bear unto the Princess *Panthea*, sent unto him to continue his Love, and that she consented unto his Marriage: So that *Abradates* having now no rub in his way, will infallibly marry her, and make me absolutely despair, if death do not speedily deliver me. *Doralisa* and I did much wonder that *Perinthus* considering his condition should know the news before us, yet we imagined it not impossible but *Andramises* might be his Intelligencer, and therefore were doubted not of the truth. And after this (said he unto us) I hope you are not so inhumane as to wish me live any longer; but if the Princess did command you to perswade me, I pray you do not obey her: yet if the Princess did know my passion, and after that had so much goodness or cruelty (for I know not which of these two *Epithites* to use) as to bid me live, perhaps I should strive to obey her, and use some vain remedies to prevent death: but alas, you know very well that she is ignorant I love her, neither dare I desire she should know: yet if you shall think it expedient to let her know it when I am dead, and that she will not hate my memory for it, I conjure you to tell her, and beg my pardon for not rejoicing at her happiness: But since I limited all my hopes to endeavor she should love none, and see all those hopes ruined, do not think it strange if I tell you, that I cannot endure to live: Nor is it less expedient for the tranquility of *Panthea*, then my own, that I dye: For how is it possible I ever should be Master of my Raptures and of my Passion: 'Tis true, I have been hitherto, but it is because I did not see *Abradates* in his happiness, nor in possession of the Princess; Far better then had I dye, then disturb her happiness which I prefer before my own. Did ever any see more lamentable destinies then mine (did he say unto us,) for I desire no other favour of Fortune to compleat my contentment, but that one of my Rivals may not be in favour, and I cannot obtain so much as it: I did resolve to hide my passion as long as I lived; I mastered my self so far as not to desire she should love me, but satisfied my self with the bare esteem of *Panthea*: but though I confined my self unto more narrow limits then ever any Lover was able to do, yet I perceive *Abradates* becomes as happy as I am miserable.

rable. However (said I unto him) be satisfied with this, that you have no cause to complain either against your Rival, or your Princess whom you loved. Ah *Pherenice* (cried he out) that which you think should satisfy me, is it which sends me unto black despair, since certainly I should have less cause to complain, if I could complain with Justice of any but my self. But since you are so full of Reason, replied *Doralisa*, why do you not follow it? Because I have eyes, replied he, yet am such a slave as that I cannot see: I see the way which I ought to take for the recovery of my Liberty; but alas, I am chained too fast to follow it; and nothing but death is strong enough to break those chains: And therefore if you be as much my friends as I believe you are, you will not blame me, nor desire me to live; yet have I one favour to beg of you (said he unto us in such a manner as would have moved a heart of stone) which I conjure you not to deny me; and that is, to find out some expedient if it be possible, that my adored Princess may not marry *Abradates* until the day after my death: The term will be but short, said he, for if I be not much deceived, four days is my longest limits. I should desire, said he, a sight of my divine Princess before I dye, but that were to desire to be more miserable, and is too much for a despicable Lover.

I confess Madam, when *Doralisa* and I heard *Perinthus* speak thus, we were so exceedingly moved unto pity, that we could not refrain from tears; and so we wept with him, since we could not work any more upon him, and so left him with a promise to see him again: yet we used all possible arguments to cheer up his spirits before we parted, yet all in vain. Then did we return unto the Princess extremely melancholy, and in the way considered what we should say unto her, but could not resolve whether or no it were best to tell her that she was the cause of *Perinthus*'s death. But the truth is, we were eased of that trouble, for she herself apprehended as much by the discourse of *Abradates*; so that when we came unto her, and related the lamentable condition of *Perinthus*, I perceived she understood the matter as well as we did: for when I told her, it would be very well if she herself would be pleased to go and bid him live; I know very well (answered she and blushed) that I am obliged to take care of his life; but I know also, that if *Perinthus* have a Soul so full of sorrow, he will not obey me. He will obey none then, replied *Doralisa*; but however Madam, if you go unto him, and use your best endeavors, then there is no fault in you if he dye. After this, *Panthea* excused her self as much as possibly she could from seeing *Perinthus*, not telling her true Reason, because her modesty would not permit her to speak her thoughts: But at last *Doralisa*, using her accustomed freedom with the Princess, told her all we knew, and with so much art, and obligingly for *Perinthus*, that the Princess was no less sorry then angry to hear of his passion to her. *Panthea* at first seemed to hide her resentments from us; but afterwards she confessed that the death of *Perinthus* would trouble her, and would seem so bad an omen unto all the rest of her life, that she durst not hope to pass it happily. Then did she chide us a hundred times because we did not cure *Perinthus* of his passion, thinking that Reason were sufficient physic to cure that disease. Afterwards, since we did importune her unto a visit of this languishing Lover, she was as far from consenting unto it, as we were urgent: Madam, said I unto her, he knows not that we have revealed his secret; and questionless you would have done him this charitable favour, if you had not suspected his Love. It is sufficient that I now know it, said she, to keep me from seeing him: not but that I should be extremely sorry for the death of a man unto whom I am much obliged for defending me from the power of *Mexaris*; yet I cannot do as you desire me: Moreover, if he do love me, my sight will rather hasten then prevent his death, since he cannot see me but with abundance of sorrow. Since he desires it (said I unto her) methinks it would be too inhumane to deny him that favour. You do not apprehend what *Abradates* might think (replied she) if he should know *Perinthus* loved me, and that I should visit him. You may ask him leave if you please, replied I, for I see him enter: And *Doralisa*, in pursuance of what I said, no sooner saw *Abradates* with the Princess, but she addressed her self unto him; Is it not true Sir, said she, that the Princess is obliged to visit *Perinthus*? There is no question of it, replied he; and if to induce her unto it there want only an addition of my petition unto yours, I shall most willingly make it unto her; and I am verily persuaded, that if he will not mend upon the sight of her, he will dye within a few days. Since the Princess would not tell *Abradates* the true Reason which restrained her, she spoke so faintly, that he perceived she might be persuaded, so that he became very importune with her: But at the last his urgency and ours together prevailed, though it put the Princess to the blush, to think

think how *Abradates* would take it, and certainly none could carry it with more generosity than he did upon this occasion: For since he had a high confidence of *Panthea's* heart, and her virtues, he was extremely urgent with her to visit *Perinthus*, and to use her best endeavours to save his life, yet he made this condition with her, which if *Perinthus* had known, certainly would have furthered his death, which was, that if he recovered, she should never see him again. After this, she desired *Abradates* would be present with her at this charitable visit, but he would not upon any terms. To relate unto you Madam all the passages of this visit, is impossible; let it suffice to tell you, that *Perinthus* did strive to die twenty times whilst the Princess was present; sometimes one might see him in the depth of sorrows; presently after, some sparks of joy would glance in his eyes, as near death as he was; then in an instant, despair would so stifle his Spirits, that one could not understand what he said; but for all this, he still kept a most profound reverence unto the Princess; he thanked her for the honour she did him, telling her, that since he had this honour once more to see her, he had nothing else to do in the world but die: And when she commanded him to take some helps, he stayed a while silent, then upon a sudden lifting up his eyes unto her: Madam, said he, If you did but know what you wish me, when you desire I should live, you would unwish it again: For indeed Madam (added he in a languishing tone) when *Doralisa* thought me to be in Love, she was not mistaken: I am in Love Madam, and I should not die at this time, but, because I am in Love: And since you were ignorant of my miseries, you are excusable in wishing me to live, because you thought I might perhaps be happy. This is all Madam, that the respects I owe you will permit me to speak of my miseries and misfortunes.

Perinthus pronounced these last words so weakly, that one would have feared he would immediately expire, for his sorrows did so overwhelm all his faculties, that for a quarter of an hour together he was speechless; but yet since he did not lose his sight and understanding, he had the consolation to see some tears drop from the eyes of the Princess, yet did she hide them as well as she could, and not being able to stay any longer in sight of so sad an object, she went forth: After she had appointed all the Physicians, both of *Cræssus* and others to come unto him, they did unanimously conclude he could not escape, but indeed would die within a short time, and indeed it proved so: It was conceived, that the sight of the Princess, which we procured as a remedy, was his dispatch, and he died that night following, and was as universally lamented, as ever was any in the world: The Princess was so grieved, that she could not hide some part of her sorrows, lest *Abradates* should imagine that she knew something of *Perinthus* his passion, before she told him: But this Prince had a greater confidence in her, then to entertain the least unjust thought; and therefore he did not think it strange, she should grieve for a man unto whom she was much obliged, and for whom he grieved himself. Thus the poor *Perinthus*, had the honour to be lamented by his Mistress with her tears, to be grieved for by his Rival, and his Master, who did visit him in his sickness, and had all imaginable care of him; his death did for a time defer the Marriage of *Abradates*, for it did so exceeding perplex *Panthea*, that she was not well eight daies after, during which time, news was brought, that the Prince *Mexaris* was dead of his wounds and sorrows, so that the Court went into mourning, though his death did not much trouble us: However, so many sad accidents in so short a time did disquiet the Princess, yet notwithstanding her causes of joy were sufficient to sweeten all these sorrows; and fifteen daies after her Marriage with *Abradates* was accomplished without any ceremony, because of the death of *Mexaris*, and all magnificence was deferred until we came to *Susa*, vvithin a fevv daies after we vvent, in an equipage suitable to the quality and liberality of *Abradates*: The Princess had the comfort to carry *Doralisa* vvith her, notwithstanding all the endeavours of *Andramites*, and the Prince *Myrsiles*, though the reasons of this Prince vvvas unknownn unto us: So this pleasant Lady did never forsake her, but could not meet vvith this accomplished Gallant vvich she had been so long in quest of, in *Susa* no more then in *Sardis*. I shall not need to relate unto you Madam, how the Princess *Panthea* was received by her fair Mother in Law, nor how *Abradates* lived with her since she was married, until the day that Fortune parted them, and the fate of Arms brought her under the power of the illustrious *Cyrus*: For if I should relate the whole story, perhaps I should not find belief, at least in setting forth the King of *Susiana's* passion, which certainly was more violent then any expressions can set forth, yet not more then hers to him; and therefore I will say no more, but most humbly beseech your pardon,

for dressing the story of two illustrious persons of such extraordinary virtues, with such mean and common language.

The pardon you desire (replied *Araminta* unto *Phoenice*) is easily obtained, and as just to deny it (said *Cyrus*) since she needs it not. *Phoenice* replied unto the complement of *Cyrus* with much civility; after which, *Araminta* and he began to discourse of *Panthea's* virtues, of *Abradates* his liberality, and of *Doralisa's* pleasant humour: But since by this time it was late, *Cyrus* took his leave of this Princess, and went to *Panthea's* Chamber, to take his leave of her also, and to thank her, for that she was pleased to let him know her adventures; he assured her, that *Phoenice* had made an elegant relation of them, and asked her pardon, that the Laws of War, his fidelity to *Ciaxes*, and his interest in *Mandane*, would not yet permit him to restore her unto the King her Husband, beseeching her to believe, that it was not without extream sorrow he should so long separate two such illustrious persons; after which, passing towards *Doralisa*, unto whom *Araspes* was talking, he bestowed a complement upon her, telling her he wished for the honour of *Araspes*, that she might find him to be the compleat man she sought after: At least, said he, he never yet was in Love with any: I assure you Sir, (said she, and smiled) If you do think as you say, you do not know him so well as I do, for I never saw so many signs of Love in *Perimbus*, since the first time I knew him, as I have observed in him, since this short acquaintance. *Araspes* blushed at this reply of *Doralisa*, and made but a poor defence for himself: But since other things came into the mind of *Cyrus*, he stayed no longer, but departed with *Ligdamis*, and all the rest of his company. *Crispines* at that time came unto him, and rendered an account of all those Warlike Engines, which by his orders were preparing; and since he assured him, that all the works were closely followed, he was exceedingly pleased in his conceits, that ere long he should be in a condition, either to vanquish his enemies, or die for his Princess *Mandane*.

The end of the first Book in the fifth Part.

AR-

ARTAMENES,

OR

The Grand CYRUS.

The Fifth Part.

Book. II.



Cyrus was no sooner come unto the Camp, but he sent to tell the King of *Phrygia*, that the Queen of *Susiana*, and the Princess of *Pontus* had writ so effectually in behalf of the Prince *Artamas*, that he hoped for a happy success of *Aglaridas* his voyage: The day following, he dispatched an Envoy unto *Ciaxares*, to acquaint him with all passages, and to beseech him to send me more Forces, to the end, that if *Thomiris* should attempt any thing against him, he might keep himself still in a posture of defence, until he had fi-

nished the War wherein he was engaged, and released the Princess *Mandana*: After which, he thought upon nothing but taking the Field, and by some memorable exploit to repair the misfortune which lately he received: And in order to that, his daily business was to see how the Warlike Instruments which he had given orders for went on, and in what forwardness they were; he went from Quarter to Quarter, taking private Musters of every particular Troop, before he came to a General Rendezvouze, vvaiting impatiently for that happy day on vvch he should set forward into the Enemies Country: Since he had made a promise unto *Ligdamis*, never to engage him unto any thing which might be against his honour and generosity, he vvould never motion it unto him, to move his Father for a passage over the River by the Castle of *Hermes*; nor vvould he in consideration of him, think of rendring himself Master of it by force of Arms, but resolved to force a passage neerer *Sardis*, at a place vvhere there vvvas a Bridg, and a little Town very vvell fortified, vvch he must of necessity take, before he could pass over the River. In the mean time, he had daily intelligence that the Army of *Cræssus* did much increase: He understood also, that the *Agyptians* vvch *Amasis* had promised unto *Cræssus*, vvwere arrived by Sea; that the *Thracians* also joyned vvith him, and indeed that his Army vvvas grovvn very numerous, that the most fertile Country of all *Asia* vvould have much and to supply it. He understood also by his Spies, that this vast Army vvch vvvas now upon the Banks of *Pactolus* assembled, vvould vvithin this fevv daies advance unto a place called *Thybaras*, vvch all the Subjects of *Cræssus* had orders to bring their victual for the accommodation of the Camp, every City and Town being taxed and rated at a certain quantity, vvch they vvwere required to furnish out. *Cyrus* then understanding that his Enemies vvould presently come unto him, if he vvvent not

unto them, did forecast how to prevent them: And in order to that, he commanded a General Muster of all his Army, which he found to consist of about a hundred and forty thousand Men: he held a Council of War, to consult how he might assault the Town of *Nisomolis*, where he was to pass the River; The King of *Phrigia* the King of *Hircania*, the Prince *Tigranes*, *Phraartes*, *Perfodes*, *Gobrius*, *Gadates*, *Hidaspes*, *Adusius*, *Chrisianes*, *Arrabales*, and many others, were of this Council: Where it was Resolved, That they should not make a formal regular Siege of it, but that it were better to lose some Souldiers in storming of it, then to lie lingering before it until the Enemy came to relieve it with his whole Army. This was no sooner resolved upon, but *Cyrus* thought how to execute it: so that the day following his Troops began to draw forth: yet the first day he made a false March, purposely to deceive the Enemy; and indeed they were much deceived: for making no question but *Cyrus* intended to pass the River at the Castle of *Hermes*, and thither therefore they sent away the greatest part of their Forces, contenting themselves with as many only as would keep the Garison of *Nisomolis*.

As *Cyrus* never used to neglect any thing that was his duty, he went to take his leave of the Queen of *Susiana*, and the Princess *Araminta*; Most of the Princes in his Company did the same, and amongst the rest *Phraartes*, whose passion did daily encrease, though the coldness of the Princess should rather have lessened it. The Conference of *Cyrus* with these two Princesses was upon some things of concernment; he did yet comfort them as much as he could, always assuring them that he aimed at nothing but *Mandana's* releasement; and that if the Fate of Arms were so favorable to him, he would for their sakes remember the persons who amongst his Enemies were so dear unto them; After which he took horse, and went on his Journey. In the mean time, maugre the remembrance of so many angry Oracles and fatal Predictions which might well have made the heart of *Cyrus* to tremble, yet he did gloss his sorrows so well, that all the Souldiers who were ignorant of them did march with as much alacrity, as they were wont to do when they went unto a certain Victory: And when they saw *Cyrus* put on his Arms and take horse, there appeared a most noble Fury in his eyes; and indeed this Prince was so unlike himself when he prepared to fight, or give out Military Orders, that there was not a greater alteration in the countenance of the *Pisbian* when she gave her Oracles, then in the face of *Cyrus* when the sword was in his hand: One would have said that a new spirit did animate him, and that he himself was become the God of War; his complexion grew high and lively, his eyes more sparkling, his action more free, his voyce more clear, and every way more majestic: so that at his least beck, he struck terror into the Souls of all about him: Yet did there always appear a calm serenity in his Soul, maugre this heroicque agility, which made him perpetually change his place, and be in every place to give Orders throughout all; and certainly he did it with so much prudence, as never any could ever tax him with commanding any thing to an ill purpose: Also, he was always obeyed with most exact diligence, and blind obedience; as soon as ever he spoke the word, all were ready to execute; and his presence had something in it so divine and terrible both, that when he was in the head of his Army, only with his all-commanding Truncheon in his hand, one might very well say, he made both his Friends and his Enemies to tremble, and wrought different effects in the hearts of both: for his Enemies out of very fear did often fly; and his Friends out of fear to displease him, became incomparably more valiant; and certainly that divine heat which warmed his heart, and sparkled in his eyes, did communicate it self throughout the Army, and begot such an ardent desire of fighting, as was often a great Cause of Victories.

Thus did *Cyrus* appear when he had a sword in his hand, and in the head of his Army, when he went to storm the Town of *Nisomolis*. Since it was very concerning to carry it in a short time, do what the King of *Phrigia* and *Hircania* could, he himself would needs be the first that fell on; and many have assured me, that he carryed the first Ladder, and was first upon the Enemies Rampart: This is without all dispute, that had he not been there this little Town would have held out, maugre all our men, above eight days, yet by his incomparable valor it was reduced in less then twenty four hours, with the loss of very few men; though half of the Garison was cut in pieces, and the rest lifted themselves under *Cyrus*. Thus did the King of *Lidia* in a little time lose a most considerable Pass over the River *Hermes*, and at least three thousand of his best Souldiers. This good beginning put joy into the whole Army of *Cyrus*, and struck such a terror into all the Country along the River *Hermes*, as if all *Lidia* were conquered.

In the mean time, after a Garrison vvas put into the Town, *Cyrus* caused all his Forces to pass over the Bridge at *Nisomolis*, so that in a day and half this great Army did over-spread all the Neighbouring fields, carrying vvith it such a horrid tear, that from the banks of the River *Hermes*, unto the River *Pactolus*, there vvas not a *Lydian* heart which did not tremble, the Army of *Crassus* it self vvas astonished; yet since it vvas much more numerous then that of *Cyrus*, it presently took heart again: But since some of their Forces vvere not yet come up, *Crassus* vvas not over-forvvard to take the field, but thought it most expedient, to let the fury of this storm vvhich made such a noyse to cool a little, conjecturing, that the Army of *Cyrus* vvould lessen, vvhist his increased; yet he sent 20000. men under the conduct of *Andramites* to check the over-forvvardness of *Cyrus* his Army, until such time as he vvas ready to march; and still confiding in the Oracle vvhich he received from *Delphos* so much, that though his Army had been vveak, as it vvas strong, yet should he hope for Victory, and that he should ruine the Empire vvhich *Cyrus* vvas in expectation of. In the mean vvhile, *Cyrus* possessed himself of all passages, became Master of the Field, and left not a Town on his back vvhich could annoy him, but took all in his vvay, and terror vvas spread so far, that most did render themselves as soon as his Forces approached: That vvhich did most move them unto it, vvas because *Cyrus* did treat all those vvho did not resist him vvith much sweetness, not permitting a Souldier to offer the least insolency unto them; but on the contrary, those vvho did resist the progress he intended to release his dear *Mandana*, they felt the vveight of his Arm, and found too late, that it vvas no vvildome to undertake more then they vvere able to make good, and by consequence more then they ought to do: After then he had made sure of all places which could any way annoy him, he intrrenched himself, advantageously, within a daies march and a half of *Sardis*, as well to rest his Troops, and refresh his Army, as to inquire concerning the Enemy, also to expect the return of *Aglaidus*, yet did not a day pass away without some skirmish or other; for since the 20000. men under the command of *Andramites* were intrrenched upon the Banks of a little River that was within 300. paces of us, there was skirmishes continually, the success whereof was not alwayes equal: Sometimes the Party of *Crassus* would have the better, yet commonly they were alwayes beaten, so that prisoners were every day taken and brought unto *Cyrus*, who would alwayes examine them himself, not only for better information of all advantages, but to ask them if they knew any thing concerning the Princess *Mandana*; for since sometimes there was some Officers amongst them, he pumped some things out of them which he desired to know; he inquired not only of *Mandana*, but also of his Rivals. He understood also by them, that there was a stranger, a gallant Cavalier, and an admirable handsome man, who of late came into the Party of *Crassus*, who then was with *Andramites*, and had made himself very eminent in many small skirmishes which had passed, yet could not any of these prisoners tell his quality, only he called himself *Telephanes*: And indeed every Party which went out, found that there was one man above all the rest of the *Lydians* which was of an extraordinary valour, and made alwayes a most gallant resistance, so that the name of *Telephanes* was cried up, both amongst his friends and enemies: Though *Cyrus* was not capable of any envious thoughts, yet the fame of this *Telephanes* made him often desire to meet vvith him, so that he would often go out in these small Parties, in hopes to encounter him, but he could not meet vvith him: But afterwards, checking himself for any such thoughts, conceiving it a piece of weakness in him to desire combat vvith any but his Rivals, he gave over all his thoughts of *Telephanes*, and his mind was imployed only how to hasten on his Victory or his Defeat, though he could not chuse but after so many dire predictions put some doubts of a good success. However, he understood the day following, that the King of *Pontus* was come into the Enemies Camp, and that it was he who was to command the Van-guard.

Cyrus no sooner heard that this Ravisher of his Princess was so neer him, but he had a much more hot desire of fighting, which prompted him to act something, before it came to main Battel: And though he knew that all these petty advantages which every day they got, were nothing to decide the matter, and that under a general defeat of this great Army, he should never release *Mandana*, yet he thought, that if he could either kill or take the King of *Pontus*, it would conduce much unto a Victory, and to the liberty of the Princess: So that to do both, he attempted the day following to force his Enemy, and make him quit that quarter wherein he was intrrenched: But the Enemy was

so advantageously seated, that it would be a most difficult task to drive them out under 10000. men, yet nothing was impossible to *Cyrus*, whose valour nothing could resist, and if the night had not impeded his Victory, he had carried it: His Enemy did lose such a number of men in this assault, that he might well be satisfied, though during the combat, he met neither with the King of *Pontus*, nor *Telephanes*, who was reported to carry one dead painted upon his Buckler, with this Motto, *I have deserved it*; yet was *Cyrus* much perplexed that he could not meet with his Rival, and he was considering which way he might the next morning inforce the Enemy out of his Trenches, when he saw *Aglaidas* returned, and coming to him, he was no sooner entred into his Tent, but with open arms he embraced him: Well my dear *Aglaidas* (said he unto him) How does my Princess? and how do they treat her at *Sardis*? Sir, replied he, they guard her so strickly, that it was impossible for me to give you an exact account how she doth, yet I know she is in health, and that they wait upon her with much respect: But since she is in the Cittadel, as well as the Princess *Palmis*, whom they guard as strickly as the Princess *Mandana*, it is not in the power of *Ferantus*, as witty as he is, to find out any means of sending any message unto *Martesha*, yet for all that I have seen the Princess: How, said *Cyrus*, have you seen her, and not spoke unto her? I saw her Sir, replied he, upon the top of a Tower in the Cittadel, where she came every evening to walk with the Princess of *Lydia*; but the ditches were so very broad, and the Tower so high, that I could only see her, and perhaps unseen my self, yet methought one of her Women which waited, made a sign unto me with her hand, but I durst not answer it. However *Ferantus* sees her every day in the same place, for the place where the prisoners of War is lodged, is over against that Tower: Then it seems the King of *Assyria* (replied *Cyrus* very hastily) does see my Princess, as the rest do? And more then any of the rest, said *Aglaidas*, for he is perpetually in the Window of his Chamber, which opens that way. Ah *Aglaidas* (cried *Cyrus* out) What sad news is this you tell me? Sir, replied he, Let it not at all trouble you, since certainly that Prince is not any thing the happier for it, because by special Orders from the King of *Pontus*, who is in high favour with *Cræssus*, he is so strickly guarded, that this Prince cannot possibly have so much liberty as to send any Letters or message unto the Princess *Mandana*. *Cyrus* then, calming the agitation of his spirits, by hearing a thing so agreeable to his wish, commanded *Aglaidas* to make an exact relation of all his journey, first asking him of the health of the Prince *Artamas*, and of all the rest of the Prisoners, especially of *Ferantus* in particular. After that, *Aglaidas* had told him, that the Prince *Artamas* was out of all danger, and that the stranger *Anaxaris*, *Ferantus*, *Soficles*, and *Tegens* were all well, he told him, how he found *Cræssus* at *Sardis*, who treated him very civilly; that after he had read his Letter, he told him, that his recommendations were dear unto him, excepting what related unto the Prince *Artamas*, assuring him, that he should have his answer in the morning; that afterwards, he desired permission to present a Letter unto the King of *Pontus* from the Princess his Sister, and another from the Queen of *Susiana* unto the King her Husband, unto which he accorded, causing him to be conducted unto those two Princes by some of his guard: But I pray tell me, (said *Cyrus*,) Were not the King of *Pontus* and *Abradates* in the Camp? No Sir, replied *Aglaidas*, for they were at a Council of War, which was held neer the Town, and the King of *Pontus* was ready to set forward to command the Van-guard: But to tell you Sir, how *Abradates* received me is impossible; but I am most certain, he loves the Queen *Panthea* with a most extraordinary affection, and he had no sooner read her Letter, but he assured me, that he would be a Protector, not only unto all such prisoners as were taken during the War, as well as those now at *Sardis*, but he would be ready to do any thing that generosity would permit him, with a hundred obliging and sweet expressions unto me: After which, being desirous to execute the orders of *Panthea* that very hour, he went unto *Cræssus*, as I shall tell you, after I have related unto you how the King of *Pontus* did treat me: I am confident, (replied *Cyrus*) that he hath not forgot to be generous: Certainly Sir, replied *Aglaidas*, I was much surprized at this manner of behaviour; for Sir, you never did any favour which he does not exactly remember, he calls you his Protector and Liberator, he protested that he hated ingratitude, and swore unto me, that he would protect the Prince *Artamas*, and all the Prisoners; more for your sake, then for the Princess his Sister: Then he carried me unto *Cræssus*, and I was a witness of all that the King of *Susiana* and he did plead in behalf of *Artamas* and the rest: *Cræssus* did obli-

obstinately affirm, that the Prince of *Phrygia* ought not to be treated as a Prisoner of War, but to be proceeded against as a Delinquent to the State: And these two Princes did most zealously maintain the contrary, telling him, that he had no Right at all unto that Prince, but what the Fortune of War did entitle him unto.

However, the matter could not be that day resolved, no nor the next day, though *Cressus* promised to dispatch me: During which time, by the Kings permission, I visited all the Prisoners: I understood from *Ferantus*, that the King of *Assyria* was known before he came into *Sardis*; and that since his Imprisonment he is extremely melancholy, that he should not have the glory of aiding you in the Princess *Mandana's* Release, and that he was forced to be obliged unto you for his Liberty; and he charged me to express his sorrows unto you, that he was not to be Partaker with you in the dangers of this War, and desiring me to put you in memory of your Promises. As for the Prince *Artamas* Sir, he charged me with a hundred obliging Messages unto you, as well as *Anaxaris*, *Sosicles*, and *Tegem*. Whilst I was with these illustrious Captives, *Abtradates* and the King of *Pontus* finding *Cressus* very resolute, told him, that there was two persons who were infinitely dear unto them in your Power, and that they had great Reason to fear their usage if *Artamas* was treated otherwise then as a Prisoner of War: Unto which he answered, that as long as *Mandana* was in his Power, there was no fear of either the Queen of *Susiana* or the Princess *Araminta*. As *Abtradates* was more earnest in the business then the King of *Pontus*, he spoke something home unto *Cressus*, telling him that he saw he was much deceived; for he beleaved that if he had desired Prince *Artamas* to be exchanged for the Queen his Wife, he would not have denied him that favour; but it seems he was so far from granting him that favour, as at his request he would not let him be in the ordinary Conditions of War: Adding many other things, unto which *Cressus* answered so roughly, as I am very much mistaken, if the heart of *Abtradates* was not much exasperated against him: For when I came to receive his Answer, I heard him relate the business unto one of his friends in a low voice, and in such a manner as I conceive as much. However, at last the King of *Pontus* and he did bend *Cressus* unto their desires; so that I received as good an Answer as I could wish. In taking my leave of *Abtradates*, he charged me with a Letter unto the Queen his Wife: and appointed me to tell you Sir, that if he were absolute Disposer of Affairs, he would not only protect the Prince *Artamas*, but release him: Adding unto all this a Chain of Gold with a Medal, on which was the Picture of *Panthea*, which he desired me to take, to put me in remembrance (as he said) to tell you Sir, That there was one man amongst your Enemies, who infinitely desires the honour to be your Friend. Sir, said I then unto him, I beseech you excuse me from receiving such a magnificent gift, as may render me suspected unto the Prince I serve. Since your Masters merit, replied he, is a stronger and more precious Chain to tie you unto his service then any I am able to give, he will never suspect such a man as you of any subornation. At last, there was no remedy but I must submit unto the liberality of *Abtradates*, and accept it. Afterwards I went unto the King of *Pontus*, who gave me his Answer unto the Princess *Araminta* his Sister, and who charged me to tell you Sir, that you may ever expect any thing in the World from him which was not prejudicial unto his Love. After this, *Aglaridas* presenting the King of *Lidia's* Letter unto his hands he there found these words:

CRESSUS UNTO CYRUS.

What cause soever I have to treat the Prince *Artamas* as a Delinquent against my State, yet I assure you, that at your instance, and the desires of those two Princes who did second you, I shall treat him only as a Prisoner of War; and that with much civility and sweetness. I wish I may often be in a condition to do you the like offices; and that I may never be necessitated to receive the like from you.

CRESSUS.

Fortune shall then forsake me (said *Cyrus* in answer to his own thoughts, and the King of *Lidia's* Letter:) After which embracing *Aglaridas*, he asked him whether he had heard of a stranger of high reputation in *Sardis* whose name was *Telephanes*? Oh Sir, said *Aglaridas*, I had forgot to tell you, that the talk in *Sardis* is of nothing else but his valor and gallant importment; yet none knows who he is: However, added he, if the *Lidians* are to be beleaved, their Army is so vast and strong, that Victory is made sure of: However

ever, they will give us leave to dispute for it with them, replied *Cyrus*. After which sending *Aglaridas* unto the King of *Phrigia*, to give him an account of the success in his Voyage, he spent the rest of the day which he had designed for his own rest, upon contemplation of the present state of his fortunes; and to contrive ways how to release his Princess. Doubtless it was a great consolation unto him to hear that the King of *Pontus* was in the Army, and that the King of *Assyria* could not send unto *Mandana*. Nor am I altogether unfortunate, said he, since my Princess is in a place where she may think upon me with freedom: But how do I know, said he, whether or no she thinks well of me? Have I not more reason to fear that she thinks upon me as the cause of all her misfortunes? and remembers me with horror in lieu of tenderness? Perhaps the same Gods which promised the King of *Assyria* that he should see an end of all his misery, and that he should have the glory to hear *Mandana* sigh for him, did make him a Prisoner purposely to hasten his happiness; and it may be she pities him whilst she accuseth me; and at this very hour as I am speaking of her, he has a greater share in her thoughts and affection than I have. But most unjust man that I am (said he, and reprehended himself) why do I accuse the most perfect person upon Earth of any inconstancy? She, I say, who hath given me a hundred most obliging testimonies of her unalterable constancy? She hath seen the King of *Assyria*, who was Possessor of a great Empire, and could command an Army of two hundred thousand Men, lie prostrate at her feet, and never be moved at his tears: Why then should I now ever think, that since he is deprived of his Kingdom, and in fetters, and never speaks to her, he can alter his mind? yet notwithstanding, pity hath much power in it; she can mollifie the most obdurate hearts, and soften the most fierce Souls, especially such as suffer for her; also she delivered me, and retained the King of *Assyria*. Then afterwards when he began to consider how the Gods had promised Victory unto *Cressus*, and yet since he entered into *Lidia* he had nothing but good success against this *Lidian* King, he knew not what to think: Sometimes he feared the Gods did raise him only to throw him down again; and in a moment after, he thought that perhaps they did never intend it: So that when one glimpse of any hope did but shine upon his heart, then all his thoughts were of fighting, and vanquishing his Rivals. After he had relished the sweetness of this last thought, he fell asleep, and slept on with more tranquility than usually he was wont, but his sleep was not long since he awaked by break of day. He was no sooner up, but the King of *Phrigia* came to thank him, and express his joy, that the Prince his Son was not exposed unto the fury of *Cressus*. Afterwards this Prince understanding from *Aglaridas* how infinitely *Abradates* loved the Queen his Wife, did advise *Cyrus* to carry her unto the Army, telling him, that such an occasion might present it self, that her presence and the presence of the Princess *Araminta* might happily much advantage him: At the first, *Cyrus* did not much harken unto the counsel of the King of *Phrigia*, thinking that he was to employ nothing but his courage in the Release of *Mandana*; and remembering what small effects the last meeting of the Princess *Araminta* with the King of *Pontus* produced, he could not fancy any advantage by them. Yet since the King of *Phrigia*, *Chrsantes*, *Aglaridas* and *Ligdamis*, were not of his opinion, he yielded unto them. Then the very same hour he sent *Aglaridas* unto the two Princesses, with the Letters which he brought for them, and to beseech them they would be pleased to come unto one of those Towns which he had taken, and which was close by the place where he was encamped: But for more civilities sake, he writ unto them both; and the more to oblige *Ligdamis*, he desired him to go with *Aglaridas*, and conduct the Princesses, with whom was his dear *Cleonice*; giving orders unto *Aglaridas* for *Araress*, that he should take his Troops unto *Nisomolis*. In the mean while *Cyrus*, whose constant custom was to conquer all opposers, resolved to enforce the Enemy, and to drive them from that quarter which they possessed, before all their Army came up; so that this being his full resolution, he intended to assault them in so many places at once, that they being forced to divide their Forces, he might more easily vanquish them: yet this could not be executed in the morning, because he thought it most expedient to fall on in the night, thereby to spare his Troops, and to avoide the arrows which they who guarded the Trenches might with more judgment aim if it were not in the dark. On the other side, the King of *Pontus* desiring to put nothing to the hazard, would not fight until the whole Army of *Cressus* was arrived; and desired that the Battel might be fought neerer *Sardis*, to the end that if *Cressus* was beaten, he might more readily retire into the Town to defend his Princess, so that he resolved to disencamp the night following; and in order to that, the day was no sooner done,

done, but causing many fires to be made as usually was wont, he marched away with all his Troops towards the plain of *Sardis*. *Cyrus* was much surprized when going to assault his Enemy, he found none there: he made ready a great body of Horse to follow them, and himself being in the head of them, he pursued a long while, yet the Enemy made such haste, that he could not overtake them: so that conceiving it not safe to engage himself too far, he returned back, and possessed himself of the same quarter which the *Lidians* quitted: Yet was he extremely sorry to understand by the sick and wounded Enemies which the Enemy left behind in their Camp, that the King of *Pontus* was gone to quarter on the other side of the River *Halis*, which runs along the Plain of *Sardis*, over against *Pactolus*, which bounders the other side: And judging by this that the Enemy intended to protract the War, he fell into such sad despair as is unconceivable: so that without imparting his design unto any but him, he sent, he dispatched *Ariabases* unto the King of *Pontus*, to tell him, that since it was not just the Princess *Mandana* should continue so long a Captive, he conjured him to obtain permission from *Cressus*, for a Duel between them two, and so to end all differences betwixt them concerning the Princess *Mandana*, offering that if he were Conqueror, to restore the Queen of *Susiana* and the Princess *Araminta* upon condition he would restore the Princess *Mandana* unto *Cixares* if the Fate of Arms went on his side; adding further, that if *Cressus* would prolong the War, he might the better satisfy his desire. In the mean time, since *Cressus* and *Abradates* did advance, as the King of *Pontus* retired, both met at the River *Halis*: so that when *Ariabases* came to the Enemies Camp, he was carried immediately unto *Cressus*, in whose presence he must needs acquit himself of his Commission. At the first, the King of *Pontus* was much amazed; not but that this Prince was as valiant as any ever breathed; but when he remembered how he owed his life and liberty unto *Cyrus*, and that he unjustly retained the Princess *Mandana* from him, he was extremely ashamed; and all his love and valor could not move him to accept this Combat without extreme reluctance: But he was not put unto the trouble of it, for *Ariabases* had no sooner ended his speech, but *Cressus* told him, that he would not suffer the King of *Pontus* to fight with *Cyrus* for the Liberty of *Mandana*; and bid him tell his Master, that before this Princess was released, he should conquer him in ranged Battel, he should take *Sardis*, subvert his Throne, and ruine his Empire.

The King of *Pontus*, even ravished that he was not put to answer, and seeing with what resolution *Cressus* spoke unto this Proposition, beseeched him that he would permit him leave to see *Cyrus*; for Sir, said he unto him, though he be my Rival, yet I would preserve my self in his esteem and I should be extremely sorry if he should think it want of heart, that I will not fight with him; Also I should be very glad to ask him pardon for my ingratitude, and to tell him my self some part of my thoughts. At the first *Cressus* was unwilling to consent: but after *Abradates* told him that it could be no ways prejudicial, *Ariabases* was sent back with one of the King of *Lidia*'s Heralds to know whether *Cyrus* would consent unto this meeting. Since this Prince did expect *Ariabases* with much impatience, because he hoped to obtain his demands, it may be easily conceived that his return did aggravate his sorrows, since the Liberty of *Mandana* was yet deferred; yet he did consent to see the King of *Pontus*, hoping still to persuade him either to restore *Mandana*, or to fight with him. The day of this Enterview being appointed, it was resolved by both Parties that *Cyrus* should come in the head of a thousand Horse unto a place where ran a little deep River about three paces broad; and that the King of *Pontus* should meet him there with the like number; That these two Princes should solemnly engage themselves by Oath, not to assault each other, but to speak unto each other only. The thing being then resolved upon, the time and place appointed, and the hour come, each prepared to be at the place appointed: That which was most strange, was the great desire which every Commander of the Enemies Army had to know *Cyrus*; so that they were all importunate with *Cressus* for permission to wait upon the King of *Pontus*: so that in lieu of common Troopers, all his Company to prevent discontents were Colonels and Captains.

You easily imagine, that *Cyrus* when he saw this, suspected a surprize, and that faith would not be kept, for he had all his men (except some forty or fifty men of quality) out of common Troopers only: But with the King of *Pontus* it was otherwise, for *Abradates* himself was one, having asked leave of *Cressus* to give *Cyrus* thanks for his generosity in treating the Queen his Wife so civilly: However, *Cyrus* wished, though

he knew no reason for his curiosity, that *Telephus* who was so cried up, would be there, also. These two bodies of Cavalry, appeared then at an equal distance from this River, and advanced foot-pace to the side of it, where they, when they were within eight paces of each side, they both made a halt. In the mean while, *Cyrus* and the King of *Pontus*, leaving their Troops both at a time, came as near each other as the River would permit, and without alighting from their horses, they saluted each other with equal civility, yet their eyes did so sparkle the agitation of their hearts, that they both stood silent a while, and could not speak; and indeed *Cyrus* could not look upon the King of *Pontus*, but he must needs remember the care he formerly had of his preservation, when he sent to acquaint him with the conspiracy against him, and also how he had saved the life of his Princess; yet he could not chuse but remember at the same time, how he was the Ravisher of *Mandana*, and the ruiner of his felicity; nor could the King of *Pontus* look upon *Cyrus* without remembrance, how he owed both his life and liberty unto him, and how he had offered to reinvest him in his Throne; so that both of them infinitely esteeming each other, and so demeaned themselves, as the greatness of their souls did sufficiently appear. After all tumultuous cogitations of heart were allayed, and reason assumed Region in their minds: I am infinitely grieved (said the King of *Pontus* unto *Cyrus*) that Fortune has so much obliged me unto you, and that Love should make me so ungrateful: It is not for any ingratitude or obligations (replied *Cyrus*) that I accuse you, but only because you are extremely unjust, in detaining a Princess unto whom neither Nature, nor Fortune, nor Love, hath given you any right: As for that which relates unto my own particular, I was first obliged unto you, and all that which I have or would have done for you, ought to be considered only as effects of my acknowledgment: But that you should desire to obtain that by force, which ought to be acquired by submission, services and prayers, this is a thing most horrid; yet if the captivity of the Princess *Mandana* had any limits set unto it, then hopes of liberty in the end might sweeten her imprisonment: but to wish that she should not be released, until I have defeated a puissant Army commanded by three great Kings, and by the conquest of a great Empire, this is such a piece of high injustice, as I cannot believe you capable of; on the contrary, I think you ought rather to endeavour my defeat by your own peculiar valour, then by the blood of two hundred thousand men which are in the Army of *Cressus*; and therefore I hoped, that you would have accepted of that offer of combat which I sent unto you: How infinitely does it concern the King of *Lydia*, that we should terminate our differences our selves before a bloody War become the Arbitrator? Since if I have the good Fortune to vanquish you, I shall demand no more but the Princess *Mandana*, and if you vanquish me, the Queen of *Susiana* and the Princess *Araminta* shall be restored. Oh ye Gods (added *Cyrus*) I beseech you infuse reason into the soul of this Prince, and let him help me to release that Princess whom we adore. Would it were the pleasure of those Gods, whom you invoke, (replied the King of *Pontus*) that I were able to follow the Dictates of Reason; for if I could, I should then resist my passion, and overcome it: I should then set the Princess *Mandana* at liberty, and then I should make my Love submit unto my ambition, and accept of all those generous offers which you have made me, and by consequence hope by your valour to regain my Kingdoms: Then though I could not conquer my passion, yet I should at least endeavour to overcome my unwillingness to fight with my Deliverer, and by fighting with you, I might find an end of my misfortunes, either by a glorious Victory, or an honorable death. But to speak sincerely unto you, I cannot do it, since I am neither Master of my own person, nor of *Mandana's*: When I came first unto *Cressus*, after I had lost my Kingdoms, I brought him no Forces; all that I had, whereby to oblige him unto my protection, was to put the Princess *Mandana* into his power, so that since she is not mine, I have no right to demand her of him again: She is so precious an Hostage, that it may be said, that she almost keeps his Empire and person in security: Judge I beseech you after this what I am able to do, you have been my Deliverer, I confess, and such a one, as unto whom I owe all I have; nor can it be denied, but *Cressus* is my Protector also, and by the same reason, I am as much his debtor. Never consider, (said *Cyrus*) what your debt is unto the King of *Lydia*, or unto me, but consider what your debt is unto the Princess *Mandana*: Is it just, that since the Gods have destined her to wear the prime Crowns of all *Asia*, you should make her live in Prison? Can your Love consent unto that? And do you think, that to Love *Mandana*

dana truly, is to make her the most miserable Princess alive? Recollect your self generous Rival, hear what reason says unto you, and strive either to overcome your self, or me, I give you the choice of these two; if you make choice of the first, and will move *Crassus* unto a peace, to shew you that I desire it not to save my self the labour of a War, I do solemnly ingage my word to establish you in the Throne of your Fathers, and to do as much for *Crassus* if he have any need of my assistance; but if you make choice of the other, then perswade him that it would be very much more advantageous unto him to vanquish or intrap me, then to hazard it in a Battel; for truly, I cannot endure *Mandana* should be thus a Captive, and I wonder how you can suffer it: I do not know (replied the King of *Pontus*) but there is such a discord in my own thoughts, that every day I do both love and hate you, and am my own greatest Enemy; yet there is not one minute in my life, in which I do not most desperately love the Princess *Mandana*; I cannot fix upon any reasonable resolution, but am alwayes both unjust and miserable: No, no, (cried out *Cyrus*) it is not so; for since you see *Mandana* every day, either angry, or with tears in her eyes, your heart must needs melt, or despair, whereas I never see her; therefore in all likelihood I am more unfortunate (and not you) then ever I imagined. However, I beseech you be so sincerely as to tell me, upon what terms you stand with *Mandana*? I beseech you do not deny me every thing; and since you will neither release your Mistress, nor fight with your Rival, however speak free and sincerely unto a Prince who would be your friend, if you would permit him: Alas Sir, (cried out the King of *Pontus*) your rigour is too sharp, in desiring me to tell you with my own mouth, that you are as much in the Princess *Mandana's* esteem as I am little; and content your self with this, that though I cannot part with her, yet have I no hopes of ever being loved: What then do you hope for (said *Cyrus* unto him?) To die, replied the King of *Pontus*, before you shall enjoy her. There is not a better way to hinder me from enjoying her, (replied *Cyrus*) then to fight with me: Sometimes I think upon nothing but that, replied the King of *Pontus*, when I look upon you as my Rival, and my Rival beloved; and sometimes when I look upon my obligations, I cannot think of any such thing: Forget them all for ever, replied *Cyrus*, since you will not render me the Princess whom I adore: However do thus much for me at the least, said he, that you will induce *Crassus* not to draw the War out at length, but that a deciding Battel may speedily be resolved upon, and let Victory fall where it please the Fates. This I will promise you (replied the King of *Pontus*) though I am angry with my self, that I can grant no more, unto one that is not only my Deliverer, but also a protector of the Princess *Araminta*: Do not make the respects which I pay unto that illustrious person any obligations unto you (replied *Cyrus*) since I pay them only in love of her and my self, and not of you.

After this, these two Princes talked together of many things, with sometimes generosity, and sometimes in anger, but Love did alwayes appear in them both: When they were ready to part, *Abradates* advanced, and the King of *Pontus* naming him unto *Cyrus*; that Prince saluted him with much respect, as made appear how he treated *Pamiba*. This first complement being over, and *Abradates* rendred him thanks for his so generous and civil treatments of the Queen his Wife, *Cyrus* began to speak, and looking upon the King of *Pontus*, Have you no pity upon the King of *Susiana*? (said he unto him) and will you not put me into such a condition as will make me restore him the only person which can make him happy? Oh I beseech you, let me enjoy so much happiness, as that I may break the Chains of these two great Princesses in pieces, by your breaking the Chains of the Princess *Mandana*. As much interested as I am, because I know too well what it is to be deprived of her I most love (replied *Abradates*) yet I cannot joyn my prayers unto yours Sir; and therefore without any insulting upon the miseries of a great Prince, I endure my own misfortunes, without any addition unto his; yet thinking my self most happy, in meeting with so generous an Enemy as you Sir are. As *Abradates* was speaking thus, and the name of *Telephanes* coming into the mind of *Cyrus*, he began to look amongst the *Lydian* Cavalry if he could spy the Buckler, which they said he used to wear; for though there was no design of any fighting that day, yet every one had their Arms. *Cyrus* then looking very circumspectly amongst them, whilst *Abradates* was speaking unto him, he saw a man of an excellent garb, and well mounted, in the first rank, who turning his head then to speak unto another which was in the second Rank; would not at first permit him to see his face, yet his Buckler

was plainly to be seen; so that he longing to have him look towards him, he bearkened unto *Abradates*, but still kept his eye upon *Telephanes*, and though he knew no cause for it, yet his soul swelled with extraordinary agitations, and much more when this pretended *Telephanes* turning his head that way, he saw him to be either the Prince *Mazares*, or his Ghost; for since he had often seen this Prince at *Babylon* before, he saw him in a dying posture near *Sinope*; and since the Idea of a Rival is alwayes rivitted in ones memory, he knew him at first sight; yet since he certainly believed him dead, this sight did so surprize him, that he could not chuse but interrupt *Abradates*. I beseech you (said he, and pointed towards him) how long hath that Cavalier been amongst you? and why doth he name himself *Telephanes*? The King of *Pontus* being very desirous to know more of a man who had done so many gallant feats since he came into *Lydia*, answered, that he came to *Sardis* a little before the Princess *Mandana*; but as for his name, he knew no more of it then what himself told us: No, no, said *Cyrus*, *Telephanes* (if my eyes be not much mistaken) is not his name, but it is *Mazares*, one of the Ravishers of my Princess, whom the Gods have raised from the dead to torment me the more. *Mazares* hearing himself named by *Cyrus* (for it was really he) came neerer the river, and looking with a more melancholy then furious aspect: Since you have discovered my right name, said he unto him, I will not any longer conceal it: I do confels, that I am *Mazares*, the most culpable and miserable man alive: But Sir, since I am not revived, but only to die a second death, do not repent that you left me alive: I left you alive (replied *Cyrus* in such a tone, as manifestly spoke the turbulency in his heart) because I could not then take it from you with honour: But now, since I see you in a condition able to answer him that shall call you to an account, I am resolved not to do it as I did before: We shall meet perhaps (replied *Mazares* coldly) before this War be ended, or else I would look for you all over the world (replied *Cyrus*;) and did I not know the rights of men to be inviolable, we would this very hour end all our differences. *Abradates* fearing that *Mazares* would reply something that might make *Cyrus* not a Master of his own resentment, broke off this discourse, telling them both, that it was not permitted them to speak unto each other at this time, since *Cyrus* obtained leave from *Cressus*, only for the King of *Pontus* himself and to par, yet did *Mazares* answer in such a manner, as made both his courage and prudence to appear. In the mean time, the King of *Pontus*, who loved him very well as *Telephanes*, yet now did not know how he should look upon him; yet considering, that if *Mazares* had not carried away *Mandana*, she had not now been in *Lydia*, then he had thoughts of him different from those of *Cyrus*: And on the other side considering, that but for him, *Mandana* had been now either in the King of *Assyria*'s power, or in the power of *Cyrus*, he could not have any such resentments of hatred against him, as usually is against a Rival; yet was he so busied in himself, what to think of *Mazares*, and how to behave himself towards him, that he medled not with their discourse, which by the prudence of *Abradates* ended, every one retiring to his own party with different apprehensions. *Cyrus* yet was the last that retreated, so unwilling was he to part from two men, whom he had such a desire to be fighting with, even both at once, rather then not at all; he was very sorry, that he did not a little better inform himself, how it should possible be that *Mazares* should still live, and why he should take the King of *Pontus* his part, who was his Rival, and why he should conceal his name: However, return to the Camp he must, but he returned with such furious resentments of Spirit, that he was never seen so little Master of himself as at that time. When he came to the Camp, and had given all necessary orders, he had a longing impatience to be alone with *Chrisantes*, that he might with freedom descant upon this odd accident. Well my dear witness of all my misfortunes (said he unto him) what do you say unto what you have seen? (for *Chrisantes* was with him at this interview) I say Sir, (replied he) that since Fortune has been so forward in forging so many prodigies to torment you, she will at last work as many miracles to ease you: For my part, (replied *Cyrus*) I am not of your opinion, but on the contrary, methinks I have cause to fear, since this accident, that *Assyria* as well as *Mazares* may revive to torment me, and that so many millions of men as have lost their lives in the Armies of my Enemies in so many Battels as I have won, will also revive to recruit the Army of *Cressus* unto an incredible multitude, and that all those whom I have so often vanquished, will at last become my Conquerours: For truly, why should I not think all these as possible as this I see? Did I not see *Mazares* dying in the Fishers Cabin? Or to say better, Did I not with these eyes see him dead?

Did

Did not these ears hear him pronounce with a feeble and weak tone, those sad words concerning my Princess, when he gave me her Scarf, which remained in his hands, after the shipwreck with her? Then did he lose his tongue, and could not speak one word more, when I left him, and they assured me most confidently the next morning that he was dead; yet for all this, *Mazares* I see is living; *Mazares* is in the same place where *Mandana* is, and fights for one of his Rivals: Was ever such a prodigious passage known? Did the King of *Assyria* whom he betrayed know he is in *Sardis*, perhaps he would find out ways to know how all this came about, and hereafter acquaint me; but alas, certainly the Gods are resolved to overwhelm me with all manner of misfortunes; and have I not good reason to think so? The Oracle assures the King of *Assyria*, that he may hope for the enjoyment of *Mandana*: The Oracle does affirmatively promise *Cressus* the Ruine of that Empire, which in all likelihood I should hereafter possess; and the *Sibils* answer pronounceth my death; yet did they conceal one part of my misfortunes, since they tell me that *Mazares* was alive.

But Sir (said *Chrisantes* unto him) it is not *Mazares* who now keeps *Mandana* Prisoner, nor is it the King of *Pontus*, but it is *Cressus*. 'Tis true *Chrisantes* (replied *Cyrus*) but they were my Rivals who put her into his Power: The King of *Assyria* began my misfortunes in carrying her away from *Themissira*: *Mazares* encreased them in carrying her away from *Sinope*, and first from *Babylon*, both which I was ready to take and become Master of: But the King of *Pontus* exceeded them both, in saving her from shipwreck only to cast her into a Sea of miseries: 'Tis very true, that without laying the fault upon others, I ought to accuse my self the first: for indeed if *Artamenes* had known *Phildaspes* when he met him in the Wood and saved his life, *Mandana* had been at liberty, the King of *Pontus* had been upon his Throne, *Mazares* had been innocent, and I had been the most happy man upon Earth. However, since things past cannot be revoked, I must think upon the present and future; and endeavor my own satisfaction so far as to sacrifice some of my Rivals unto my Fury and Revenge, before all these menaced miseries do fall upon me: Yet this Prince could not execute his design so soon, because his Enemies were on the other side of the River, and he could not easily come at them: Also, having caused some Chariots of War to be made which were not finished, he was forced to stay a while before he could attempt any thing considerable: yet there happened every day such Encounters between Parties, as did sharpen the violent desires of both sides to vanquish: For since *Cressus* kept one Pass over the River *Halus*, and *Cyrus* another, both sides were continually sending out Parties.

In the mean while *Aglaridis* and *Ligdamis* did punctually observe the Orders of *Cyrus*, and waited upon the Queen of *Susiana* and the Princess *Araminta* unto the Town which that Prince desired they should stay in, until the Battel was fought, which as he hoped would be very shortly: They were no sooner there, but *Panthea* sent *Ligdamis* to entreat *Cyrus* that she might have so much liberty as to come and speak with him, about a business which did much concern him: *Cyrus* then asked *Ligdamis* if he knew what it was? and he answered, No, but said, he found *Panthea* so sad and altered, that he was perswaded she grieved exceedingly: *Cyrus*, who had a natural disposition to compassionate all in any misery, without any longer delay, or putting her into the trouble of coming to him, he went unto the place where she was, which was not above thirty furlongs from his Quarter. When he was come into the Castle where she lodged, he asked *Araspes* very privately whom he perceived very melancholy, how the Queen of *Susiana* did since he saw her, and whether he knew of any new misfortune or distate which had befall her of late? *Araspes* blusht at the question, and answered *Cyrus* in such a manner as made him think that he had promised fidelity unto *Panthea*, and would not confess all he knew: so that commending his discretion in lieu of chiding him, he went into the Queen of *Susiana*'s Chamber. *Araspes* would have entered also as he used to do when *Cyrus* came, but he forbade him: When he was entered, he saw *Panthea*, and none but *Cleonice* with her; but saw her so sad, that he was surprized: Sir, said she unto him, I ask your pardon, for putting you to so much trouble. 'Tis my part rather to beg a pardon Madam (replied he) for making you so melancholy, though I do not know the cause of it: And truly Madam, I think my self responsible for all the miseries which chance unto you, as long as I continue so unfortunate, as not to release you. Sir, answered she, I should be very unjust if I should charge you with the faults of another; and I have so much respect unto you, as not to aggravate the crime of one whom you honour with your affection; There-

fore without telling you against whom I complain, I shall only entreat you——— No, no Madam (said *Cyrus*, and hastily interrupted her) you must not conceal either the Crime nor the Criminal, whosoever he be; and I do protest unto you, that if there be any who hath offered you the least cause of complaint, I will punish him so severely, as you shall see I am as sensible of any injuries offered unto those I honour, as if they were done unto my self. I ever did beleve Sir, replied *Panthea* that your generosity would prompt to as much; and therefore, though it be not the custom for Captives to chuse their Keepers, yet I most humbly beseech you to forbid *Araspes* from seeing me again, and to put some other whom you shall please in his place. You shall be most exactly obeyed Madam, replied *Cyrus*; but if *Araspes* hath been so bold as to offer you any displeasure, he deserves not only to be banished out of your presence, but out of the society of men as a most barbarous and wicked man; therefore I beseech you, to tell me a little more precisely what the crime is which he hath committed. It is enough I tell you Sir (said she and blushed) that *Araspes* is fitter to be in the head of an Army then to guard one of my quality and virtue: After this Sir, ask me no more for this is as much as my modesty will permit me to tell you. It is enough Madam (replied *Cyrus*;) and without putting you to the trouble of relating what his crime is (which cannot be little since committed against you) I shall make himself confess it, and proportion his punishment accordingly: In the mean time Madam, to testify that it is not my intention to expose you unto any dislike of those which are about you, be pleased to chuse whom you will to serve you, but not to guard you; for I desire no other security from you then your Princely word, and I give you absolute authority to displace any which you dislike to have about you. Ah Sir, said she, your generosity extends it self very far. No, no, Madam, replied he, I will do any thing to serve you, and therefore I beseech you accept of my humble offer; and since my impatience to punish him that hath offended you doth earnestly invise me, I beseech you give me leave to depart sooner then I intended. *Panthea* ravished at the magnanimity of *Cyrus*, rendred him a thousand thanks for his goodness to her, and asked him pardon for causing any new displeasure in him: But Sir, said she, since it is one of those Crimes which Virtue will not permit me to relate, I hope you will excuse me. *Cyrus* answered unto this with unequaled generosity, and then retired: but meeting with *Doralisa* and *Phenice* in the outer Chamber, he stayed a while with them, to know more exactly what was the Crime of *Araspes*, knowing that she was pleased to impart her secrets unto them; and taking them aside, I beseech you tell me (said he to them) what *Araspes* hath done, which hath given the Queen some cause of complaint after so many commendations of him? for I would gladly know wherein he hath failed before I punish him. Sir, answered *Doralisa* and smiled, you may remember how I told you one day that *Araspes* was not so insensible as you thought him; and that *Perintus* seemed once as obdurate as he. I remember it very well, replied *Cyrus*, but is it possible that *Araspes* should presume to look so high as the Princess *Panthea*, and so insolent as to express any signs of his passion. It is most certain, replied *Phenice*, that he hath been so bold as to love her, and so unfortunate as to let her perceive it. This Sir, is the Crime of *Araspes*, which questionless is great enough to move you unto so much satisfaction, as to remove him from the Queen: Yet it is certain that of late he hath lost his Reason, but it was apparent he did not shew his passion with any design that she should know it: A Virtue less scrupulous then hers might have dissembled it, but the Queen was so incensed against him, that she cannot endure his presence. She shall never be troubled with it, replied *Cyrus*, and I shall so fully satisfy her, that she shall have as much cause to commend me, as to complain against *Araspes*. After this, *Cyrus* went out, and made a short visit of the Princess *Araminta*, whilst *Araspes* was sought for, but could not be found in any place of the Castle: for when he heard that *Panthea* had sent unto *Cyrus*, he thought she would complain against him, knowing better the crime he had committed then either *Doralisa* or *Phenice*, because *Panthea* out of her modesty and greatness of Soul, did partly hide it from them. *Araspes* then was in a terrible perplexity; but considering with himself that he could not long avoid the sight of *Cyrus*, he resolved to go and confess his fault, and submit himself unto his goodness: Then did he present himself before him, but with such a bashful countenance, that he was scarce knowable: *Cyrus* was then in a Gallery at the end of *Araminta's* Chamber, from whence he came: As soon as he saw *Araspes*, he made a sign as if he would be in private with him; so that every one did withdraw, and left him the liberty to speak his mind.

Since

Since *Cyrus* loved *Araspes*, and was well inclined to excuse all errors of Love, and since both *Doralisa* and *Phoenice* did not much aggravate his fault, he did not at first break into any anger; so that *Araspes*, not doubting but *Cyrus* did exactly know his crime, grew something more confident, and resolved to confess ingenuously all that he should ask him: Is it not enough *Araspes*, said he unto him, that I should be persecuted by my Enemies, but my friends must also lay their loads upon me? And must you whom I ever loved, contribute your Faggot to the fire of my anger? Might you not well apprehend by those respects which I rendered unto the Queen of *Susiana*, what your duty was, which I would have you render her? I took you for a wise and stayed man, and yet you were so considerate; as to express signs of Love unto so great a Queen, who is more illustrious by her virtues, than her high quality: 'Tis true Sir, replied *Araspes*, I must confess my self culpable; if it be a crime to do that which is not possible for me but to do: However (said *Cyrus* unto him) tell me ingenuously how it is, and why you did not accord her presence as soon as you perceived your self first in Love with her? You may remember, that once when I observed you very sad, and thinking that employment was irksome unto you, I offered you another: Why then did you not accept of it, if you perceived in your self any inclination to such an unsuitable and unreasonable passion? 'Tis true Sir, replied he, I ought to have done so; but it is as true also, that this imperious passion would never permit me so much power over my self, as to be far from *Panthea*; and my hopes were, that I should only love her, and she never perceive it: Why would you carry it so? replied *Cyrus*, for as long as she had been ignorant of it, I should never have known it; or if I had perceived it, I should have pitied in lieu of accusing you: Ah Sir, (cried *Araspes*) it was chance that made my crime, for truly I did repent of my intention to discover my passion, and the Letter which she saw was much against my will.

Cyrus then conjecturing that there was something which the Queen of *Susiana* had not told him; and which *Doralisa* and *Phoenice* did not know, or else seemed ignorant, he urged him to relate all the passage betwixt her and him: Then he told him, that he loved her ever since he first saw her; that he resisted his passion as much as he could, and not being able to overcome it, he concealed it with great diligence; but of late he could not possibly chuse, but much against his will discovered it, by a hundred unthought of passages which escaped him; that he had an intention either to speak or to write something unto *Panthea*, but of the two, he rather fixed upon writing. How *Araspes*? (said *Cyrus*.) Did you write a Letter of Love unto *Panthea*? Yes Sir, (replied he) but afterwards I repented, and intended she should never see it, yet notwithstanding I kept it, not knowing any reason why, and carried it in my pocket, reading it very often, and found some comfort in reading that unto my self, which I durst not speak unto *Panthea*. A while after, this fair Queen having a great desire to have a sight of the Oracle which *Cressus* received from *Delfos*, and which she knew I had, she sent a servant one evening when she was retired unto me for it, I being all zeal to obey her, unhappily mistook papers, and sent that Letter, which I repented of, and resolved she should never see: He unto whom I gave this Letter, was no sooner gone, but I found my error; it vexed me to the soul, I sent my servants to call him back, but presently a rapture of Love seduced my reason, and I recalled them; then commanding and countermanding them four or five times, my last order was to call him back in good earnest, but it was too late, for he was entered into the Queens Chamber. It is impossible for me to relate unto you Sir how I passed away that night, but I assure you it was with the most restless agitations of mind that ever any had. Has she the Letter yet? replied *Cyrus*: Although she have, replied *Araspes*, I can easily relate it, for I think I have read it a thousand times, and it was in these terms.

The unfortunate ARASPES unto the fairest Queen in the world.

His is not to beg a pardon for my presumption in loving you, nor is it to ask you any recompence, that I let you understand how Love has made me more your captive, than you have made me; but it is, because I think it just you should not be ignorant, that in your captivity you have an absolute Sovereignty over my heart: If I do not ask a pardon for my passion, it is either because I am sincere, or because I am presumptuous, since certainly I cannot repent of loving you; and if I do not ask any recompence, it is because I know it

ry well, that I rather deserve punishment: Thus Madam, pretending unto nothing but to die in your Fetters, be so good I beseech you, as not to ruine me, in making them so intolerable, that I cannot wear them. This Madam I have had a longing desire to tell you, and manage the violence of my passion, I should think myself sufficiently favoured, if you could without hatred only believe, that I love you more then ever any did.

ARASPES.

This Letter (replied Cyrus after he had repeated it) had been reasonable, if it had been addressed unto Doralisa or Pherenice: But to speak thus unto a Queen, and a Queen in misery, is a boldness so unexcusable, that I cannot express how infinitely you have disobliged me: I was most cruelly punished for it the next morning, replied Araspes, for when I came unto her Chamber, according to my usual custom to wait upon her unto the Temple, she told me I should not go that day: But the most cruel torment of all to me, was, when she sent for me in the evening, and causing me to come into her Closet: Araspes (said she unto me, with such a Majesty as made my heart tremble) Since it concerns my honour not to publish how you have failed in that respect which you ought to have unto me, I will not let my resentments against you appear, until I meet the illustrious Cyrus in such a place where I may entreat him to remove you further from me. In the mean time, since I cannot endure the sight of you after your extream boldness, I pray come no more into my Chamber, unless you have a mind to exasperate my resolutions of hatred. Then I had a mind to protest unto her, that I was infinitely sorry for what I had done, that I repented of ever writing the Letter, and that it came into her hands contrary to my intention, but she would not hear me, and expressed so much anger in her aspect, and such an odious aversion to me, that I retired with an unconceivable sorrow in my soul: Since this Sir, I never had my reason clear, and this Sir is my crime, do unto me as you please; and yet methinks, a Prince who is so well acquainted with the power of Love, should be something indulgent towards a man, whose crime is only being in Love; and so I am very much (replied Cyrus) for I pity you infinitely, and I would do anything to revoke what's past if it were possible, and that you had not offended Pamthea: But for all that Araspes, satisfaction must be given; it concerns my honour as well as hers, therefore, though I esteem you never so much, I must banish you, not only from her, but my self also. Alas Sir, replied Araspes, Is not this separation from her I adore punishment enough, but I must be deprived of the honour to die for you in the head of your Army? Consider Sir, that Pamthea will be better revenged in my death, then in my Exile: So shall not I, replied Cyrus, for I rather with your Exile, then your death. But Araspes, resist me no more, retire your self, and say nothing, but go either into Media or Capadocia, or any other place you like best, until the Queen of Susiana be out of my hands: Araspes would have replied, but Cyrus seemed angry at his refusal, and spoke in such a tone, as intimated he would be obeyed; and so Araspes departed the same hour, though Cyrus was very loath to want a man whom he loved so well: He sent then unto Pamthea, to tell her that he had banished Araspes; and that if she approved of it, Artabases should wait upon her in his room. Pamthea was ravished at the generosity of Cyrus, and sent him thanks; and not content with that, she dispatched one of her servants (which came from Susa with her, and whom she esteemed very much) unto her dear Abradates, giving him a Letter to deliver unto him, which intimated her great obligations unto Cyrus: As for Araspes, before his departure, he writ a Letter unto Cyrus, and sent it by a Souldier, but this Prince did not then shew it, and it was a long while after before any knew he had writ unto him: The disgrace of Araspes made a great noyse in the Army, the cause also was quickly known; and there was none which did not commend Cyrus, and pity Araspes. In the mean time, this illustrious Conquerour, being perswaded that those who seek their Enemies, have the advantage of them who wait for them, though inferiour in number, he quitted the Quarter where he was, and took up another so neer the Army of Crassus, that if the River Halis had not separated them, doubtless he had forced that Prince to a Battel. There was not a day passed, but Cyrus knew by his Spies what his Enemies did; but that which perplexed him worst was, that he did not perfectly understand what they intended to do: He knew, that by reason of the great number of Egyptians which were in his Army, they must change the order which they were used to observe in drawing their Troops into Bat-

talia:

talia : so that he had an extream desire to know precisely what form they would use, but he conceived it a thing impossible : yet he sent out every day fresh Spies, and took new Prisoners ; he understood by them, that *Crassus* found himself not well, and returned to *Sardis*, which was not far off, and that the King of *Pomus* went every day thither : Since *Cyrus* thought it a more glorious sight to see *Mandana* then himself victorious, he resolved rather to lose many men in forcing a passage over the River *Halus*, then to linger away any longer time : Yet notwithstanding, the King of *Phrigia*, the King of *Hircania*, *Gobrius*, *Gudares*, the Prince *Tigranes*, and *Phraartes*, perswading him that it was better to wait a few days for a Victory, then to hazard it, he resolved upon a course of patience : yet he was every day on horseback ; sometimes to stop victuals from going to the Enemies ; sometimes to face them ; sometimes to skirmish in Parties : But where ere he did, or where ere he was, *Mandana* or his Rivals were always in his thoughts, especially *Mazares* ; whose Adventure seemed most prodigiously strange unto him.

Some days being thus spent, he had intelligence that *Crassus* was well again, and was resolved to give Battel : *Cyrus* then burning with impatient fury to shorten this War, and to be at handy blows with his Enemies, resolved to send a Herald unto *Crassus* to tell him, That if he would, he would retreat from the River as far as was necessary to give him room and time enough to pass over his Army, and to draw them up into Battalia, upon this condition, he would resolve not to decline fighting, as hitherto he had done. This Project was by sooner resolved upon, but *Cyrus* did put it in execution : and *Crassus* no sooner heard this Proposition, but he accepted of it ; and sent back the Herald which *Cyrus* sent, with a promise that within four days he would look the Prince his Master in the face, and exchange some blows with him according to his desire. After this, *Cyrus* assumed fresh vigour, and hoped for Victory, in spite of all the angry Oracles : This hope also was infused into the hearts of all his Souldiers ; who at this time did resemble the Sayer's which followed : a famous Pilot, who never were astonished at the fury of any surging Waves, but when they saw him astonished : So likewise the Troops of *Cyrus* did never consult with any thing but the face of their General to prognosticate the Victory : so that they always finding there a serene tranquility amidst the greatest dangers, they fought like Souldiers who thought their General could commit no fault, or ever be vanquished : But whilst this Prince prepared himself for fight, many things fell out which did for a while keep back that glory which he expected, and which did extremely puzzle *Crassus*. When this Prince returned answer by the Herald which *Cyrus* sent unto him, he was at *Sardis*, and the King of *Pomus* and *Abradates* were at the Camp, so that these two Princes hearing of this Answer, thought strange, that *Crassus* should so peremptorily determine upon the day of Battel without ever acquainting them : Since it was they principally who were responsible for the good or bad success of this great Enterprize. The Prince *Myrtilus* being by reason of his imperfection incapable of any service, but his person ; and the Prince *Mazares* thought it was known who he was, yet he had no authority to do any thing but shew his valor. These two Princes then being much incensed, did highly complain against *Crassus*, especially *Abradates*, who at the same time received a Letter from *Panthea*, which did so highly extoll *Cyrus*, that it did dispose him more to complain against the King of *Lidia* : Also considering with himself, that it would be a greater difficulty to get *Panthea* out of the power of *Crassus*, after the Battel, what ere the success be, then before, he resolved to entreat *Cyrus*, that the Prince *Ariamius* might be exchanged for *Panthea* : But for the more expediency of his Design, he did communicate his desires unto *Andramites*, whom he knew to be in love with *Doralisa*, who was with the Queen of *Susiana* : So that *Andramites* interesting himself in the Design, did promise *Abradates* to be present and urgent with *Crassus* when he should motion it unto him : As for the King of *Pomus*, he never opposed his Project : for since *Abradates* did not demand the Princess *Mandana* in exchange for *Panthea*, but only Prince *Ariamius*, he durst not be seen, he approved of it : *Abradates* then went unto *Crassus* in the morning ; and after he had acquainted him with his discontent, that he should fix upon the day of Battel without acquainting him, he desired him, that he would suffer the Prince *Ariamius* to be exchanged for the Queen his Wife before the Battel was fought. If we get the Victory (replied *Crassus*) we shall release her more gloriously, then by any negotiation of exchange. You may get the Victory, replied he, and yet I not get *Panthea*, since certainly the weaker a Party is, the more carefully they keep their Prisoners : The

truth is Sir, added he, since I do not fight to conquer Provinces, but chiefly to release *Panthea*, and next to oppose the over-swelling Power of *Cyrus*, I know not why I should hazard the loss of that Lady for ever, who is so infinitely dear unto me, for want of a reasonable Proposition, therefore I beseech you take it not ill if I be very urgent with you to make this Proposition unto *Cyrus*. Negotiations of this nature, replied *Crassus*, are not to be made in so short a time as we have remaining before the Battel. I have such hopes in the generosity of *Cyrus*; answered *Abradates*, that I believe he will not deny a Truce for some daies, if you will be pleased to ask it. I am not used unto any such compliance with my enemies (answered *Crassus* very sharply) and therefore I know not how to make any such motions, neither do I conceive your desires of an exchange just upon the very point of giving a Battel, to be very just, or much to any purpose, for you will bring a Princess into *Sardis*, and send one of the most valiant men upon earth into the Enemies Camp to fight against us: No, no, *Abradates*, I cannot consent unto this: He who can fear one single man (answered the King of *Susiana*) and is in the head of 200000 men, can never trust the valour of his Souldiers: However it be (said *Crassus* very fiercely) since *Artamas* is a Delinquent against the State, as well as a prisoner of War, he shall not be exchanged for the Queen your Wife: Then you shall fight without me Sir (replied *Abradates*;) Sir (said *Andramises*, and address'd himself unto *Crassus*;) I beseech you do not deny this request which is made unto you: I will alwayes deny any thing that is unjust, answered *Crassus*, and therefore press me no more. *Andramises* used many other persuasive arguments, but all were to no purpose: Then *Abradates* went from *Crassus* exceedingly unsatisfied, and fully resolved not to fight, unless this Proposition was first made unto *Cyrus*: *Andramises* after *Abradates* was gone, did speak many things unto the King of *Lydia* which did much offend him. The King of *Pontus* fearing that this disorder would make a mutiny amongst the Souldiers, did do all he could to persuade *Crassus* to consent unto the King of *Susiana's* desires, and also used his best persuasions unto *Abradates*, that he would not impeach the main business, though *Crassus* should not satisfy him, but all his arguments & persuasions would not work upon either of them. As the same time, the Father of *Panthea* came from *Clasmena* unto *Sardis*, where he had been levying some Forces; so that finding things in this State, he joyned with *Abradates* and *Andramises*, and was more importunate with *Crassus* than they; and since he had a great considerable Province under his power, his solicitations did more perplex *Crassus* than any of the rest, out of his fears that his refusal might cause a Civil War in his own Dominions, at a time when he had his hands full of a very considerable Enemy upon him. The Prince *Myrsiles* also, none knowing his true reason for it, did Patronize *Abradates* as much as he was able, expressing his earnest wishes that the Queen of *Susiana* were released by Treaty; and he made it known unto all his creatures, that they could not any way more sensibly oblige him, then by their endeavours of persuading the King his Father unto it.

Things then were in such a confusion, both at *Sardis* and in the Camp, that when *Crassus* would have given Battel at the day appointed, it was not in his power. However he would not consent to release the Prince *Artamas*; but seeing himself extremely importun'd, he purpos'd the exchange of the King of *Assyria* for the Queen of *Susiana*: But *Abradates* replied, that he would never consent unto that Proposition, because it would more intense *Cyrus*, then induce him to the satisfaction of his desires, to have any Propositions of releasing his Rival and his Enemy made unto him. Moreover, the King of *Pontus* did much rather desire the Prince *Artamas* should be set at liberty, then the King of *Assyria*.

Thus this contest growing so high, and fearing a revolt in an Army which was composed of so many several Nations, *Crassus* resolv'd to ask a Truce for some daies, in order to a Treaty for the liberty of some Prisoners, not yet telling who they were: because he was not yet resolv'd upon them. Then he dispatched a messenger unto *Cyrus*, importing as much, who was much surprized at the demand, and certainly had denied it, if upon serious deliberation he had not found, that he could not force his Enemy to fight, but with the loss of many men. *Cyrus* therefore consented unto a Truce for eight daies, upon condition, that such of his men as would go into *Sardis*, might go with as much security, as his Enemies might come into his Camp, and desired that this condition might be specified, for all the advantage which he hoped for by this Truce, was to hear how *Mandane*, his Rivals, and his friends did fare: And also knowing of the division which

which was amongst these Princes, he hoped to make the gap wider.

So that this Truce being resolved upon, it was published the next morning, both in *Sardis*, and in the Camp: So that after this, there was a pleasant mixture of friends and enemies in both Camps and Town, and so that one could not make any difference of sides: All the streets of *Sardis*, as well as the Camp of *Cræssus*, was full of *Persians*, *Medes*, *Arminians*, *Assyrians*, and *Hircanians*; and the Camp of *Cyrus* was as full of *Lydians*, *Myssians*, *Grecians*, *Thracians*, and *Egyptians*. In the mean time, *Cyrus* sent *Ortalques* into *Sardis*, to see if he could find out any possible means for him to have a sight of his dear *Mandana*. *Ligdamsis* disguised himself to that intent also, having no desire to shew himself publicly in that Town, because he was very well known, but he was informed by them both, that it was a thing impossible, and that since the Truce, the Princess *Mandana* did not walk upon the top of the Tower as she was wont; so that if he were at *Sardis*; he could see nothing but the Walls which shut her up: Yet had this Prince much ado to forbear, and I believe indeed he had gone, if some of his friends, who observed him not Master of his reason, had not dissuaded him, not that they feared *Cræssus* would violate the Publique Faith, but their fear was, lest if he should have met with *Mazares* or the King of *Pontus*, there might have been some jars between them, which might have caused a general disorder. In the mean time, *Abradates* sent unto *Cyrus*, to desire that he might see his *Panthea*, in the presence of whom he pleased; lest it should be suspected he spoke unto her concerning some affairs of War, or to know from her the affairs of the Camp. *Cyrus*, who experimentally knew, how sweet it was to see her one loved, and hoped that perhaps *Abradates* would retaliate the favour in letting him see *Mandana*, did very willingly consent unto his desire: So that giving all requisite orders for this meeting, which was to be the same day, *Abradates* was conducted unto *Cyrus*, who received him with extraordinary civility; after which, he himself conducted him unto the Town where *Panthea* was, and into her Chamber, where she alone, only with *Doralisa* and *Pherenice*: as soon as they entred, Madam (said *Cyrus* unto her) I hope you will pardon me for all the hardships which you have endured, during the absence of *Abradates*, since now I bring him unto you: But lest during your discourse, the sight of a Prince who was forced to keep you a Captive should molest you, I will leave you in freedom to discourse of all your misfortunes.

Panthea was so over-joyed at the sight of her dear *Abradates*, that she did not half understand what *Cyrus* said; yet after she had saluted her illustrious Husband with as much reverence as affection, she entreated *Cyrus* to be a witness of their conference, yet notwithstanding he left them together, and went to visit the Princess *Araminta*, telling her how he left the King of *Susiana* with *Panthea*. As soon as ever this Princess heard this, she had an extream desire to be acquainted with him; yet would she not by any means interrupt so sweet a conference so soon; so that she kept *Cyrus* company, who to please her said, that she would one day be as much joyed to see *Spirridates*, as *Panthea* was to see the King of *Susiana*. Whilst they were thus entertaining each other, *Panthea* to publish the high generosity of *Cyrus* (after *Abradates* and she had expressed their affectionate souls to each other) called *Cleonice*, *Doralisa*, and *Pherenice* to witness her aggravations and obligations unto *Cyrus*, and grieved that it was the King her Husbands ill fortune to be engaged in so unjust a quarrel as that of *Cræssus*, who was so ungrateful, as to deny him a Prisoner for her exchange. In conclusion, she expressed her self in such eloquent tears, as she moved *Abradates* earnestly to desire, that *Cræssus* would disoblige him, and give him a just occasion of changing sides. Then did she again aggravate her obligations unto *Cyrus* in punishing *Araspes*. At the name of *Araspes* *Abradates* started, and told her, that he who she named was with *Cræssus*, and well entertained, and that he much complained against *Cyrus*: If it be so, said *Panthea*, I have taken a valiant man from *Cyrus*, and given him unto *Cræssus*: But however, I do conjure you, if you have an opportunity for it, to perswade the Prince my Father to incline *Cræssus* unto a Peace, at least, that he would not engage himself in this War vvith him. *Abradates* loved *Panthea* so extream dearly, that he could deny her nothing, and told her, that if he could not procure the Prince *Ariamas* to be exchanged for her, he would then quit *Cræssus*, and vvhatsoever became of it, he would engage his vvord to be presently vvith her: As they were thus discoursing, *Cyrus* brought the Princess *Araminta* unto *Panthea*, that she might see *Abradates*, who returned her such civil thanks for the honour she did him, as she perceived he was a man of no less Generosity then Courage. The

Conference of these four illustrious Persons did much augment the esteem each one had of another, principal between *Cyrus* and *Abradates*; for though they were never together before this day, yet there was no superstitious Ceremonies or Complements of Vanity passed between them, but they spoke sincerely to each other, and with a civility so full of freedom, as it was apparent Fame had before made them acquainted.

But whilst the Princess *Araminta* was congratulating the Joys of *Panthea*, *Cyrus* asked *Abradates*, whether he could obtain so much favour for him from *Cressus*, as that he might see *Mandana* during this Truce? I should not despair of doing you that service, if the King of *Pontus* and perhaps *Mazares* would not oppose it: However, I will pass you my word, that I will use all my arguments to persuade them that you may see her. If they be afraid that I shall speak any thing which may be prejudicial to them, said *Cyrus*, I will promise to stand silent all the while I look upon her: However, I beseech you, believe this of me, that if *Mandana* were not the cause of the War, you should not return alone to *Sardis*, for then I would freely give Liberty unto the Queen of *Susiana*: But since it is to do *Mandana* service that I came into *Lidia*, I hope you will not take it ill, if I take all advantages to do her service, and by consequence keep one that is so considerable as *Panthea* is: yet I do protest unto you, it is not without much sorrow that I should be any cause of your discontent. I shall not call to memory how you gave a Retreat unto the Ravisher of *Mandana*, and engaged your self in the side of *Cressus*: for as it is not fitting I should blame so gallant an Enemy for it, so it is rather fit I should think it the Will of the Gods that I should obtain the Victory at a dear rate: for certainly, if you were but engaged on our side, that of *Cressus* would not long hold out: But however, though it be the will of Fate to dispose otherwise of you, yet I conjure you not to deny this favour which I ask of you, since it does not at all contradict your duty unto *Cressus*; I will promise it as far as in my power, and I am very sorry that I cannot assure you of good success in my endeavors. After this, these Princess and Princesses were above an hour in discourse of their past and present misfortunes; and afterwards they parted: *Cyrus* waiting upon *Abradates* as far as the further quarter of his Camp, did shew him part of his Troop drawn up into Battalia: And it being a very gallant sight, *Abradates* told him, It was no wonder to see such good Souldiers under such a Commander: for truly (said he unto him) methinks your preference has infused such heroicque sparks into me, that I make no question but I shall return more valiant unto *Sardis*, then when I first came to you. The case is not so with me, replied *Cyrus*, for as valiant as you are, you have infused an unwillingness in me to fight against you ever since I knew you. *Abradates* answered his obliging language with as much civility and spirit: And afterwards both these mighty Princes parted extremely well satisfied with each other. *Abradates* in pursuance of his promise beseeched the King of *Lidia* to let *Cyrus* see *Mandana*, as *Cyrus* had given him the liberty to see *Panthea*: *Cressus* at the first did make no difficulty of it, yet added such a condition unto it, as did render it impossible; for he consented unto the interview, provided the King of *Pontus* would approve of it: *Abradates* then went unto the King of *Pontus* to beg the favour; And what inconveniency (said he unto him) can it be unto you? You know he is in *Mandana's* favour as much already as he can desire to be, and therefore though this Princess should give him any obliging language, that makes him no more happy then he was before: But it may prove an advantage unto you; for if she tell him, how obsequious and respectful you are unto her, it may chance take off the edge of his Animosity, and make him fight with less fury. If I did not think you speak this (replied the King of *Pontus*) purposely to do that Prince a courtesie who may do her you love another, I should say you are the most unjust man in the world to desire any such thing from me: for I pray know (since I must discover the bottom of my heart unto you) that I am arrived at that pass, as I will never endeavor again to enjoy *Mandana*: I have sighed and wept a thousand times at her feet, but all in vain: she hath thus far confessed unto me, that she believes I love her, and that if I were not her Lover she would not deny me her esteem: But for all that, she hath so resolutely and constantly told me, that she will never love me, and hath without telling me, let me perfectly understand, how she will love *Cyrus* for ever, that I am fully persuaded *Mandana* is for ever inexorable to me, and for ever faithful unto my Rival: therefore I will strive no more to win her heart or to enjoy her; but I will, if it be possible, look upon her eternally, and keep her out of sight of all my Rivals; and will see them all perish in a long War, or else perish my self, before I will part from *Mandana*, the Princess of my Soul. I know very well, that I am unjust

unjust in it, and that the act is contrary to reason and generosity, and that I deserve the blame of all the World: But on the other side, I know that it is not in my power to overcome my self: I must submit unto the sovereignty of Love and my evil destiny, and never think any more of any resistance: therefore I do conjure you, not to put me unto such a cruel necessity as to deny any thing unto that Prince who protects me in his Court: and consider, that I enjoy no other pleasure in my life, but only in that my Rivals are not blessed with the sight of my Princess: As for the King of *Assyria* and the Prince *Mazares*, since they cannot see but incense her, I do not much value them: But as for *Cyrus*, whose eyes do always attract affection and tenderness from her heart, I cannot endure he should have the least glimpse of her.

Abradates hearing these expressions from the King of *Pontus*, did think he should never obtain his desires: yet his obligations unto *Cyrus* moved him to be further importunate; I perceive (said he unto the King of *Pontus*) that there is some difficulty in obtaining my demands: But if you seriously consider, that I had not lost the only Object of my affections but for the love of you; and that *Panthea* had not been now a Captive but only because I received you into my Court; and that if you refuse me this request, *Cyrus* will revenge upon her the severity you use unto him, I conceive you may well think I have just cause to importune you unto a grant of my desires. *Cyrus* is so generous (replied the King of *Pontus*) that you never need fear any rigor upon *Panthea*. Why then do not you strive to be more generous than he (if it be possible) replied *Abradates*? It is sufficient that I endeavor to surpass him in Love (replied the King of *Pontus*) and not in Generosity, since I see it an absolute impossibility to strive against the stream of my Passion; I know very well, that since I am the cause of *Panthea's* Captivity, I ought to satisfy you in your request: But oh Heavens! how far am I from any capacity of doing what I ought? and therefore I beseech you pity me, and do not tax me with ingratitude if I deny you any thing, since it is not I, but the vigor of my insulting Passion. *Abradates*, seeing he could not persuade the King of *Pontus*, did leave him with a very cold Complement, and took it very ill, that since himself had lost *Panthea* only for the love of him, he should deny him such a favour as would not take *Mandana* out of his Power. He writ then unto *Cyrus*, and excused himself, that he could not obtain his desires: but before he sent his Letter, he put *Cressus* in mind of his word, and beseeched him to propound unto *Cyrus*, an exchange of Prince *Artamas* for the Queen of *Susiana*. *Cressus* answered him, that he would send *Andramites* to negotiate the matter, yet he said he would not release that Prince, but upon condition he should promise never to think any more upon the Princess his daughter: This Qualification seemed so strange unto *Abradates*, that he concluded *Cressus* would never have made that Proposition but purposely to break off the exchange: for what probability was there that Prince *Artamas* to recover his Liberty should engage himself to quit his affection unto a Princess whom he had long loved, and whom he was resolved to love as long as he lived, and from whom he had received some expressions of Love? Therefore beginning to speak very fiercely in the presence of the Prince *Myrsiles* and *Andramites*, who were both interested in the business; Sir (said he unto him) when you promised me to propound this exchange, it was to be according to the common Laws of War, and not according to politique shifts, to render the Proposition ineffectual: When you were to release the Prince *Artamas*, it should be as he was your Enemy, and not as a Lover of the Princess *Palmis*: Love had no share in this Negotiation, and I will never consent any such Proposition shall be made unto *Cyrus*. What doth it concern you who is released, or how released, so *Panthea's* Liberty be procured? (replied *Cressus*.) Doubtless it does not concern me, replied *Abradates*; but that which I most insist upon, is, that no such Proposition shall be made, as will only incense him unto whom it is made: Therefore knowing what a value *Cyrus* sets upon Prince *Artamas*, I thought him sooner than any other to be propounded in exchange. As for the King of *Assyria*, you may very well imagine, that *Cyrus*, as generous as he is, does not wish his Liberty so soon as the Prince *Artamas*: And as for any other of the Prisoners, they are not of fit Qualities to be exchanged against *Panthea*: *Anaxaris* is none knows who; *Soficles* and *Tegens* are your Subjects; and *Ferantus* is a servant unto *Cyrus*: And since so Sir, who should I propound in exchange for *Panthea* but the Prince *Artamas*? The Truce was concluded upon to that end, and yet it seems you will not release him, but stand upon consultation about it. I do consult upon it indeed, replied he, and that with good Reason; for except *Cyrus* himself, there is not a man in all his Army who would

be so advantageous to have in my power as the Prince *Artamus*, and you would have me to release him for your interest only: However (said *Abradates*, with such an aspect, as made it appear he was much displeased at *Crassus*) I pray tell me directly what you resolve upon, and why you consented unto the Truce, if it were not to satisfy my desires? I consented unto the Truce, replied he, to endeavour the release of *Panthea*, by releasing the King of *Assyria*, or all the other Prisoners, or else the Prince *Artamus* upon such conditions as I told you.

After this *Abradates* retired, and so did the Prince *Myrsiles* and *Andramises*, and they went unto their Quarters, and the Prince of *Clasomene* went also with *Abradates*, inasmuch as *Crassus* fearing these three persons should make a mutiny in the Army, he resolved in the end to make the Proposition in exchange for the Prince *Artamus*, and sent in all haste to advertise *Abradates* of his intentions, who in the interim had dispatched his Letter unto *Cyrus*, to excuse himself in that he could not obtain his desires, and his expressions were so effectual, as *Cyrus* did really believe he had sincerely done his endeavour, and complained more against his own misfortune, than against any neglect in *Abradates*: In the mean time *Crassus* did send unto *Cyrus*; his desire was, that *Andramises* should be employed to go in that negotiation: He sent unto *Abradates* to move *Andramises* to go unto *Sardis*, but first he moved *Abradates* to go himself, yet he would not go, but stayed in the Camp, where he was much more terrible unto *Crassus*, then if he had been in *Sardis*, as well because he had a body of four thousand men, the best in all the Army, as because he was more considerable, and beloved of the Souldiers in general, then any other. *Andramises* then negotiated as a Lover of *Doralisa*, and by consequence as one much concerned in the liberty of *Panthea*, and therefore he omitted nothing that might render his transaction effectual; for he did not only address himself with much eloquence and prudence unto *Cyrus*, but he did chuse his time so discreetly, as that the King of *Phrygia* was present when he propounded from his Master, the exchange of Prince *Artamus* for *Panthea*: So that though *Cyrus* had a good pretence to retain that Queen until *Mandana* were released, yet he would not insist upon it, lest he should disoblige so great a King as he of *Phrygia*, and left in striving to be very prudent, he should fail in point of generosity. Moreover, he thought that the exchange of *Panthea* for Prince *Artamus*, would be very advantageous to him in the sequel of the War, since he was as wise and valiant a man as any was in the Universe; yet could he not resolve upon this exchange, unless he drew some satisfaction unto his Love by it; so that he told *Andramises* in the King of *Phrygia*'s presence, that though it was very advantageous for him to keep the Queen of *Susiana* in his power unto the end of the War, yet he so much honoured the King of *Phrygia*, and loved the Prince *Artamus* so well; also respected *Abradates* and *Panthea* both so very much, that he would consent unto the desires of *Crassus*, upon this condition only, that during this Truce, it might be permitted him to see *Mandana*. *Andramises* hearing him say so, beseeched him not to insist upon that, because the King of *Pontus* had so resolutely denied that unto *Abradates* when he was moved in it, as it is thought impossible he should ever consent unto it: Since *Crassus* is Master in his own Dominions, replied *Cyrus*, he ought to be obeyed, and therefore I cannot conceive, that the consent of the King of *Pontus* is so absolutely necessary: Doubtless it is not, replied *Andramises*, but yet I have some reasons which induce me to think, that he will not make use of his Sovereign Authority in this business, but will rather break off the Truce: I consent unto it (said the King of *Phrygia* most generously) and had rather the Treaty were broke, then a Prince unto whom I am so much obliged should not receive this poor satisfaction: No, no, replied *Cyrus*, I cannot believe the King of *Lydia* is so weak a manager of his Interests, but that he must think it more dangerous for him to disoblige *Abradates* then the King of *Pontus*, since the one hath a Kingdom and Forces on Foot, and the other hath neither; therefore *Andramises*, I pray tell the King your Master what I say, and let me know his resolution. In the mean time, *Andramises* (added *Cyrus*, being very glad to perceive some sparks of his affection to kindle towards *Doralisa*, which might make him more zealous with *Crassus*) it shall be your own fault, if you carry no commendations from the illustrious *Abradates* unto his Wife the Queen of *Susiana*, for if you please, you shall be conducted unto her. *Andramises* hearing this acceptable offer, could not refuse it; so that he was conducted thither by *Ligdamis*, being ravished with joy that he should see *Doralisa*, who was with this Prince, and for whose freedom he did equally sollicite: *Andramises* was welcomed by this Queen

Queen with much civility and satisfaction; for since she was ignorant how *Cræssus* did only seek for a pretence to break off the Treaty, she made no doubt but ere long to see her dear *Abradates*. *Doralisa*, for her part, was not uncivil towards *Andramites*, yet he found to be as much as formerly she used to be, very fair, infinitely lovely, and a little too subtil; and indeed, in lieu of thanking him for the pains he took for the liberty of the Princess, which included hers, she told him with a smile, that she could not set any great value upon this Proposition which he brought; since if it take effect, we shall but go out of one Prison into another: For to tell you truly, (said she, whilst *Panthea* was writing unto *Abradates*) I think we are more safe in the Camp of *Cyrus*, then if we were at *Sardis*, since in all probability *Cyrus* will ere long take it, for he having both Justice and Fortune on his side, he will infallibly be victorious over all his Enemies. But what then will become of the Oracle which *Cræssus* received from *Delphos* (replied he) if what you say should come to pass? Truly *Andramites* (said she unto him) it is much rashness to think that men should so well understand the language of the Gods, since sometimes men cannot so much as understand the language of men: I do confess it (said he unto her) that sometimes you would not understand the language of men, but to tell you truly, I think the reason was because you had not a will to understand it; nor do I know very well whether you will understand me now, if I should in plain language tell you, that I never did nor shall love any comparably as I do you. I understand you *Andramites*, replied she, much less then heretofore; for since I hear of late no language but *Persian*, *Hircanian*, *Assyrian*, *Arminian*, and *Medean* Tongues, I have forgot the *Lydian* language; and therefore before you speak unto me of any thing which concerns your self, I must learn that Tongue, or at least be a year or two in *Lydia*. As *Andramites* was ready to reply, and beseech *Doralisa* to speak a little more seriously, *Panthea* having writ her Letter came to give it unto him, so that it being time to return, he could receive no other satisfaction from *Doralisa*, but that she was as fair as ever, yet did his flames of Love burn hotter then ever, and he returned unto *Sardis*, with resolutions to use his utmost endeavours to move the King of *Lydia* that *Cyrus* might see *Mandana*: And in order to that, he went unto the Camp before he went unto *Sardis*, and advised the Prince of *Clasimena* and *Abradates* not to stir, though *Cræssus* should send for them, till the Treaty was accomplished, and to transact with the Prince *Myrsiles*, whom he knew was a well-wisher to this Treaty, yet did he not think this Prince had any other end in it, then the satisfaction of *Abradates*, and the releasement of *Artamas*, whom I alwayes wished might marry his Sister the Princess. These two Princes then taking his counsel, let him go unto *Sardis* alone, whether he was no sooner come, but he gave *Cræssus* an account of his voyage: But as soon as he had ended his relation, *Cræssus* told him, that *Cyrus* demanded a thing which was not within the compass of his will to grant, for he had resolved never to contradict the King of *Pontus* in that business: Then it is impossible to conclude this Treaty (replied *Andramites*) for *Cyrus* is so fully resolved to obtain his demand, that the King of *Phrygia* himself, to satisfy his desires, would persuade him to insist upon it, though *Cyrus* should otherwise be contented: Though Treaty should break off, replied *Cræssus*, it should not trouble me at all: Yet believe it Sir, replied *Andramites*, it is something dangerous to incense the King of *Susiana*, and the Prince of *Clasimena*.

Cræssus apprehending this reply of *Andramites* (whom he knew to be their friend) for a kind of threatening, was much offended at him; and without any direct answer, only told him, that he would ere long let *Cyrus* know his mind. *Andramites* also being angry at this, the King of *Pontus* came in, and did so importunately press not to consent his Rival should ever see *Mandana*, that he confirmed him in his resolution, to make his colour for rendering the negotiation of *Andramites* ineffectual; yet the King of *Pontus* was very angry, that he thus disobliged *Abradates*, unto whom he was so much engaged; but this tyrannical passion did so disturb his reason, and usurped power over his soul, that he could not do any otherwise, nor was he Master of his own mind. In the mean while, *Abradates*; and the Prince of *Clasimena*; hearing of *Cræssus* his denial, and the King of *Pontus* his opposition, spoke high, and like Princes that could not brook such usage. *Andramites* and the Prince *Myrsiles* did also cajole with the people in *Sardis*, and gave out, that *Cræssus* refusing this desire of *Cyrus* would infinitely incense him against them, if he should become victorious; and therefore it were but just to seek for their own security; So that both in Town and Camp, things grew into great disorder; for as it is the easiest

easiest matter of a thousand, to make the herd of people do any thing: so upon this ground, divers that were very intimate friends unto Prince *Artamus*, whose virtues had purchased him thousands of secret servants who would venture life and all for him, began to speak very high, that *Crassus* never cared for the safety of his people, but would let all run to ruine, so he could satisfy his own private ambition: The memory of all the Victories which *Artamus* brought made all the Inhabitants of *Sardis* murmur extremely, and say one to another, that if he had never been a Prisoner they should never have cared for any foreign War: but to see an Army of above a hundred thousand men at their doors, and to have never an *Artamus* to defend them; this was such a misery, as they could not endure without much murmur; and their thoughts were so forward, that they did both say and think, it would be more advantageous for them if the Prince *Artamus* were on the Party of *Cyrus*, then thus to be perpetually mewed up in a Prison: for they knew that he being in love with their Princess would never destroy *Crassus*, and that he was even of a sweet milde disposition in all things; and they said openly, that the Injustice which was done him in his first Imprisonment, could be no way repaired but by releasing him from this second fetters: thus were Camp and Town all in division.

Cyrus knowing all this, was exceedingly joyed at it; for said he, If they do as I desire them, I shall see my Princess, and her looks will infuse fresh zeal into my Soul, and make me able to release, maugre all the fatal Predictions: If on the contrary they will not do as I would have them, then I shall have this satisfaction at the least, that their Souldiers will be divided, and so I shall get the Victory more easily: yet was he much astonished to hear that *Mazares* did not stir in the business; and every one who came from *Sardis* reported, that this Prince kept his Chamber by reason of some slight indisposition in his body: But he heard every moment that the disorder did increase both between Princess, and people, and Souldiers. In the mean time, since the Truce had a day prefixed, and *Cyrus* could not break his word, he was much vexed that he could not take any advantage by this disorder, and did with much impatience expect a positive answer from *Crassus*: yet sometimes he would go and visit *Panthea*; and as it is the custom even of the wisest men, especially those that are in love to discourse of all accidents which befall them, so *Cyrus* did speak unto *Panthea* and the Princess *Araminta* of nothing else but of this business now in transaction: Sometimes he would ask *Panthea* whether she thought her husband could brook this Injustice of *Crassus*? Other times he would desire the Princess *Araminta* to tell him, whether she thought the King her Brother would for ever obstinately persist in his resolutions of never suffering him to see *Mandana*? Yet he assured the Queen of *Susana*, that though *Crassus* should deny him his desires, yet he would release her, beseeching her to pardon him if he deferred it until the last hour of the Treaty, in hopes thereby to obtain his desires; and he expressed himself in such obliging terms, that *Panthea* her self desired him to defer her Liberty as long as he could. As he was with these two Princesses, *Orsanes* came in to tell him, that *Orsanes* was arrived at the Camp, and said he had some business of consequence to impart unto him: The name of *Orsanes* made *Cyrus* blush, since when he heard it, he could not chuse but think upon *Mazares*, and that he had sent him unto him, though he could not well comprehend how *Orsanes*, who went from *Susa* to return into his own Country, should be now in *Lidia*: This alteration in the face of *Cyrus* begetting a great curiosity in both those Princesses, they asked him the cause: yet he would not then tell them, not knowing what business *Orsanes* had with him: So that without giving them any direct Answer, he left them, and went unto him, wishing with all his heart that *Mazares* had sent by him to meet him with his sword in his hand. Since he was much beholding unto *Orsanes*, for the services he had done *Mandana* and *Mariessa*, he did not confound innocence and guilt together, but notwithstanding the agitation of his spirits, and his hatred of *Mazares*, he received *Orsanes* very kindly: After which, addressing his speech unto him; As I did at first receive you as a friend unto *Mariessa* (said he unto him) I must harken unto you as a Messenger from my most mortal Enemy. Sir, replied *Orsanes*, before you know well what appellation to give my Master, I must beseech you to give me an hours patience, for if you did but understand the end of my Relation, perhaps it would strike you into wonder; and therefore it is requisite I prepare your spirits a little to hear of Miracles: *Cyrus* hearing *Orsanes* say so, began to devise with himself, what it should be he had to tell him; but being not able to imagine, he resolved to give him audience, and therefore carried him into a convenient place for that purpose. But since the Queen of *Susana* and the Princess

Princess *Araminta* had heard that he who came to speak with him was from the Prince *Mazares*, they feared lest it should be some Challenge, and the King of *Pontus* and *Abra-dares* engaged in it: So that they sent unto him, beseeching him that they might speak a word with him. As impatient as this Prince was to hear *Orsanns*, yet he went unto the Princesses, who expressed so much tenderness over him, and were so troubled to hear that *Orsanns* came from *Mazares*, as they importunately forced him to offer them to be partakers of what *Orsanns* had to say, since he perceived by the manner of *Orsanns* his discourse there was no fighting matter in it: So he sent for *Orsanns*, and told him he might speak with as much freedom before those two Princesses as if he were in private with him: After which, every one taking their places, *Orsanns* began his Discourse thus.

p: 128.

The History of MAZARES.

WERE I to speak of my Master only unto the illustrious *Cyrus*, my Relation should then be much shorter than now it must: And before I entertain two great Princesses unto whom he is unknown (though Persons of their Quality do commonly know, though they have not seen one another) I conceive it is expedient to recite in few words the beginning of his Life, to the end they may better know the Sequel.

It is not at all requisite (said the Princess *Araminta*) that you should trouble your self in telling us any Adventures which have chanced unto the Prince *Mazares* since the time he came from *Babylon*, until the time he was left for dead at *Sinope* in a Fishers Cabin: for we know how he could not force himself to love the Princess *Istrina*, though the King of *Assyria* used all arguments to persuade him: and that he became in love with the Princess *Mandana*, whether he would or no, at the same time when she triumphantly entered that great Town: Nor are we ignorant how he demeaned himself when he was there: We know also how, prompted more by the dictates of his Love than either his Reason or Generosity, he invented to come out of that Town clothed in white when it was a Snow; and afterwards being in *Sinope*, how the same passion was predominate over his generosity, did prompt him to deceive her, and carry her away both from the King of *Assyria* and the illustrious *Cyrus*; and how to punish him for that rash act, the Gods permitted him to suffer shipwreck.

Madam, replied *Orsanns*, when you shall know what I intend to relate, I know not then how you will interpret the intentions of the Gods, since at the same instant when they brought him to the very brink of Ruine, then they rather saved him: But before I explain this Riddle unto you, I must tell you that it was the greatest and most admirable effect of the Princess *Mandana*'s Beauty, so to disturb and pervert the Reason of this Prince, as made him capable of doing any unjust act; since certainly there was never any of his Quality, whose birth, inclination and education was better: Moreover, the dispositions of Nature drawn from his Parents could not chuse but be most excellently good; since it is most certain, that never Prince was more virtuous than the Prince of *Sages*, nor any Princess more heroicque than the Queen *Tarina*, my Masters mother: But since her virtue was famous throughout all *Asia*, will speak no more of it; only say this that if the Prince *Mazares* her son be not as victorious as any, it is strange: But as an addition to all you know or possibly can know of him, it is requisite I tell you, that the night preceding the Princess *Mandana*'s shipwreck, and whilst the Prince *Mazares* out of his respect durst not come into her Cabin, he was sensible of as much sorrow as a generous heart could possibly comprehend: and let me tell the illustrious *Cyrus*, that I am most confident, if he understood the sorrows which he apprehended after that sad accident, he would sooner pity than accuse him; he repented of his crime, though he could not of his passion, above a hundred times, and resolved as oft to expiate it; afterwards when he looked her in the face, and observed what alteration in her complexion so short a time had produced, his heart was so stricken with remorse, as he went in all haste to the Pilot, for fear he should alter his mind, and commanded him to take the way of *Sinope*, with intentions to restore the Princess either into the hands of *Ciaxares* or the illustrious *Cyrus*: But oh Heavens, how fatal was this Order, as just as it was, unto him that commanded it, and unto her for whose sake it was intended? For as soon as the Pilot received it, and in obedient order thereunto, intending to carry *Mandana* unto *Sinope*, he turned the Rudder, but

overturned the Ship, and left us all in a perishing condition: Never since did I think it permittable to censure the intentions of the Gods, when they do either good or evil unto men: But that it is much safer to admire their Providence, then to dive too far into their Reasons: And indeed to speak according unto meer natural Reason, who would not think that a Prince in love, who had her he loved in his power, and who had so much virtue as to repent the taking her away, and resolved to set her at liberty again, that such a one, I say, did rather deserve a Recompence then Punishment? and yet the Prince *Mazares* suffered shipwrack: he thought himself the cause of that Prince's death whom he adored, and suffered more torture of Soul then ever any did; and the violence of his despair was much more like to be his ruine then his shipwrack; and doubtless it had been his death, had not the Gods most prodigiously sent him relief.

Be pleased to know Madam, that the owner of the Cabin (where the illustrious *Artamenes* saw *Mazares* dying, and where he received from his hand a rich Scarfe, which was the Princess *Mandana's*) being gone to fish a little before the storm did rise, and adventuring so far into the Sea that he could not recover the shore, he was constrained to let go his Boat unto the mercy of the Wind and Waves, was at last driven to the foot of a Rock which rise up in the Sea, and where a Ship had been split: but where his Boat being light did safely arrive, so that he got upon the Rock, and holding his Boat with a Rope, he resolved to rest there till the storm was over, and so he did, and the Tempest beginning to calm, he discovered an old man upon a plank which kept him above water, and who endeavoured to gain that Rock, but he was so weak, and so far off, that needs must he perish, unless the Fisherman relieve him. Plain pity then moving the heart of this Fisherman, he made unto his assistance in his Boat, and took up this man, whose name was *Tiburius*, by Nation a Greek, who was alwayes with *Mazares* as a Tutor to read all Sciences besitting his Quality unto him. He was no sooner in the Boat, but so weak he was, that ready he was to fall into a swoond: Yet when he was recovered, he told how he had been shipwracked, but told him not how it was in carrying away the Princess *Mandana*, lest it should abate his zeal to serve him: So that this Fisherman, cheering him up after his homely manner, he offered him his Cabin to retreat unto, which *Tiburius* accepted of, in hopes to hear some tydings of some that were shipwracked with him, or whether his Master perished among the rest. The Sea being then smooother then before, this Fisherman began to row about; but since he had lost one of his oars in the storm, he was a long time before he recovered his shore, and so long indeed, that he came not to his Cabin until *Artamenes* was gone away. You may imagine Madam, how *Tiburius* was amazed to find the Prince *Mazares* there, and in that case, for he was not yet recovered out of his swoond wherein the illustrious *Mazares* left him: as soon as he saw him, he was extremely joyed; but when he saw him in that pitiful case, his extream joys were converted into extream sorrows: yet since he was a man of an universal knowledg in all things, and reasonably well versed in Physick, he endeavored to try whether any life yet remained in that Prince, and whether there were any possibility of helping him: and upon his careful observance, he discovered his heart did beat: so that using all the helps which the poverty of that place would afford him, he employed them so well, that *Mazares* revived, but with a spirit so little of himself, that spying *Tiburius* at his beds side, he asked him where *Mandana* was? Afterwards he pronounced the name of *Artamenes* four or five times; and being for an hour after in a confused distraction of Reason, he knew not whether or no *Artamenes* was his Rival, or whether *Mandana* was alive or dead, or indeed whether himself was living. But at last, *Tiburius* endeavoring by his discourse to reduce his Reason into its right Region, he began by degrees to know things as really they were, and by consequence to fall into his first despair. Yet had he the comfort to see *Tiburius* near him, whom he ever loved: In seeing him, his hopes revived also, that happily *Mandana* might escape as well as he; but his hopes of so much happiness were so weak, that they could not induce him to take any care of himself, or to receive any thing. In the mean while, *Tiburius* considering how near he was unto *Smyrna*, and in a place where the illustrious *Artamenes* had been, and might come or send again, he took the Master of the Cabin aside, and conjured him, that as he had saved his life, so he would do him another good office, without which the first was all to no purpose: But lest there should not be prevalency enough in his prayers, he charmed him with a great Medal of Gold hanging in a Chain of the same Mettel, which the Queen *Nitocris* gave him when he was waiting upon his Master at *Babylon*.

The very sight of so rich a Present, so dazled the eyes of the poor Fisher, that he did absolutely promise to do what ere he would have him, though it were with most desperate hazard of his life: So that *Tiburinus* without any loss of time caused him to take the Prince *Mazares* into his Boat, and to clothe him very well, lest the sharpness of the ayr might do him harm: The Prince *Mazares* at first was very unwilling unto what *Tiburinus* desired, saying he was loth to part from that place neer which his Princess perished, and that he had rather dye there then in any other place: But *Tiburinus* promising he should not be carryed very far; and that it was to such a place as where it was more probable to hear of his Princess, and where he was in less danger of falling into the hands of *Cixares*, he began to submit unto his will: Yet not at the first; For *Tiburinus* (said he unto him) since death is that I look for, why may not the King of *Medes* or *Artamenes* give it me as well as any other way? Although it be all one to you (said *Tiburinus* to him) yet it concerns the King your Father, and the Queen your Mother, and all the people over whom you are destined to Raig; therefore I beseech you, follow my advice, and harken unto Reason. Alas *Tiburinus* (said he) that man who cares not for life, cares not for a Kingdom: However, replied *Tiburinus*, though you do not care for either, yet grieve not them that are interested in you, and who would be much concerned if you should fall into the power of a Prince who would treat you as a Delinquent: And truly I am such a one, replied he, upon whom they would act no Injustice, though they proceeded never so rigorously against me: but *Tiburinus*, do what you will with me. After this *Mazares* was carryed into the Boat; and all the people in the Cabin had orders to say, If *Artamenes* sent to enquire of him, that he dyed as soon as he left him. In the mean time, the lamentable condition in which the Prince *Mazares* was, would not permit *Tiburinus* to carry him far off, and all their provisions in the Boat were so small, as they would not last above two or three days. This wise old man being not of that Country, knew not what Course to steer; and since he was far off his own Country (for he pleased to know it is a great distance between *Sinope* and the Country of the *Saces* which borders upon the *Asiatique Scythians*) he could not tell where he should recruit himself any neerer: He had about him but small matters to subsist upon, the shipwrack having left him only that Chain of Gold which he gave the Fisher-man, and one other Jewel of a very considerable value; yet the Prince *Mazares* by chance had some rich things about him, so that by them he hoped to find subsistence for a while, but the difficulty was where to land in a safe place: Not knowing then what to resolve upon, they put off from *Sinope*, unresolved what course to steer: Yet the Fisher-man seeing *Tiburinus* in such a perplexity, told him, that if he would trust him, he would carry him into such a place where none should find them: Then acquainting him how he was not born at that place where he dwelt, but in a little Isle which was inhabited by none but Fishers, amongst whom he had many kindred, *Tiburinus* consented he should carry them thither: And this Fisher-man promised my Matter, to tell him in that place, whether any news was heard of the Princess *Mandana*, or whether they had found her body: So not being able to take any other Course, they came to this little Isle, which indeed was no more then a huge Rock, not above a days journey from *Sinope*: He who was their Guide lodged them with a sister of his, whose husband was a Fisher like himself, and who entertained them very humanely: In the mean while, since it is the pleasure of the Gods to preserve *Mazares* whether he would or no, he lived when as he hated life, since he beleaved *Mandana* dead, but it was a life so lamentable, that death was much more sweet then it unto him: The little hopes he had of *Mandana's* escape, did now begin to dye; for the Fisher-man, according to his promise, went the day after to enquire, but could hear no news either of her or her Corps: yet this last circumstance leaving some far-fetched hopes in him, which induced him not to depart from that barbarous place; *Tiburinus* desired the Fisher-man to tell him once more that the Corps of *Mandana* was found: For as *Tiburinus* did verily conjecture, that this Princess was really dead, and that though she were living, yet it were good to wear her out of *Mazares* his memory; therefore he conceived it expedient not to leave any more such uncertain hopes in him, which might aggravate his sorrows, and much multiply his perplexities. The Fisher-man at his request did tell this officious lye, and the Prince *Mazares* grieved so, as it was easie to see the difference between an undoubted misfortune, and one in which there was some uncertainty: When the first raptures of his despair were past, he told *Tiburinus*, that he would go and dye over the Tomb of *Mandana*, and continued in this mind many days, but at last the perswasions of *Tiburinus* did alter his mind;

but all his persuasions could not prevail when he moved him to return unto the King of *Saces* his Father: No, no, *Tiburtus* (would he say) you shall not have your mind in every thing, nor will I live as you would have me: It's well I satisfy you so far as not to kill my self, without publishing my crime and my misfortune unto all *Asia*: Live I will *Tiburtus*, because you would not have me dye, but I will live only to lament: that Princess whose life I destroyed: Oh unfortunate Prince (would he cry out) if thou hadst any design to betray any one, why didst thou not betray the *Assyrian* King in favour of thy Princess? and why didst thou not really release her? Why didst thou not convey her into the hands of the invincible *Artamenes*, who only is worthy of her? Then would she at the least have had an esteem or friendship for thee: and though thou wert the most unfortunate man that ever breathed, yet it is better being so, then being her Ravisher. Oh most insensible Son that I was, couldst thou ever hope to be loved by doing that which was most likely to procure hatred? Had I not an illustrious Example of this before my eyes on one of the greatest Kings in all *Asia*? who carryed her away, and got nothing by his violence but her hatred: and yet I must carry her away also, but the Gods have most severely punished me for it: If my death would have satisfied that Justice, certainly I should have perished in the same place with her: but since they knew that her death would punish me most severely, they keep me alive to punish me with most horrid torments. Thus Madam, did the Prince *Mazares* argue with himself: It was in vain for *Tiburtus* to tell him he must submit unto the Will of the Gods; for his sorrows were too great to suffer him: All endeavors to put him in memory of honour and glory were also in vain: Ambition was dead in his Soul, and he thought nothing in this World now more glorious then eternally to lament the death of *Mandana*: yet did *Tiburtus* still importune him to return unto his Father, and did speak of it so much, that this unfortunate Prince seeing he could not persuade *Tiburtus* to let him live an unknown solitary life, resolved to steal away from him, and to go into some Cell, and lament his miseries alone: In order unto this, he hired a young Fisherman to let him pass in the night time over the Water, which was not above fifty furlongs from the Isle, and left a Letter with him for *Tiburtus*, to this effect.

The unfortunate MAZARES unto the wife TIBURTUS.

Since I see all your sapient admonitions cannot infuse Reason into my Soul, which is sensible of nothing but its own sorrows, I thought it best to part from you, lest my miseries should infect you: But to the end that you may justify your self unto the King and Queen, let them see by this Letter, that since I do not think my self worthy to be their Son, nor to write unto them, I will for ever renounce all civil society: yet tell them, that it was Love only which made me a Criminal; and that if I had never loved the divine and unfortunate *Mandana*, I had never done any thing unworthy either of them or you, who have given me a million of good advices, which this passion only did keep me from following.

MAZARES.

This Prince then having given this Letter unto the young Fisherman who carryed him over the River, and bought him a Horse, also caused a very poor sute of Clothes to be made for him at a little Town whither he used to go and sell his Fish; he took the next way that he found; for his sorrows made him not care which way he went. In the mean while the young Fisherman returned to the Isle, and gave *Tiburtus* the Letter which the Prince did send him, and which did drive him into such excessive sorrow, as never was greater: But all unprofitable Lamentations were but loss of so much time, and therefore he immediately left the Isle to seek his Master, and went unto the next Town to buy a Horse, and to take that way which the young Fisherman told him he took: but it being a good while since the Prince did go away, he could not overtake him; yet had he the comfort as he rid on a day and a half together to hear two or three times that he travelled that way; but his grief was, that they who saw him pass, reported that he kept no high ways. *Tiburtus* being very old, was not able to travel so long without rest, unless he should fall sick, so that age and weariness compelled him to stay twelve or fifteen days. As good fortune was, he found a little Church, dedicated unto *Ceres*, standing in the midst of a field, without any other building about it but only the Priests house which joyned unto it, so that finding himself very ill he stayed there, and desired help: Indeed the Priest had a great

great compassion and care of him; for *Tyburius* being a man of great ingenuity and parts, made himself soon known unto this charitable Host to deserve relief, yet could he not recover any health; all that could be done unto him; was only to prolong his miserable life until a prodigy conducted me to the place where he was, as I shall relate unto you. You know Sir (said *Orsanns* unto *Cyrus*, that when you went from *Sinope* into *Armenia*, I asked leave of you to return unto the King my Master, though I was extremely forry I could not carry the Prince *Mazares* with me; so that parting from you, loadned with your gifts, ravished with admiration, and charmed with your virtues, I took the best way to go unto the place at which I aimed. The third day of my journey, when I was wandring out of my way, I discovered a great Plain, in the midst of which I saw a little Church, and a very pleasant house: It being not very late, and I weary, I went thither, not only with intentions to inquire of the way, but to desire the favour of a nights lodging, and I was received in with as much humanity as I could either expect or desire: The Priest made some excuses; that his accommodation was not so good as other times it might have been, telling me, that those few servants he had were so busie about a stranger that was sick in his house, and so ill, that they thought him a dead man, as his entertainment would not be so good as he wished it were.

As he was thus speaking unto him, one came to tell him, that the stranger was very ill, and desired to speak with him, that he might impart a secret of some concernment unto him: I hearing this, did desire to see him, and not knowing well why, I went unto the Chamber of this sick man: But oh heavens, how was I amazed, when I saw him to be *Tyburius*, whom I thought drown'd with the Prince our Master? My wonder was so great that I could not expresse it by my words: But after a little recollection of my self, I went unto his Beds side; and the sight of me surprized him no less then he did me: The Priest also perceiving by our actions that we knew each other very well, and that we much rejoiced at the sight of each other, was amazed as well as me: *Tyburius* holding out his hand unto me, gave thanks unto the Gods for affording him so much happiness as to embrace me before he died; then did I endeavour to perswade him his disease was not so bad as he thought it, but he knew the greatness of his pain better then I did. No, no, *Orsanns*, said he unto me, let me not flatter my self, the Gods do not work miracles every day, and I have rendred my self so unworthy of them; that I ought not to murmur at their wills; I know that all remedies are in vain, and I perceive the end of my doleful daies is at hand; therefore I sent unto this wise and charitable Clergy-man to receive a secret from me, which was not fit to be buried with me in my Tomb: But since the Gods have so fitly brought you hither, I shall not trouble him with it, since it does not at all concern him to know it, but shall in few words reveal it unto you. The Priest hearing *Tyburius* say so, did withdraw, purposely to leave him liberty to speak what he pleased: *Tyburius* first assuring him, that he changed his mind not for want of any esteem of him, but only because the business concerned one which I did know, and which he did not. After that the Priest was gone, I began to condole with him the death of our dear Master; but *Tyburius* stopping me very short, told me all that I have told you: After this (said he) you may well know, that the Gods in bringing you hither did intend I should acquaint you that the Prince *Mazares* is not dead, to the end you may go and seek him, as I intended all the daies of your life, until you have found him out. This *Orsanns* was my design; and this ought to be yours, if you love your Master, if you had not happily arrived, I had ingaged the Priest by oath to acquaint the King of *Sacer*, that the Prince his Son was not dead: But since you are here, I thought it not expedient to let any Subject of the King of *Medes* know that he was living; for he hath procured unto himself such terrible enemies in the persons of *Ciaxiaves*, the King of *Assyria*, and the invincible *Artamenes*, by carrying away the Princess *Mandana*, that I think it good none know it but your self. *Tyburius* having done speaking, and I promising him to seek our illustrious Master throughout all *Asia*, he seemed to be a little more cheerful, so that we talked at least two hours concerning the Prince *Mazares*. And as he understood, since he came to that place, that the Princess *Mandana* was not dead, but that she was in the power of the *Pontean* King, and that it was thought he carried her unto *Armenia*, he gave me advice, that after I had sought a while in *Cappadocia*, to go thither also, it being to be supposed, that *Mazares* would either be there, or else be neer the Princess whom he adored. But Madam, why should I trouble you any longer with relations of *Tyburius*, who only languished in life till he saw me? For as soon as he had imparted his troubled

bled soul unto me, he grew worse, and the next day died: I took his loss with much grief, so that my joyes at my Masters being alive were mixed with sorrows. In the mean time, after I had payed my last duties unto dead *Tyburinus*, and rendred a thousand thanks unto the Priest for his charitable cares of him, I went and wandred I knew not well whither, yet I conceived it my best course would be, to be neer the place where *Mandana* was said to be, since in all probability that Prince who was in Love with her, and believed her to be dead, would seek all opportunities to see her risen from the dead as soon as he should hear of it: I resolved therefore upon two courses, the one, to send a servant which vvaited upon me, vvho vvvas both faithful and vvitty, unto the Queen of *Saces*, to comfort her vvith her Sons being alive, and to tell her, that I thought it expedient not to publish it until he vvvas found. The other vvvas, that after I had vvandred a vvwhile about *Sinope*, vvhere I feared he remained sick, I vvould then vvend tovvards *Armenia*, vvhere it vvvas vvreported the Princess *Mandana* vvvas carried: and according to these resolutions, I dispatched my servant, then inquired vvith all possible diligence vvwhether I could hear any thing of *Mazares*, but could not meet with the least intelligence of him in all *Cappadocia*: After which, I went unto *Artaxates*, vvhl' st the Army of *Ciaxares* believed *Mandana* to be kept up close in a Castle upon the River *Araxes*: And as I believed as others did, that if the Prince *Mazares* were alive, he vvould be also at *Artaxates*, I went from place to place, and from Temple to Temple in quest of him: Then vvhen I heard of any general Muster of Souldiers, I looked every Souldier in the face, in hopes to find him: Then it came into my phancy, seeing I could not hear any thing of him, that perhaps he vvvas so subtil: as to find out means to get into the Castle, vvwhere the Princess *Mandana* vvvas supposed to be, and the Princess of *Pontus*, before vvvhom I speak then vvvas; so that I resolved to stay in that place, and vvwait for the event of the War, having no manner of other hopes to find him I vvvas in quest of. And indeed Sir (said *Orsanns* unto *Cyrus*) I stayed there, until you by your incomparable valour did take that Castle vvwith a fevv Forces, in the sight of an innumerable number of armed enemies. It is impossible for me to tell you hovv sad my soul vvvas, vvhen I savv that the Princess *Mandana* vvvas not in the Castle; and I may say it vvwithout any dissimulation, that you Sir vvvere not more grieved not to find *Mandana* there, then I vvvas not to find my Master, nor knevv vvwhere to search either for her or him, for I sought for her only in hopes to find him there: Hovvever, patience is my best remedy; and since I knevv you took all imagineable care to discover vvwhere that Princess vvvas, I resolved to followv the same course you steered: But since I vvould not be knovvn unto you, though you treated me very favourably at *Sinope*, because I vvould not acquaint you vvwith the true reason vvvhich brought me into *Armenia*, nor had any mind to dissemble vvwith you; therefore I shunned your sight vvwith a possible care, I remained therefore kept close in *Artaxates*, till I understood you thought the Princess *Mandana* vvvas at *Susa*, and that she vvwould cross the Country of *Marines*, vvvhich joyns upon *Armenia* and *Cicilia*, and then I designed to take that vvway: And having found a guide, vvho vvvas very vvwell vvversed in the vvwayes, he conducted me so short a cut, that I overtook *Abradates*, and the King of *Pontus*; as they conducted this Princess, before they separated, and by consequence before you fought vvwith the King of *Susiana*: 'Tis true, I did not think it convenient to shevv my self unto the Princess *Mandana*, but contenting my self with looking upon her, and the Troops which passed by and guarded her: But since I could not find him I sought for amongst them; I thought that happily he might follow at a distance; and understanding that this Princess vvvas to imbarque at a *Cicilian* Port to sail unto *Ephesus*, I got thither before hand, inquiring in every house vvwhere strangers used to lodg, vvwhether such a one vvvas not there: I went also into every Ship which vvvas to put forth, vvwhether any Passengers vvvere to imbarque; but do vvwhat I could, both before the Princess *Mandana* came thither, and vvwhen she vvvas there, and after she vvvas gone, I could not meet vvwith the least knowledg of him; so that I stayed still by the water side, after I had seen the Princess *Mandana* imbarque, as sad a soul as ever lived; and truly my fear vvvas, that he had either took some desperate course vvwith himself, or at least vvvas dead of extreame melancholy, in some obscure place vvwhere none knew him; for since I understood by several persons vvvhich I had seen in the *Armenian* Army, that the Prince *Mazares* vvvas not returned unto the King his Father, and since I could not find him about the Princess *Mandana*, I could conclude no other but that he vvvas dead; all hopes being then quite extinguished of ever meeting vvwith him, I resolved to return into my own Country; for though

I promised *Tiburtus* to vvander all my life long until I found him, yet since no hope vvvas left of finding him, I thought it vvvas in vain to be over-strict in keeping that promise: Thus then I resolved to return, and in order to that I enquired the best and safest Ways: and I vvvas informed that the shortest and best vvway vvvas to go along the River *Cydne*; and to leave that great Mountain in *Cicilie*, vvvhich is called the black Mountain, on the left hand: That aftervvwards I must pass into *Armenia*, and get into the River *Araxe*, vvwhere I should need no Guide, since I knew the Way very vvvell from thence into my own Country.

But as the Gods are sometimes pleased to make a Tempest drive a Ship unto a Port, in lieu of dashing it against the Rocks, so they caused me to vvander out of my way most happily; and in lieu of taking that way vvvhich conducted unto the River *Cydne*, I took another Rode, vvvhich led me so far into that prodigious Mountain vvvhich I spoke, that I knew not vvvhich way to go back again: Yet since it was extreem hot Weather, and all other parts of *Cicily* was an open Country, I was not at the first sorry I had mistaken my way for another vvwhere the tops of the Rocks vvvhich did hang one over another vvvas a great shadow unto me in my travel: But at last, vvwhen I saw no living creature but a sort of little wilde Beasts, vvvhich the Inhabitants of that Country call *Squillagues*, vvvhich naturally are apt to stealing, and vvvhich follow all them that pass this way to filch something from them, I confess that I repented my going so far in this Way, principally out of fear lest I should vvwander so far in this hideous Mountain, that I could not get out again vvwhen night came on: so that conceiving easlier for me to turn back by the paths I came, then to follow an unknown Rode vvwhere I could meet vvwith none to enquire of, I faced about, and returned the same way I came: but coming unto a place vvwhere there vvvas several beaten paths, I mistook the right, and went into one by vvvhich I did not come: I went streight forward a long vvwhile, thinking I had been right, and yet methought I saw many things vvvhich I observed not before; and other times methought I knew vvwhere I vvvas: but sometimes hoping I vvvas right, and sometimes fearing I vvvas vvwrong, I still went forward, impatiently desiring to be from amongst those Rocks: for often I had a huge high Mountain on my right hand, and a horrid Precipice on my left, and the best way I had rough and rocky. I ask you pardon Sir, for inslitting so long upon a description of these things: But I must needs confess they made such a deep impressiion in my mind, that I could not chuse but describe them as they were. After I had travelled in this manner a long vvwhile, and came unto a place vvwhere there vvvas no track, I vvvas forced to stay, because the night coming on apace, I vvvas in some danger of falling into some Precipice, if I had continued on little longer: I lighted then from my horse, and putting the bridle upon my arm (for there vvvas no tree in that place to tye him unto) I sat down under a Rock; and leaning upon another little one, I resolved to take up my Inn there, and to keep my self if possible from sleeping, lest my Horse should break loose, or some wilde beast come unto me; And indeed I passed away almost all the night vvwithout a wink of sleep, or having any desire unto it, as vvwell because the obscurity of that desert place, vvvhich carries a kind of terror vvwith it, that moves not much unto sleep, as because I heard a great multitude of those filching Cattle continually pass by me: But at last, being a little us'd to the noise vvvhich they made, and being very weary vvwith travelling amongst these rugged Rocks vvwithout one bit of meat, about an hour before day I fell asleep against my will, and vvoked not before Sun rise, and I beleeve I had slept longer, if one of these crafty beasts, following their natural inclination, had not vvawaked me, by drawing out of my pocket the Table-book, in vvvhich I had writ down the Ways by vvvhich I vvvas to go; so that though they say these *Squillagues* are commonly as cunning at theeying as are any *Lacedemonians*, yet he that vvvhich stole my Table-book did vvawake me: I no sooner opened my eyes, but seeing this Animal running away vvwith my Table-book in his mouth, I got on horseback and rid after him, crying as loud as I could to affright him and make him let it fall, and after I had chased him a long vvwhile, he turned short behind a great Rock, and I made all possible speed lest I should lose the sight of him, and vvwhen I turned vvwhere he did, I saw he had let fall vvwhat he had stoll from me, and ran away as fast as ever he could. But Sir, I vvvas strangely amazed, vvwhen following this little Animal, I found it had conducted me into a little Plain about 15 or 20 furlongs in length, and ten or twelve broad, bounded vvwith the most pleasant Wood that is in the vvwhole World; beyond vvvhich vvvas a huge and sterile Mountain vvvhich seemed to touch the Clouds, and made the most terrible and most pleasing object both that ever vvvas beheld; for Nature had so moulded it from top to bottom, that vvwithout a sight

sight of it, it is impossible to conceive how well the greenness of this pleasant Wood, opposite to this ragged Mountain, did please all beholders; When I first espied it, I stop, not knowing whether I should venture into a Wood whose paths were unknown unto me: yet since I knew no safer way then that, I thought it better to wander in a pleasant shade, then amongst a heap of rubbish Rocks, where not a pile of grass did grow. I went over then this little Plain, in the midst of which I spied an Arbour, which the rays of the Sun could never penetrate though never so hot, and the Trees of it were perpetually green, being composed of Cedars, Pines, Mirtles, Evves, as such like Trees, who keeps those leaves all Winter green which the Spring time gives them; and the Wonder of the Object was, that these Trees did grow amongst the Rocks, and all the Rocks were covered with such variety of all sorts of Moss, and of as many several colours, as that the Rainbow had not more nor more delighting: The variety of these Trees, and the perpetual freshness of the leaves, made this Wood incomparably pleasant. I wandered then through this great and pleasing Wood, where a thousand several sorts of pretty birds did make a most harmonious eccho, testifying by the little fear they had of me, that the place was but seldom frequented: After I had gone five or six hundred paces, I espied on my right hand a very pleasant Fountain, which boiling up amongst a heap of Pibbles, covered over with a pretty Moss of Emerald colour, did make a little Rivoler, and ran turning and winding it self along the side of the Wood, opposite to that aspiring Mountain of which I spoke before. As I stood by the side of this Chrystal Fountain, I observed a little path which parted from the great Rode, and did lead towards the thick of the Wood; and after I had rested my self a while by this Fountain, I followed that path, which always ascended, sometimes inclining towards the right hand, and sometimes towards the left, because the hill was too steep to go straight up: When I was in the midst of this Woody Rock, O Heavens, how I was amazed, when I discovered a great Cave which went into the Rock, and by it the Prince *Mazares* sitting upon a stone! who at the noise I made turned his head towards me, and presently knew me, and gave me demonstrations to know him: I was so exceedingly startled at the sight of him, that I was a while and knew not what I did, nor alight from my Horse: my eyes were so full of tears, and my heart so full of sorrow, that stood I like a stone, and knew not whether what I saw was real. But at last, my dear Master rising up, and naming me with a great cry, I revived out of my astonishment: so that lighting from my Horse, and tying him unto a Tree, I went and cast my self at his feet: But he immediately took me up, and embraced me with extraordinary tenderness; My dear *Orsanus*, said he unto me, is it possible I should ever have a sight of you again? and will you force me whether I will or no to have some minutes of consolation in my life? Sir (said I unto him, with eyes swimming in tears, to see the melancholy in his looks, and to imagine how sadly he had lived since I saw him) I do not intend to add minutes, but an age of consolation unto you. The sight of you indeed is most dear unto me (replied he,) but *Orsanus*, since I have been the cause of my divine *Mandana's* death, no consolation can comfort me. But Sir (replied I hastily) if I should tell you that the Princess *Mandana* lives, would not that be a comfort unto you? No *Orsanus*, replied he, it would not, since I could not beleieve you: I should think it only your plot to draw me out of this sad solitude, wherein I live; and in which I am resolved to dye. Yet let me tell you, replied I, that what I say is most certainly true, for this *Mandana*, who both you and I thought dead, I saw her alive with my own eyes. Ah *Orsanus* (cried he out) I would I could beleieve this, and dye immediately after; that I might not be deluded by so pleasing a lye, and be for ever delivered from all the miseries which I endure. But Sir (replied I) is it possible this Desert should be so little frequented, and this Cell in which you inhabit so unknown unto all men, that not one of them should come and tell you how all *Asia* is in Arms for the Princess *Mandana*; that the illustrious *Artamenes* is no more *Artamenes*, but known to be *Cyrus*, Son to *Cambises* King of *Persia*; That *Cixarxes* after he had imprisoned him, did release him, and made him General of his Army; That the King of *Pontus*, after he had lost all his Kingdoms, and flying away in a Ship, did save the Princess *Mandana's* life, immediately after the fury of the boisterous Waves had separated her from you; That the invincible *Cyrus*, thinking that Prince had carried her into *Armenia*, drew the War thither, and became Master of it; That in lieu of releasing the Princess *Mandana*, he released only the Sister of his Rival, that is, the Princess of *Pontus*; That afterwards the King her Brother being reported to be at *Susa* with the Princess *Mandana*, and that she was to imbarque for *Cicilia*, conducted by

by the King of *Susiana*, and by the Queen *Panthea*, *Cyrus* followed *Abradates*, defeated him, and took the Queen his Wife a Prisoner, in lieu of releasing the Princess *Mandana*, that the King of *Pontus*, according to his design, imbarqued with the Princess of *Medea*, and steered towards *Ephesus*.

Whilst I was speaking thus, the Prince *Mazares* hearkened unto me with extraordinary attention, and by his quick and piercing looks endeavoured to penetrate through my eyes into the bottom of my heart, to know whether what I spoke were sincere and really true; so that I perceiving that fain he would, but could not believe me: No, no, Sir (said I unto him) do not suspect me of any falshood, since the truths which now I tell you are so generally known, that there is not so much as a Shepherd in all *Asia* who knows not that *Mandana* is living, and that there is two hundred thousand men in Arms ready to release her. This Princess (added I) hath also passed so neer you, that certainly she hath seen the Cedar tops which grow in this your Desert: I am confident that I am not mistaken, for she might discover them as she went to imbarque: How *Orsanus*, said he, can I possibly believe *Mandana* not dead? Can I think those eyes of yours, which now look upon mine, hath seen her alive; and that she looked upon the tops of these Mountains? Ah *Orsanus*, if this be true, I am not so miserably unfortunate as I thought my self.

As this Prince was thus talking; I spied coming out of the Wood a man admirably handsome, of a pleasant physiognomy, but seemed something melancholy, who being also as much surprized to find the Prince *Mazares* in conference with me, as I was to find my Master in such a solitude, we gazed upon each other with equal amazement: But the Prince *Mazares* calling him, Come *Belesis* (said he unto him) help to know whether *Orsanus* (of whom I have spoke so much unto you, and whom I reckoned amongst the losses which I thought I had sustained) do really tell me the truth. Then he whom my Master called *Belesis*, hearing my name, came forward, and saluting me with such civility as let me know that all which *Mazares* loved was dear unto him, I returned him a salute with much reverence; after which, my Master commanded me to relate all that I had before told him, obliging me very often to assure him, that I would speak in all sincerity: Afterwards, asking me how I escaped the Shipwrack? how I came into *Sicily*? how I found out his Desert? and whether I knew what was become of *Tyburinus*? I fully satisfied his curiosity in all things, and acquainted him with the death of that wise old man *Tyburinus*, conceiving that he would apprehend his death with less sorrow at this time when he heard *Mandana* was alive, then if I should have deferred it; yet was he much perplexed at it, and did exceedingly lament him: And since *Belesis* and he did nothing else, since they were together, but make relations of their lives, and continually discourse of their misfortunes, he lamented the poor *Tyburinus* as much, as if he had been perfectly acquainted with him, though he knew him not at all, but only by the report of the Prince *Mazares*. In the mean time, since I had a great desire to know how my Master came unto that place, and to learn vvho that stranger vvas; also vvhen they met, I took so much freedome upon me, as to ask him, beseeching him to pardon me if I vvore too bold, and to believe it proceeded from my very great affection to him: It is but just *Orsanus*, said he unto me, That a Prince of vvhom you have had so much care, and sought so long, ought to render you an account of himself: But that I may the more conveniently do it, follow *Belesis* and me, and vve vvill shew you our habitation: Alas Sir (said I, and followed them) I believe your Palace is more beautiful vvithout then vvithin, and that there is a great difference betveen your Grot and the Wood, besides it. You shall be a Judge of that presently, answered *Belesis*, and entring in with them, I was exceedingly astonish'd at the sight: For Sir, all Art and Nature together did never make a place so beautiful in any place of the world, as Nature alone did in this: I found this Grot to be very deep and large, and yet not obscure, for the Mountain being very steep, there were several Windowes pierced through it, and gave light enough to discern all the rarities both without and within it; a thousand admirable congelations were the ornaments of this place, where one might behold Pillars, Arches, Trees, Flowers, Leaves, Mosses, Urns, Tombs, and a thousand other such things, all of a substance, as clear and transparent as ever was any Christal in the world: At two sides of this wonder I saw two Fountains, which neither swelling nor diminishing, kept constant at the same level, the water certainly having some undiscernable course through some crannies of the Rock, according to the measure they received from others. When I seriously

riously had viewed these rare and delightful wonders, I could not chuse but admire at the providence of God, who had brought the Prince *Mazares* into so pleasant a Wilderness. Well *Orsanns* (said *Belesis* unto me, and seeing my admiration) Do you think the Prince *Mazares* did erre when he called this Grot a Palace? No Sir (said I unto him) But I must confess, I do not understand how you live for want of Victuals: You shall know that immediately, said he unto me: Then going unto the entry of this Cave, he called a servant which he had there, who came out of another little and less beautiful Room which joyned to the other, and commanded him to give me something to eat, to let me see their garden, and to have a care of my horse, which was set in a little Cave further off, for all this Mountain was full of them; and accordingly, this servant unto *Belesis*, whose name was *Arcus*, after he had given me a good Dinner, did carry me some fifty paces further unto the foot of the Rock, and shewed me a garden so full of all manner of Herbs, Roots, Pease, Beans, and such like, and *Arcus* told me, that sometimes he went to Hunt, that I wondred how men who sought for death should find subsistence in such a place. *Arcus* also told me, that his Master by reason of several disasters, had renounced all civil society, and having found out this admirable place in the black Mountain, he resolved to dwell in it all the remainder of his life: So that he, whether his Master would or no, had provided such things as were absolutely necessary for the life of a man. Afterwards he told me, that after they had been settled a while here, the Prince *Mazares* came accidentally into this solitary place, and *Belesis* and he became such intimate friends, as they promised never to part, but die together in this Desert: But (said I unto him) How do they employ themselves every day? In condoling, walking sometimes single, sometimes together (replied he) Some books they have also, for I told you already, that at first when my Master made choice of this Cave for his habitation, I brought hither every thing which I thought might be serviceable unto him; and truly I think these two illustrious melancholy companions are now so accustomed to the life they lead, that they would hardly change it; yet truly, I do not think they can live long thus, or rather indeed I wonder they have lived so long, considering the extreame melancholy which possesseth them.

Arcus having told me all these things, and shewed me his Garden, I went unto the place where I left my Master with *Belesis*, and he went to take care of my horse which was put with another, which my Master brought into that Wilderness. I was yet unsatisfied what they did when night came upon them, but was not long so; for when it began to be dark, I perceived in divers places about this vault there were several pieces of transparent Rock in divers places, all which were filled with a kind of Oyl which *Arcus* had extracted out of Fir Trees, which grew in great abundance within that Wood, and that faithful servant of *Belesis*, with the help of a kind of Cotton, made abundance of Lamps that gave a most glorious light within the Chrystal Grot; so that it seemed incomparably more lustrous and splendant when all these rustique Lamps were lighted, then it did in the day. The Beds of these two retired melancholy men, were suitable to the rest, and were made of Moss, Reeds, and Rushes, for they did not seek for any Downy Beds of ease. The Prince *Mazares* was grown to such a habit of melancholy, that he could not rejoyce at any thing; and *Belesis* as sad as he was, had a greater share in that satisfaction which he ought to have in hearing *Mandana* was alike, then he himself had such a customary habit of sorrows had seized upon his soul; yet finding some satisfaction in relating sad stories, he told me what his thoughts were when he stole away from *Tyburinus*; how having a design to seek out some place vvhether he might pass unknowvn, he resolved to imbarque for *Sicily*, and so to pass into *Arabia* the Desert, and there end his daies: Yet having consulted vvith an Oracle, the Gods did by their ansvver forbid him that course, and directed him to dwell in the black Mountain in *Sicily*, vvhere he should find some consolation: Thither I went then (said he unto me) and at first believed that the consolation vvvhich the heavens had promised me vvas death: For passing a day and a half in these Mountains vvithout seeing any body, I made no question then but death vvould soon be my lot. But at last, the Gods being my Guide as vvell as Commander, I met *Belesis* vvalking in the Wood, and spoke unto him; presently vve grevv acquainted; and the same day did begin so great a league of friendship, that vve promised never to part from each other: Yet I am very ready to disingage you from your vvord (said *Belesis*, and interrupted him) for since the Princess *Mandana* lives, it is not just you should be tyed unto her fortunes of a miserable man, vvho is out of all hopes to better himself; yet I shall have

have this advantage, that the end of your miseries will shorten mine, since certainly I shall dye as soon as I am deprived of the sweetness which I find in your company. Alas, alas, *Belesis* (said the Prince *Mazares*) you are not acquainted with the malignity of my fate, if you imagine I can ever be happy: I must confess it is an extraordinary comfort unto me to hear that *Mandana* is alive, and that though I was her Ravisher, yet I was not her Executioner: But for all that, since I cannot leave loving her, and knowing it to be impossible I should ever get my self so high in her esteem as I was before, it may be said that I do nothing but change misery for misery; and which way soever I look upon the matter, I find my self the most unfortunate Prince upon Earth: for since I was the cause that this Princess fell into the power of the *Pontean* King, that she hath been hurried from Kingdom to Kingdom, and that all *Asia* is in War about it, I am most confident she hates my memory every minute in the day, and thinks the Gods most just in drowning me as a punishment of my crime: And I may assure my self, that as soon as she hears I am not dead, she will be as sorry for it as I am glad to hear she is living: Moreover, I am so unfortunate as to have such Rivals, as in any reason I cannot hate them, but such as I ought rather to lament: The King of *Assyria* is cruelly betrayed by me, and I carryed away from him, her whom he infinitely loved, for whose sake he hath lost the greatest Kingdom in all *Asia*: As for the King of *Pontus*, how can I complain against him? Since I ruined *Mandana*, and he saved her, must I not rather accuse my self then him? Can I in any justice quarrel with a Prince who rescued my Princess from her grave which I layd open for her? What can I alledg against the illustrious *Cyrus*? What Crime can I tax him with? or to say better, How may he accuse me? for I made use of his Name to deceive the adored *Mandana*; under that illustrious Title I seduced her, and have eternally lost that esteem and friendship which I might have for ever enjoyed: Do you remember *Orsannus* (said he to me) the time when this illustrious Princess was at *Babylon*? how she called me her Protector: alas, how undeserving was I of that glorious Title? I have just cause to believe that of all her Lovers and Adorers, she hates me the most: The King of *Assyria*, as violent as he is by Nature, has not so much affronted her as I have done: The King of *Pontus*, in keeping that only which fortune gave him is not so culpable as I am; for I, miserable I, am not only an unjust, rash and insolent Lover of this Princess, but also a perfidious Friend and wicked Cheater, whose memory she may justly hate: Why should I trouble my self about her Liberty? (said he,) for if the illustrious *Cyrus* do not recover it for her, none else can.

The Prince *Mazares* was so vehement in such expressions as these, that I thought it not convenient to contradict him, lest I should more confirm him in his resentments by too much opposition; But granting him some things, and disputing others, our Conversation lasted till faithful *Arcas* brought in Supper, which was more neat then magnificent, as you may well imagine: After which, my dear Master asked me, how I came to see *Mandana*, whether *Marfisa* and *Araminta* were with her? and as in my answers I phrased *Abradates* King of *Susiana*, *Belesis* interrupted me, asking how it was possible *Abradates* should be King, since when he entered into his solitude, the King, his Father and the Prince, his elder Brother were alive, and he himself was an Exile at *Sardis*? The Reason is (replyed I unto him) because those two Princes are both dead, and consequently *Abradates* is King by succession. The Gods are worthy to be praised for it (replyed *Belesis*,) for *Abradates* is much more worthy to wear a Crown then the Prince his Brother, who has been my greatest Persecutor.

Pray *Orsannus* (said *Panthea* and interrupted him) is this *Belesis* of whom you speak the same I have so often heard spoken of at *Susa* when I came there, and one who of all men living is one of the most accomplished Gallants, whom Love hath punished with all his tortures? I know not whether he be the same you mean (replyed *Orsannus*,) but I know that *Belesis* is of *Mantiana*, and hath dwelt at *Susa* a long time; That Love hath been the misfortune of his life, and that the Prince of *Susa* elder Brother of *Abradates* hath made him complain much of his violence towards him. There is no question (said *Panthea*) but he is the same I mean; so that I can assure you the Prince *Mazares* is in company of one of the best loved men in all *Asia*, as those who have known him tell me, even by her whom he most loved, though since she most hates him: But Sir, said she to *Cyrus*, I pray pardon me for interrupting him in his Relation, and therefore I beseech you let him continue it: *Cyrus* then returned a Complement unto *Panthea*, and commanded

Orsannu to proceed, and accordingly he went thus on with his Story.

You see Sir, how the first day of my being in the Wilderness was spent; Trusty *Arca* giving me his bed, and making another for himself as well as he could. It was so late before I went to bed, that the Birds at break of day did awake me within three hours after I began to sleep; yet was I not so soon awake as my Master, for though he was unimaginably joyed that *Mandana* was alive, yet was it a kind of an interrupted joy, and mingled with so many perplexed thoughts, as he could not sleep that night: As soon as I came out of my little grot, I found him gone out of his, so that finding *Belesis* alone, I beseeched his help in persuading the Prince *Mazares* to quit this kind of life which then he lived: But alas Sir, said I unto him, the better to move him unto it, It were requisite you did quit it your self, and to persuade him rather by your Example than your Reasons: Ah *Orsannu*, cryed *Belesis*, the destiny of the Prince *Mazares* and my self are much different, and that which is good for him, is not for me: Sir, replied I, since I am ignorant of your misfortunes, and dare not be so bold as to ask what nature they are of, I cannot so well convince you as perhaps I should if I knew them; but to speak in general, there can be no misfortunes so bitter, but a man of your spirit and Wisdom may sweeten them: 'Tis true, replied he, those miseries which Fortune doth cause may be overcome, but such as Love doth load a man withall, there are no comforts so cordial as to sweeten them, especially such as mine are; however, I will promise you to use my best arguments to move the Prince *Mazares* unto a removal from hence in the morning: I would say to day (said he and sighed) if my affection unto him did not need some time of preparation before I be separated from so dear a friend! Whilest I was thus talking with *Belesis*, the Prince *Mazares* was rather wandering then walking in the Wood; and the disorder of his mind was so great, that he talked as he walked, and in lieu of walking far off from the Grot, he was turned upon it again ere ever he was aware: he found *Belesis* and me together as we were going out to look him: No sooner were we met, but *Belesis* in pursuance of his promise, began to entreat him that he would stay this day with him, seeming as if he made no question but that he had intentions to leave him: As soon as he said so, my Master looking upon *Belesis*, told him, that the alteration in his fortune should not alter his manner of living: for said he unto him, It is misery enough unto me that I can never pretend unto *Mandana's* esteem, to make me forsake the society of men, although she be not dead; yet it was the despair which her death did cause in you, and that made you take up a resolution of forsaking the sight of men. 'Tis true, replied *Mazares*, but why would you advise me unto a life which will bring more bitter sorrows unto me then this I live? Consider well *Belesis* what you advise me unto, and tell me truly what you think to be my best course. Sir, replied he, a man that is not in love would advise you to endeavor to forget the Princess *Mandana*, and to return unto the King your Father and the Queen your Mother, who would infinitely rejoyce at it: But since I too well know the power of that Passion over those who are captivated with it, I must ingeniously tell you, that though I think it expedient for you to quit your Desart, yet I know not what to say, therefore I advise you to be your own Counsellor, and to follow your own inclination: I have mused away all this night (replied the Prince my Master) in contemplation of my present condition, but cannot resolve what I ought or what I would undertake; yet I must confess I find in my Soul such a violent desire to see the Princess *Mandana*, that I cannot tell whether or no I am able to resist it: And yet at the same time, I find my self so extremely ashamed of my Crime, that I think I shall never be able to shew my self: so that my fears and my desires will not suffer me to resolve what course to take: Moreover, though I should resolve to see her, yet how can I bring it to pass? If I go into *Lidia* where she is, and present my self unto *Cressus*, who fights against *Cyrus*, then it may be said that I fight for the King of *Pontus*, against a Prince who would release the Princess: If I should go into the Army of *Cyrus*, and think to have the honour of fighting for *Mandana*, then perhaps I should only fight for *Cyrus* and the King of *Assyria*, and dye before I have expiated my Crime by any considerable service. What shall I do then? I cannot resolve to fight neither for the King of *Pontus*, nor for the King of *Assyria*, nor for *Cyrus*; and yet my destiny is so odd, that I cannot engage my self on either side, but I must serve some of my Rivals; and it is absolutely impossible to imagine any way which can be advantageous to me: Moreover, since the Princess *Mandana* loved *Cyrus* when he was only *Artamenes*, and in her fidelity to him did scorn the greatest King of all *Asia*; what likelihood is there, that now

since

Since *Artamenes* is become *Cyrus*, the King of *Persia's* Son, who since hath conquered many Kingdomes, that she should change her affection to him: No, no, said he, she will never change; and I must needs confesse, she has no reason to change; nor can I ever hope to obtain the Love of this Princess, the height of my ambition is, That she would not hate me: Yes *Mandana*, said he, could I but let you see my real repentance, and could do you any such considerable service as would force your generosity to pardon me, and admit me unto your esteem again, I should desire no more, but take all my miseries with content: But alas, how is it possible for me to obtain this my desire?

Sir (said I unto him, in hopes to make him quit his Desart) you may obtain what you desire, if you will contrive wayes how to release the Princess of *Medea*, and restore her unto the King her Father: But to effect that, you must renounce your solitude, and go where *Mandana* is, and seek all occasions of doing as I advise you: Oh *Orsannus* (said he) you would not advise me thus, but only to make me leave this Grotto; for you know well enough, that what you advise me unto is not easie to compass: If you vvere once in the way, replied I, I should then answer you more affirmatively; but this is most certain, that as long as you bury your self alive in this Wood, you can never do any service unto the Princess whom you love, who yet hates the very thought of you, and who cannot know how you repent the carrying her away as long as you are here? Moreover, if things so fall out that you cannot effect what I advise you unto, and that you absolutely resolve to renounce the world, and enter into your Tomb alive, you may when you please find this Cave alwayes open to receive you, and alwayes find *Belesis* there (replied that other illustrious solitary man who over-heard us) if death have not put an end unto all his miseries before your return: No, no, *Belesis*, replied the Prince *Mazares*, We will never part, and if *Orsannus* do perswade me to quit this Wilderness, it shall be upon condition that you shall quit it also, else I will never quit it. *Belesis* hearing my Master say so, answered him as one that was extream unwilling to quit the place, and there grew a most generous contest between them; *Belesis* desiring him to depart and leave him in his solitude, and *Mazares* resolved not to depart, unless he would with him, and so the matter rested that day without any resolutions upon it. The next morning I had induced my Master to leave this Salvage habitation if *Belesis* would go with him, and with my prayers and tears I had prevailed with *Belesis* to accompany my Master, until he was in a more happy condition. Both of them being thus resolved, I importuned them to depart immediately lest their minds should alter, yet we were forced to stay a while, because neither of them would be seen in such habits as then they did wear. Since I had enough left of what Sir you were pleased to give me for our equipage; and moreover *Belesis* had good store of Jewels, which his trusty servant kept carefully for him, we sent him unto the next Town vvith my horse to buy another horse, and to provide cloaths for my Master and *Belesis*. Within three daies after he returned with all things necessary for our voyage, which we undertook in an odd kind of manner, for I observed that the Prince *Mazares* and *Belesis* did leave their Desart, as men that had a design to return again, yet I seemed as if I did not observe any thing, hoping that time and company might happily make them change thoughts. In the mean time *Arcus* was to be our guide out of this Woody Mountain, and indeed did very happily conduct us: For my part, though the place was the most beautiful of any in the world, yet I was very glad to be out of it: Alwayes when I looked upon *Belesis*, I saw him look upon this Mountain vvith a sigh: But since we wanted yet many accoutrements for our voyage, vve stayed at the first Town we came at to furnish our selves, where my Master caused a Buckler to be made, vvich he hath carried ever since, and vvhereby you may see Sir, (if ever you observed it) how severely he censured himself, since therein he expresseth himself vvorthy of death for carrying avvay *Mandana*. *Belesis* also furnished himself vvith such arms as suited best to his liking: And during all the voyage, I used all my best arguments to persvade the Prince *Mazares* rather to return unto the King his Father, then to go unto *Mandana*, for he could never hope for the least favour: But his answer was, that he vvould never have left his Cave, but only in hopes to release her, and with full intentions to return thither again if he could not effect his design. When I savv then vvith what resolution he spoke unto me, I thought it better to yeeld unto him, then to contest any longer. Then vve inquired concerning the state of things, and vvvere informed that your Army Sir had quitted *Armenia*, and made towards *Cappadocia*, to go from thence unto the Frontiers of *Phrygia* vvich joyned upon *Lydia*. We understood also, that

that *Abradates* would shortly depart from *Susa*, and ingage himself in the behalf of *Cressus*. Then did we consider whether we should go unto *Ephesus* by Sea or by Land, but the Prince *Mazares* had no phancy to trust himself unto the inconstancy of the Winds and Waves, since it was further by Water than by Land; and the King of *Pontus* would not have carried *Mandana* that way, but because he feared the illustrious *Cyrus* would then follow him, therefore it was resolved we should not go by Sea; adding further unto other reasons, that we should never hear any news of the Princess *Mandana* in a Ship until we came at *Ephesus*; whereas on the contrary, we should hear all by Land, since there was not a place in all *Asia* which could not inform us. I shall not trouble you Sir with a relation which weaves we went, for that would be too tedious; only this, that we were compelled to make long journeys, and not to stay in any part of *Paphlagonia* which joyns upon *Cappadocia*: But so it was, whether by change of Air or Diet, *Belesis* fell sick, and so very sick, that the Prince *Mazares* thought he would have died there. *Belesis* did intreat him a hundred times to let him die there, and follow his journey, yet he would not by any means; but on the contrary, protested he would never forsake him as long as he lived. In the mean time, the sickness of *Belesis* was not only dangerous, but like to last long: The greatest comfort to *Mazares* was, that he heard the Princess *Mandana* was in the Temple of *Diana* at *Ephesus*, and that as the season of the year was, you Sir could not draw into the field; and also, though he were at *Ephesus* there was no seeing of *Mandana*: nor any thinking of getting her out of such a sacred place as that was, yet did he endure the sickness of *Belesis* with much impatience; but at last he began to grow better and better, and made us hope he would escape, and indeed so he did. When he was quite out of all danger, and had quitted his Bed, his Physician advised him to walk and take the fresh Air: *Belesis* being very desirous to be in such a condition as he might not be any stay unto *Mazares*, took his Physicians advise; so that after he had walked some daies on foot, he found himself so strong as to ride; then for a trial whether he was able to travel, my Master and he design a journey of fifty Furlongs to walk in a great Wood, and I waited upon them: But Sir, we had no sooner entered a hundred paces in the Wood, than my Master riding alone by himself, some twenty paces before *Belesis* and me, who were talking together, and returned with much alteration in his aspect, and addressing himself unto me, Come hither *Orsannus*, said he, and tell whether my eyes deceive me not, for since I never saw *Cyrus* but once, and then I was not in a very good condition to observe his face; therefore I dare not assure you, that it was he who saluted me, and asked me whether I met not such a man as he described unto me; yet certainly if my imagination do well retain the memory of his *Idea*, he who I saw was *Cyrus*: Sir (said I unto him) Do we not hear every where as we pass, that *Cyrus* is in the head of his Army? Yet I am the most deceived that ever man was, if I do not see him yet at the root of yonder Tree, replied he. In saying so, he shewed me the Tree where you Sir was leaning.

Oh *Orsannus*, replied *Cyrus*, I must needs interrupt you in your story, that I may undeceive you, and tell you that I was not in *Paphlagonia* when you passed through it. I esteem you so much (answered *Orsannus*) that I will rather believe your words than my own eyes: Your eyes (replied the Princess *Araminta*, and blushed) are not so as you think them, since in all likelihood it was the Prince *Spirridates* whom you saw, who resembles the illustrious *Cyrus* so much, that it is no wonder if you were mistaken. But I beseech you tell me the direct time when you saw him you speak of: *Orsannus* in obedience to the Princess *Araminta* did tell her the exact time; so that by the computation of *Cyrus* and her self, it was concluded that *Orsannus* met the Prince *Spirridates* three weeks after the stranger *Anaxaris* left him wounded in *Paphlagonia*, and in such a Wood as *Orsannus* prescribed; so that by this, the Princess *Araminta* had so much consolation as to know certainly that he was not dead of the wound which he received; but on the other side, she wondred to hear no news from himself. After she had received all the satisfaction which *Orsannus* could give her, he continued his discourse in these terms.

The Prince *Mazares* had no sooner shewed me him whom I thought to be the illustrious *Cyrus*, but I told him, (out of prudence, lest an angry accident should happen) that it was not *Cyrus*, though he much resembled him. *Mazares* yet had much ado to believe me, and I think he would have asked this supposed *Cyrus* whether it was he or no, had

had not *Beleſſi* (whileſt we were in this Conteſt) told *Mazares*, that certainly I muſt needs know him better then he could, and therefore by conſequence he ought to believe me: mean while, he who was the ſubject of our diſcourſe, ruſhed preſently into the thick of the Wood, and was quite out of our ſight: So the Prince *Mazares* was forced to continue on his Walk. It is impoſſible for me Sir, to relate his thoughts unto you; for they were ſo tumultuouſly diſordered, that he could never tell them unto us: Sometimes he was glad it was not you, and ſometimes again ſorry, without any reaſon either for his joys or ſorrows: But ſince all his pretentions were only to releaſe *Mandana*, and obtain her pardon, we never met with any, but he enquired both concerning her and you Sir.

That which wondered me moſt in the buſineſs was, that all thoſe with whom we ſpoke, told us, that you Sir was towards the Frontiers of *Lidia*; and comparing my belief that it was you I ſaw, with theſe reports, the thought of it did ſo take up my mind, that I could not chuſe but expreſs it unto my Maſter two days after the ſight of him who reſembled you; I told him that I diſſembled my real thoughts before, and that I did believe it was you which we ſaw in the Wood: So that we travelled a whole day reaſoning why you ſhould be there; and not being able to reconcile our own ſights and theſe reports, which were ſo contrary to each other, we ſtill paſſed on unſatisfied: But ſince I could not give my own eyes the lye, I conceived, that you had made ſome ſecret Voyage unto ſome neighbor Prince, to negotiate ſome buſineſs or other; and that though reports went you were in your Army, yet it was not impoſſible but you might be ſome days abſent: Thus believing that we had ſeen you, and that you knew not my Maſter, we arrived at laſt at *Ephesus*. The Prince *Mazares* then changed his Name for that of *Telephanes*; but *Beleſſi* never altered his, becauſe it was unknown in *Lidia*. I ſhall not relate unto you Sir, what agitation of Soul was in the Prince *Mazares* (whom now I will call *Telephanes* for a while) when he ſaw the Temple wherein *Mandana* was; for I would (if poſſibly I could) conceal his Paſſion from you, leſt I ſhould too much exaſperate your ſpirit againſt him: yet ſince the greatness of his Love does make his Virtue appear, I muſt needs have ſo good opinion of you Sir, as to believe, that at the end of my Relation you will admire, and perhaps become a friend unto ſuch a Rival as he is, although I do ſet forth his Paſſion unto *Mandana* to be infinitely high: And the truth is Sir, it is impoſſible a Paſſion ſhould be more violent: but the Wonder is, that ſince he came out of his Deſart, he never entertained one thought but how to make ſatisfaction for his fault, and obtain a pardon for it, and I am moſt confident, that never any poor Peccant fuller of repentance then he, nor did I ever ſee more cruel remorse of mind: As oft as he conſidered, that it was through his treachery that *Mandana* was now incloſed within that Temple, his Soul was ſo ſaddened with ſorrows, that I wonder he dyed not; and I verily think, that had not the King of *Pontus* been ſo ill when we came to *Ephesus*, that he kept his bed by reaſon of a wound in his thigh, ſo that he was not able to oppoſe thoſe who would have taken away the Princeſs *Mandana* and the Princeſs *Palmis*; I am confident, I ſay, that if he had been there, though he had ſaved the life of the Princeſs, yet in the firſt raptures of his ſorrows, my Maſter had then aſſaulted him: But afterwards conſidering that the King of *Pontus* his death would not have releaſed *Mandana*, ſince as the ſtate of things were, *Creſſus* would not part with her, he conceived it more expedient to break her Chains by Policy: And conſidering that it was impoſſible to make any attempts upon that place for her Releafement, he thought it better to go unto *Sardis*, whither ſhe was to be conveyed as ſoon as *Creſſus* and the King of *Pontus* were agreed upon their conditions; which were not yet concluded upon, though the Negotiation had not been tranſacting ever ſince the King of *Pontus* came to *Ephesus*: for as ſoon as he came thither, he ſent to demand protection from *Creſſus*, upon condition that what Treaties ſoever there were between him and *Ciaxares* or you, *Mandana* ſhould never be reſtored. Since this Propoſition ſeemed very hard, becauſe by granting it, ſuch a War would enſue, as would never be ended till one ſide was ruined, ſince it was not probable that *Ciaxares* would ever ceaſe unleſs his daughter was declared, therefore the negotiation was very long before it could be concluded; and nothing was done in it, till *Creſſus* having received a ſmiling answer from the Oracle, and then he conſented unto the King of *Pontus* his deſires: yet to find out a plauſible expedient wherewith to colour Juſtice, he engaged himſelf never to render the Princeſs *Mandana* in any Treaty without the King of *Pontus* his conſent; ſo that after ſeveral ſendings the one to the other, the buſineſs was concluded between them when we came to *Ephesus*.

Then

Then did we resolve for *Sardis*; and when we had put our selves into a handfom equi-
page we went unto that stately Town, where the Prince my Master never feared being
known: For though *Crassus* had heretofore been on the King of *Assyria*'s side as well as
himself, yet they never saw each other, as well because *Crassus* was not in *Babylon*, as
because they were alwayes parted in several bodies, so that he went boldly unto him, and
offered him his service. Love telling him that it was not directly against the Rules of Ge-
nerosity to conceal his design of releasing *Mandana*, by such assurances of fidelity,
which he would never have faded in, but only for her: And since Towns are commonly
taken by craft, he thought he might without any baseness deliver *Mandana* by subtilty,
since I could not by force. To get some reputation with *Crassus*, he made himself known
unto him for what he was, to wit, a man of a great spirit and able parts in Martial mat-
ters: so that his design taking effect, *Crassus* received him very well, and treated both
Belesis and me with much civility; and the better to disguise our selves, there seemed to
be no difference of quality between us all, but yet the inclination of *Crassus* did prefer
the supposed *Telephanes*: First, though *Belesis* was very handfom, of much spirit, and a
gallant deportment: It is very true, that since he did only surmount his sorrows out of
his affectionate friendship unto the Prince *Mazares*, and since that Prince did surmount
his own sorrow only to release his Mistress, therefore they acted differently, the one
seeming much more forced then the other: However it was, in a few daies *Telephanes* was
well known both in Court and Camp, *Crassus* offered him employment, but he would take
none upon him: I left then perhaps he could not lay hold of any fit opportunity which
might offer it self; his only care was, not to be suspected, and to insinuate himself with
divers persons: When he understood that they would lodg the Princess *Mandana* within
the Citadel when she came to *Sardis*, his design was to make him that was Governour
his friend, and he brought it so handfomly to pass, that he got a great stroke with him.
In the meantime, since the negotiation between *Crassus* and the King of *Pontus* could
not be compleated without an interview, it was resolved they should meet neer *Sardis*,
and since all conditions were agreed upon, and they feared that in conveying the Princess
Mandana, and the Princess *Palnis*, something might be attempted for their releasement;
therefore *Crassus* would have them depart from *Ephesus*, whilst the King of *Pontus* was
not there; purposely because the Spies which Prince *Artamenes* might have amongst them,
might the sooner be deceived: The King of *Pontus* was extreemly against it, saying
That since the River *Hermes* was between your Camp Sir, and the way which these Prin-
cesses was to go, there was no fear at all: But *Crassus* told him, that the Prince *Artamenes*
had so many creatures in his Dominions, that he stood in fear of his own Subjects as
well as of his Enemies, and therefore the King of *Pontus* was forced to consent, that
orders should be sent unto *Andramites* to guard these Princesses, and convey them
with those Forces which he had unto a certain place where the King of *Pontus* would meet
him with others; and accordingly it was put in execution: In the mean time, since it was
the will of *Crassus* that my Master should wait upon him when he went to meet the King
of *Pontus*, he was then put to an extreame puzzle, since that Prince intended to present
him unto his Rival, as a man from whom he expected great Services: And the King of
Pontus perceiving by the proceedings of *Crassus*, that he valued this *Telephanes* at a high
rate, and his handfom presence speaking him to be a man of much merit, he received
him with great civility, and my Master did answer it with so much turbulency in his coun-
tenance, that I have admired a hundred times, *Crassus* and the King of *Pontus* did not
perceive it: It is true, that presently after he recollected himself, and carried the matter
with as much cunning as a man in Love could, who had a plot to deceive his Rival, and
release his Mistress.

The King of *Pontus* then was as well pleased with my Master, as my Master would have
been with him; if there had not been some secret reasons which took the edg off all those
civilities which that Prince expressed unto him, and disoblged him; yet sometimes when
he considered him as one that saved *Mandana*'s life, he could not chuse but acknowledg
himself oblig'd in his heart. In the mean time, as much as *Telephanes* desired to see the
Princess whom he adored, yet he durst not go with the King of *Pontus*, who as I told
you Sir, was to meet *Andramites* that guarded her: For since it was not so easie for him
to disguise his face as his name, he made no question but if she saw him she would know
him; and if she knew him, before she was informed of his real repentance for carrying
her away, her extreame aversion to him would discover him, and so his design of resto-
ring

ring her that liberty which he had taken from her would quite be defeated; therefore he made a handfom excuse for not accompanying the King of *Pontus*, as he desired him, but returned unto *Sardis* exceedingly disquieted, because he was not able to regulate his desires; for when his repentance and his generosity had the upper hand in his heart, then he wished that the Prince *Artamas* might attempt something for the liberty of these Princesses, and in lieu of conducting them to *Sardis*, they might be brought unto your Camp Sir: But then when Love was Queen-Regent in his soul, he could not chuse but desire a sight of *Mandana*; and zealously wish that it might be himself who should release her, and restore her unto you, rather then any other should have that honour from him; yet notwithstanding he had no mind to be ignorant of all passages between the King of *Pontus* and the Princess *Mandana* at their meeting; so that for better information of himself, he desired *Belesis* to accompany that Prince, not daring to send me, because the Princess knew me. But since he could not accord being seen by the Princess, because she was to pass into the Town where he was, he designed to see her out of a Window as she went through the Town unto the Cittadel; so that he waited for the return of the King of *Pontus*, and the Princesses Arrival with much impatience. About two daies after, the news was brought, that the Prince *Artamas* attempting the liberty of the Princesses was taken prisoner, and wounded in several places, and that all his Party were either killed; defeated, or taken prisoners. About two hours after this, another Post came from *Andramistes*, who told *Crassus*, that the King of *Assyria* was amongst the prisoners, being known by a Captain that was in the *Babylonian War*.

This news, which extremely rejoiced *Crassus*, grieved my Master; for though the King of *Assyria* was his Rival, yet to see so great a King in such a case, moved much sorrow in him, especially considering that this last accident had not been, if he had not carried away the Princess *Mandana*: Also fearing that this Prince might know him, as well as the Princess might; he was moved to conceal himself with much care, lest all his designs should be spoiled; and indeed I did much confirm him in his resolution of keeping himself unknown, especially as the Princess and the prisoners passed through the Town, and that day he kept in the place where I lodged, and as good luck was, the street where we were, proved to be that through which *Mandana* was to pass, and so she did. It is impossible I should tell you Sir, what operation this sight had upon the heart of my Master; the truth, and the wonder is, that it did not so much augment his Love as his repentance; for when he saw her so fair and so sad both, he imagined himself to be the cause of that sadness, his sorrows were such, as I can describe them no otherwise, then by telling you that I cannot describe them. As soon as the Chariot wherein both the Princesses were was out of sight, and as he was ready to go from the Window, he saw the King of *Assyria* appear, guarded with Souldiers, who conducted him and all the rest of the prisoners, except the Prince *Artamas*, who was not brought unto *Sardis* until some daies after, by reason of his wounds: My Master then seeing at the same time both the Prince whom he had offended, and the Princess whom he carried away, fell into such an extasie of sorrow, that it was long before he was able to answer unto what I said unto him, and I believe he had not so soon given over his sad thoughts if *Belesis* had not entred; his inquisitive desire to know the meeting between the King of *Pontus* and *Mandana* was quite cooled, and the sight of this Princess had so troubled his spirits, that he heard *Belesis*, but understood him not: I should have thought Sir (said I unto him) that since your belief of the Princess being dead did move unto such a desperate sorrow, the sight of her alive should move you to a sensible consolation, and yet I perceive you are as much grieved as ever: Do you think *Orsannus* (said he to me) that I can look upon *Mandana* as a Captive, and see her sad, but I must be so also? Alas, alas, *Orsannus*, I am not capable of any joy until I have made some reparation for all the injuries I have done her; methinks when I looked upon her, I saw her sigh, and saw in her heart that just measure of hatred towards me by her sorrows: I perceived in her innocent soul such a horrid memory of the Prince *Mazares*, that I am perswaded she thinks upon me perpetually, and her hatred of me reigns in her resentments, according to the measure of all fresh disgraces which befalls her: Judge then *Orsannus*, whether I can look upon this Divine Princess without disturbed joyes, yet I would not but have seen her, and seen her sad; for since I see her fair eyes so full of tears and melancholy, I am become an absolute Master of my Love, and I would release *Mandana* only for her self, and not for me; whereas if I had not seen so sad an object, my virtue is so weak, I should per-

haps have thought only upon my own interest: No, no, imperious Passion (said he) thou hast prompted me to commit the greatest sins of my life, yet thou shalt never move me to commit any more, my virtue is now too strong for thee, and thou canst not vanquish me: But what do I say? (added he) Let me not ascribe that unto Virtue, which appertains only unto Love; and to say the very truth, It is my being extremely in love, that prompts me to act as I intend: Hitherto (said he unto us) I loved *Adandana*: only for my self; but now I will begin to love her for her own sake only: Indeed I know not whether I am able to love her without any desires; but I am certain I will love her without any hopes, and by consequence without offence. Let us then labour my dear *Belesus* (said this generous Prince) to release my Princess, and for our greater encouragement let us never think of releasing her for our selves, but for a Prince much more happy then we are; and though I know he deserves all his good fortune, yet perhaps I shall have much ado not to murmur; but I am most absolutely resolved never to molest him.

These Sir were the thoughts of the illustrious *Mazani*, who spent the rest of that day and all the night following in the extremity of sorrows: yet not to consume himself in unprofitable sighs, he began to observe very circumspectly what Guards they kept about the Citadel, and to nourish that friendship which he had obtained with the Governor, and all with design to see what ways might be devised for the Releasement of the Princess *Adandana*: The better to procure friends and creatures unto himself, he was always ready to do any good office for the meanest Souldier, either unto the King of *Lidia*, or the King of *Pontus*, or unto *Abradates* who loved him very well: He courted *Andramis* also for his favour, whom he obliged presently after the Princesses were brought from *Ephesus* to *Sardis*. For reports being spread about, either by the Prisoners, or some other unknown way, that he had taken you Sir as well as the King of *Affria* and the Prince *Artamas*, and that at the request of the Princess *Palmis* he had released you: *Craesus* was so angry with him, that he was a while in some disgrace: But since it appeared clearly that *Andramis* did it ignorantly, every one lamented him: And my Master, who in order to his design did endeavor to ingratiate himself with all men of Quality which were both powerful and male-contented, did do *Andramis* very good service in this business, since *Craesus* didarken more unto his Reasons, then unto any others that were alledged in his behalf, which service did so sensibly oblige him, that he vowed eternal friendship: But though *Craesus* did restore *Andramis* into his former favour, yet there rested in his heart a secret grudge against that Prince for suspecting him who had given so many testimonies of his fidelity. As for the King of *Pontus*, he was the saddest man in the World that you Sir was not taken; conceiving that if you had been a Prisoner, then the consequence would have been most happy for him; because he could have payed the debt which he owed in restoring you Sir your liberty, and have satisfied himself and his passion in keeping the Princess *Adandana*.

As things were in this condition, we understood that *Tegenus* son unto the Governor of the Citadel was amongst the Prisoners of War which were taken: And as we understood at the same time that he was in love with a Lady called *Cylenise*, who was in the Citadel with the Princess *Palmis*, the Prince my Master desired *Belesus*, who had a quick wit to find out an opportunity of seeing him, and to know of him whether or no he had any intelligence with any in the Citadel, and whether there was no possibilities of releasing his Mistress, and perhaps himself. *Belesus* undertook this employment; for my Master could not employ me (because *Ferantus* being a Prisoner with *Tegenus* did know me) and he would not go himself, lest the King of *Affria* should see him; so that *Belesus* was the only fit man for the service, and certainly it was a difficult matter to make a better choyce, for he transacted the matter admirably well, as you shall hear by the sequel of my Discourse. For my part, I endeavored to tamper and gain some Souldiers of the Citadel, not telling them wherein I intended to employ them. Thus every one of us being busie, though we yet saw no great likelihood of any happy success in our enterprize, yet we lived in a little less anguish of mind. In the mean time, since the King of *Pontus* did infinitely esteem the supposed *Telephane*, he courted him and his friendship very much, although he found but cold returns: yet since *Telephane* durst not but keep within such terms of civility, as were fitting for a man of his Quality, the King of *Pontus* perceived it not, but loved him exceedingly, and so much, that meeting him one day in the Kings Gardens he came out from a Council of War held in the Cloister of *Craesus*, he began

to speak unto him of his misfortunes, and of his Love: But amongst all the rest of his sad disasters which ever had happened unto him, he did not grieve so much for any thing as that he had such a Rival as he could not chuse but love, and as he was infinitely obliged unto: For truly (said he unto him) is it not a most miserable condition to be unjust and ungrateful unto the greatest Prince in the World? unto whom I am a debtor both for my life and liberty; unto whom I am beholding for that Scepter which belongs unto me, if I would take it from him: but yet I cannot; my Love to *Mandana* is so violent, that I am not Master of my Reason. *Telephanes* hearing the King of *Pontus* speak thus, did think it best to confirm him in his generosity, so that perhaps he might induce him to release *Mandana*: So that being prompted by the spurs of Love which would not let him lose a minute of time, he repeated unto him all that he had so often hinted unto himself since he repented the carrying away of the Princess *Mandana*. Do you not consider Sir (said he unto him) that every moment you retain the Princess whom you love, she hates you the more for it? I know it very well, replied the King of *Pontus*; but *Telephanes*, if ever you were in love, I pray you imagine how difficult a thing it is to part with a Princess, who as soon as she is at liberty will be in the Arms of another? Alas *Telephanes*, if you advise me to part from her, certainly you were never in love: I wish the Gods Sir (rehe and sighed, having so much disorder in his spirit, as it was to see he spoke as he thought) that what you say were true. No Sir, I know what Love is; and I speak as I do, because I know the power of that Passion; for if you love, should you not do any thing to procure the love of her you love? Yes doubtless (replied the King of *Pontus*.) Why then do you take that course (replied *Telephanes*) which will procure her hatred? Because I can do no otherwise (replied he,) for what course can I take to avoyd her hate? By giving the Princess whom you love her liberty (answered he,) since it is not possible but she must needs infinitely esteem you, if your Virtue do surmount your Passion: Then Sir would your glory spread over all *Asia*; all your Subjects would rebel against him that usurps your Kingdom; every Prince would arm in your behalf, and reconquer your Dominions for you; *Cyrus* himself would set you upon your Throne: And indeed Sir, I find so much glory in the act I advise you unto, that I would do it, though I were sure to dye the next day. Ah *Telephanes*, cried the King of *Pontus*, alas, you do not know the sovereignty of that Passion which commands my Soul, although you have been in love; Love is either great or little, either according to the beauty which doth cause it, or else according to the sensibility of that heart which is touched with it, and therefore all the world does not love alike: But *Telephanes*, I have a Soul the most sensible of all men living, and *Mandana* is the fairest and most ravishing Beauty upon Earth: Come *Telephanes* (said he, and would have carried him by the arm towards the Cittadel) come and see the Justification of my Crime in the eyes of that Princess whom I adore: for though they are always incensed when they look upon me, at least very melancholy, yet you shall see it is impossible to be deprived of them and live. *Telephanes* was much surprized at the Proposition, and so much disordered, that if the King of *Pontus* had not been blinded with his over-zeal, he would have perceived it: And what desire soever my Master had to see *Mandana*, yet he would never see her with the King of *Pontus*; so that to excuse himself, Sir (said he unto him) If there need no more to justifie you but the sight of her Beauty, you shall be so in my opinion; for I saw her when she came first to *Sardis*; and the more sad I saw her, the more I accused you: all this would not satisfie the King of *Pontus*, but he still importuned my Master to go with him unto the Princess.

Pardon me *Orsanns* (said *Cyrus*) if I interrupt you in your Story, to ask you, Whether the King of *Pontus* did see the Princess *Mandana* every day? Ever since she came to *Sardis* (replied he) none had the liberty to see her but himself, but truly he is not at all the more happy; for I have heard one of his servants say, that he never visits her but both his Love and Despair is augmented, for he finds her always more fair, but more rigid every day then other. *Cyrus* then asking pardon of the two Princesses, *Orsanns* went on with his Story thus.

The King of *Pontus* being very importunate with my Master to go unto *Mandana*, did press him so far, that the poor *Telephanes* could find but bad Reasons to excuse himself; but he was forced to leave him, and go into the Cittadel without him, and went by a great Walk of Cypress, close by the ditch of that place, and opposite to the Garden door: After

Maxares saw him enter, he walked above two hours in that Walk, thinking upon the adventure which had happened: By chance *Belesis* and I found him there, and he acquainted us with the passage: Afterwards making a stand, and looking earnestly upon us; Must it not needs be confessed (said he unto us, that Fortune is very ingenious to torment me, since I must be continually both culpable and miserable? For I see, that to do one good act, as to release the Princess whom I took away, is, I must commit a hundred bad ones; I must, I say, dissemble and deceive them that trust me; I must always speak contrary to truth, I must be of one side, and seem to be of the other, and all this to put the person whom I most love and adore into the power of a beloved Rival: For my dear friends (said he unto us) with tears in his eyes) to put *Mandana* into such a condition as she would be, is certain to deliver her unto *Cyrus*: This I have promised unto my self, and this I will either do or die.

Sir, replied *Belesis*, I do not question but to find out wayes how to do the first of those two, for by suborning some of *Tegens* his Guard, I can speak with him as oft as I please, and can dispose him to endeavour the utmost of my power that the Cittadel may be surprized: He hath given me a Letter unto an old Officer in it, who he saith is very covetous, and who indeed I have found very ready to receive gifts, and by consequence ready to do what I would have him, so I will feed him with gifts. Moreover he told me, that when I had found out wayes to release the Princesses, and his dear *Celenice*, he knew how to escape his prison without trouble to any; for he who commands the Guard over the prisoners of War is so absolutely his, that if he desired it, he could get them all released, except the Prince *Ariamas*, who hath a particular Guard by himself: But why is *Tegens* still a prisoner (said my Master) if it be in his power to have his liberty? Because in the condition he is in (replied *Belesis*) he is not suspected, and he hath a design to find out wayes how to release the Princesses, and thereby ingage two great Princes, and also to release *Celenice* for his own satisfaction; so that I perceive it sticks but upon two things, to wit, some men for the execution of his design, which I have promised him, and one to acquaint the Princesses that their liberty is ready for them, and that they would prepare themselves to follow their Releasees; and this is the effect of that Letter which I have unto the old Officer whereof I spoke, that he shall let the Princesses understand how there are preparations for their releasement: But he told me, that this would be difficult for him to do, and that it would be much more easie for him to deliver us a Port, and we to carry them away, then for him to speak unto them: But *Belesis*, replied *Telephanes*, Why did you not tell me any thing of your negotiation? Because I would have the business more ripe, replied he, and had it not been to comfort you a little, I should not have told you so much, because the business cannot be executed so soon. Moreover, a Captain of greatest power in the Cittadel, next the Governour, who is an intimate friend unto *Tegens*, is not in *Sardis*, nor will he return this fifteen dayes. *Telephanes* perceiving then, that *Tegens* was Master of the Guards, that he had very powerful intelligence in the Cittadel, that I had gained many of the Souldiers, and that there wanted nothing but a Convoy, and one to acquaint the Princesses, did not think upon any thing, but how to remove these two obstacles. A while after, news being brought to Town that *Nysamalis* was taken, and that your Army Sir struck a terror into all *Lydia*, it was requisite that *Telephanes*, (to keep himself unsuspected, and to preserve that advantageous opinion which they conceived of him) should go into the Wars, and shew that he deserved it; he went out therefore with *Andramises*, and in several small encounters did notably behave himself; yet his mind was, that *Belesis* and I should stay in *Sardis*, to keep *Tegens* and all those of his correspondency in a disposition to execute the enterprize, when it was ripe, with orders to advertise him speedily of it when the time came, to the end he might find out a pretence for his coming to *Sardis*. Thus Sir did things stand at *Sardis*, whilst you were taking Towns, and forcing the *Lydian* Troops to quit their Quarters.

But to shorten my discourse as much as I can, upon these terms Sir did the enterprize concerning *Mandana's* releasement stand, when after you desired combat with the King of *Ponsus*, there was an interview between you and that Prince, when you knew the Prince *Maxares* amongst the rest which came with him. I doubt not Sir but you desire to know why my Master would come unto that meeting, for I wondered at it my self, but he would give me no other reason, then that since you had met him, and spoke to him in *Paphlagonia*, yet then knew him not, he thought that certainly you would not know him

him in *Lydia*, and therefore he might boldly, without fear of discovery, accompany the King of *Pontus*, who was very importunate with him, and also might satisfy his desires of being present at an interview, wherein he had a secret interest; which none knew of but himself: For indeed he told me in going to that place, where you and the King of *Pontus* were to see each other, that sometimes he wished that your persuasions might not prevail with the King of *Pontus*, concerning *Mandana's* releasement, but that he himself might have the glory of it: And sometimes again, when he suspected the happy success of his enterprize, he wished the King of *Pontus* might be moved by your reasons. However it was Sir, the Prince *Mazares*, (who I will now call *Telephanes* no longer) did go with the King of *Pontus*, upon reasons so different and opposite, that he could never reconcile them himself. In the mean while Sir, I beseech you do me the honour to confess, that there is never any true judgment to be given upon appearances; for indeed I know Sir, that when you saw the Buckler whereon my Master represented a dead man, and his Motto, testifying, that he thought himself worthy of it, and knew him who bore it to be the Prince *Mazares*: Then, I say, you were angry, and hated him, and that you expressed as much by such visible marks, both in your words and actions, as any one might see the thoughts of your heart: Yet Sir, this man whom you thus hated, was then thinking upon nothing else, but how to render the Princess *Mandana* unto you, and for ever to deprive himself of her, and indeed he answered you with as much moderation as a man of courage possibly could. I shall not need to tell you Sir what his thoughts were upon that occasion, for you may easily imagine them; but give me leave to tell you, that after (by the prudence of *Abradates*) this dangerous conference was ended, and that every one took the way unto his own Quarter, the King of *Pontus* knew no more how to behave himself towards *Mazares*, then *Mazares* knew what to say unto him. After they had marched forty or fifty paces without a word passing amongst them, *Abradates* came to my Master with much civility: Generous Prince (said he unto him) I am sorry that I must render you more respect then hitherto I have, for since it was your pleasure to be unknown, I suppose you had rather have still been *Telephanes*, then the Prince *Mazares*, since you have made that name so famous, that you cannot leave it off unless you wrong your self: Sir, replied he, I have been ever so unfortunate under the name of *Mazares*, that it is no wonder I should desire to leave it off for a time; but for ought I see, the name of *Telephanes* is not more prosperous unto me.

All this while the King of *Pontus* spoke not a word; but calling to memory how *Mazares* lived at *Sardis*, and how he refused to go with him unto *Mandana*, though he importuned him; and considered that he had insinuated himself into the friendship of the Governour in the Cittadel, and with all the men of Quality in Court, he thought that he would at last put all these into some design; but not being able to comprehend the mystery, yet being very desirous of further satisfaction, without any further delay he went to the King of *Susiana*, and the Prince *Mazares*, and looking upon my Master; I beseech you Sir, said he unto him, though you be my Rival, yet deny me not one favour which I shall ask you, as if you were *Telephanes* my friend, and my extremely loved friend: Although I am your Rival Sir (replied the Prince *Saces*) and by consequence *Telephanes* could never be very much your friend, no more then *Mazares* could; yet let me tell you, that there are very few things which you are not able to obtain of me: For truly, since you saved the life of the Princess *Mandana*, whom I most unfortunately caused to perish, your prayers must needs be very prevalent with me, and indeed so they shall be for ever: If so, replied the King of *Pontus*, tell me what opinion I ought to have of you, for I profess unto you I do not know; when I call to mind all I have seen you do, I know not where I am, and I yet doubt whether you be *Telephanes*, or the Prince *Mazares*: Certainly I am the last of these, replied he: If you be, said the King of *Pontus*, Why do you ingage your self on the side of *Crassus*? Why did you conceal your name? And what motives had you to act as you have done? Is it for your self, or for me, that you have fought? It was neither for you nor for my self (replied my Master, with as much subtilty as vvit, to disguise the reality of his thoughts) but it was against *Cyrus*: Yet it does not seem to me, replied the King of *Pontus*, that you spoke unto him with any such Symptoms of hatred as should induce you to fight in favour of one Rival to ruine another. But tell me ingenuously I beseech you, What ought I to think

of your Actions? and how must I consider you? As a man (replyed *Mazares* and sighed) that does not pretend unto the least hopes or aymes of ever enjoying *Mandana*; and I would it were the pleasure of the Gods, that I could inspire you with the same bitter repentance which I have for carrying her away, and causing the greatest parts of all the miseries which have befallen her. How's this *Mazares* (said the King of *Pontus*) do not you pretend any thing to *Mandana*, and yet come disguised unto the place where she is? You fight against the forces of the other side; you engratiate your self into friendship; you seem to be my friend, and is all this without any pretention? No, no, it is impossible, you can never perswade me to beleieve it. It is not an easie matter to imagine (said the King of *Susiana*) what the intention of the Prince *Mazares* should be: Yet he hath one (replyed the King of *Pontus*) of what nature soever it be. That which doth most trouble me (added he in speaking to *Abradates*) is, that he hath used all his endeavors and arguments to perswade me to render the Princess *Mandana* unto *Cyrus*; and indeed how is it possible (added he, and spoke to my Master) if you yet love her, you should advise me to put her into the power of a Prince adores her, and for whom she scorns all those that love her?

To testifie unto you, said *Mazares*, that I have no secret interest at all, I shall give you the same counsel now, when you know what I am, and conjure you, with all the faculties of my heart and Soul, to give freedom unto the Princess *Mandana*: And I will engage my word, that in acknowledgment of your saving her life, and giving her liberty, I will divide the Kingdom which hereafter I shall possess, and give half of it to you, if you cannot reconquer your own. No, no, said the King of *Pontus*, you wish not what you say; for if you did, I must not look upon you as my Rival, but as my friend. I know not well, replyed *Mazares*, whether I am your Friend or my Rival, my reason is so rased: but yet I know that I love *Mandana* more perfectly then you do, since I know how to limit my hopes, and to seek no further then her satisfaction: Did you know how to love so well as I, you would be more sensible then you are of the sufferings which the person beloved endures: But in the name of the Gods Sir, let me perswade you to repent as I do, and let not one of your Rivals have that advantage over you: Moreover, I beseech you do not think, that I only say I will not pretend any thing unto the Princess *Mandana*, out of any fear to make you my Enemy, as valiant as you are; for I care so little for my life, that if I considered none but my self, I would seek such an occasion to dye the sooner and more gloriously: but I do really speak as I think; and it is not more true, that you do love the Princess *Mandana*, then it is true that I pretend nothing unto her, but I wish with all my heart and soul that you would set her at liberty, and put her into the hands of *Cyrus*, rather then let her continue miserable still. If what you say be true, replyed the King of *Pontus*, of all men living you are the most virtuous, or else the least amorous; and I should much wonder if it should be the last of these; and that a corner passion should cause you to carry away the Princess *Mandana*, and forget your duties to the King of *Assyria*. As the greatest Crimes, replyed my Master, does cause the greatest repentance; so it is no wonder if since I have committed a double injustice, I should be extremely ashamed. It is true, replyed the King of *Pontus*, but yet it is very much that one should love, and yet be able to render his Mistress unto a Rival whom she loved. Yet truly (said the King of *Susiana*) the Prince *Mazares* does expresse himself so emphatically, and with such an ayre as is apparent that his tongue speaks the very thoughts of his heart; and therefore I conjure you both, what ever both your designs are, not to dispute. For my part, said the King of *Pontus*, if the Prince *Mazares* will engage his word, that he will never pretend any thing unto the Princess *Mandana*, and that he has no concealed design to carry her away both from *Cyrus* and my self, I shall carry my self towards him as if he were not my Rival. *Abradates* then asked *Mazares* whether he would engage himself unto such Conditions as the King of *Pontus* desired? since he himself professed he had no pretensions unto *Mandana*. Whilst this Prince was speaking thus unto him, *Mazares* did consult with his mind upon the matter; and finding that if he should promise what was required, yet he did not thereby engage himself unto any thing which was contrary to his design, since his intentions were not to carry away the Princess *Mandana* for himself, therefore he consented unto those Conditions though with much repugnancy: and I verily beleieve, that if he had not certainly known the death of the King of *Pontus* would not have furthered the liberty of *Mandana*, in lieu of making this promise,

promise, he would have decided the controversie by Sword, and fought with this Prince.

Thus Sir did this conference pass; after which, *Abradates* acquainting *Crassus* with my Masters condition when he came to *Sardis*, and relating all passages as much in my Masters advantage as I could, *Crassus* had not so many jealousies in his soul as the King of *Pontus* had, who after did circumspectly observe all my Masters actions, so that we had much ado to hold those intelligencies which formerly we did without discovery. In the mean while, the Prince *Mazares* had such an extream abhorrence of all dissimulations, that if *Belesis* and I had not perswaded him that the glory of an enterprize of this nature, did consist only in the execution, and not in the means by which it was concealed; and that the Conspirators, the more they dissemble in a just cause, the more commendations they deserve: I think, that rather then he would have done as he did to conceal his design, he would have undertaken a more violent resolution. After this Sir, you know how high discontents were grown amongst all the Princes, concerning an exchange of Prince *Artamas*; and the Queen, before whom I speak; and how *Andramires*, and the Prince *Myrsiles* took the King of *Susiana*'s part: But you do not know Sir, how my Master making use of these divisions, did secretly and frequently visit the generous *Abradates* and *Andramires*, and so wrought upon their Spirits, as they promised him, that if matters were further exasperated, they would attempt nothing without him; but yet my Master still kept his design close unto himself. After this Sir, the Truce being published, and the Captain who was friend unto *Tegus*, being returned unto the Cittadel, my Master did make a shew as if he were not well, to the end he might the more conveniently endeavour to speak with *Mandana*, or at least with *Martesia*; and we did negotiate the business so happily, that by the assistance of this friend unto *Tegus*, who had the Guard of the Chamber where the Princesses did lye, we had permittance to enter into the Cittadel in the night, and he promised to help me to the speech of *Martesia*. As I knew that *Martesia* had a very friendly opinion of me ever since I was her guide in bringing her to *Sinope*, so I hoped to effect my business very well; but do what I could, I could not perswade my Master to stay behind, for he thought that I could not so well aggravate his bitter repentance, as himself could do; so that I was forced to submit unto his desires, and I had so ordered the business, that just at nine of the Clock, the friend of *Tegus* would let my Master and me enter, undisturbed by any; and so bringing us by a back pair of stairs into his own Chamber, he went unto *Mandana*'s, where finding *Martesia*, he desired her that she would be pleased to let him have an hours discourse with her; so that *Martesia* being as complaisant as any judicious person would be unto one, that kept them prisoners, consented; and passing from the Chamber of her Mistress unto her own, which was very near; the Captain came to us, and according to the plot between my Master and my self, I only went unto *Martesia*; to the end I might the better deceive her, as afterwards I shall tell you; for we knew very well, that the Princess *Mandana* did not think my Master to be alive, or that he was at *Sardis*, because *Crassus* and the King of *Pontus* had given express charge; that no news whatsoever should be carried unto the Princesses, and therefore we feared not that *Mandana* could know of his being there.

Then did this Captain conduct me to *Martesia*'s Chamber, and left me there; she not sooner saw me, but she broke out into a hundred expressions of joy and tenderness. *Artamas* (said she unto me) Can you not carry me once again to *Sinope*, and bring the Princess with me? Yes sweet *Martesia* (said I unto her) that I can, and I came hither purposely to make the Proposition unto you. Alas, replied she, I see so little possibility in it, that I fear they will sooner keep you a prisoner with us, then you can let us at so much liberty: and therefore to consume no time in telling me any pleasing lies, I pray tell me, how the state of things in general does stand? For we know nothing here but what pleases the King of *Pontus*, who will tell us nothing but that he is in Love; therefore pray tell how the illustrious *Cyrus* does? And where is his Army? Tell me whether *Artamas* be recovered of his wounds? For the Princess of *Lydia* is much grieved for him; and if it were not too much to ask you at once, you would do me a pleasure in telling me what is become of poor *Ferantus*? *Martesia* having put all these questions unto me, I satisfied her curiosity in them all; after which, I assumed the discourse wherewith I began, and assured her confidently, that I knew of an infallible way to release the Princesses, and

to put *Mandana* into the hands of *Cyrus*; so that she believed there was some truth in my words: But she told me, that as for the Princess *Palmis* she would never go out of prison, but by the hand of the King her Father, especially since the Prince *Artamas* would remain a prisoner of War; and lest this should keep the Princess *Mandana* from going out, I pray tell me (said she unto me) What are the best courses to be taken: First it is requisite, said I unto her, that I have the honour to see the Princess; and secondly, the same honour is desired for him, that is the chief actor in the enterprize, who is now in the Captain's Chamber, who brought me hither, and who desires to receive his orders from her own mouth: There is no difficulty in all this (replied *Martesia*) provided you will have a little patience, for I believe the Princess of *Lydia* will leave her presently: But in the interim (said she) I pray tell me who is this generous Liberator? How can he get us out from hence? And when shall it be? For I wish it were this very hour, if it were possible: You shall know the two first of your questions in good time (replied I) and as for getting you out from hence, it shall be within this three daies, if the Princess please: If she please (replied she) Ah *Orsannus*, I warrant you it will please her, since though the King of *Pontus* be as respective to her as he is unjust, I am confident she would do any thing to get out of his power. In the mean time, said she, that we may the sooner see whether the Princess of *Lydia* be retired, and the sooner see our Deliverer, I pray you follow me.

In saying so, she carried me unto a little Closet over against the Princess Chamber, but so near it; and the partitions so full of crannies (for you must know the places of War are not built like Palaces) that any thing might be heard which was spoken. Being then in this place where we could hear all the discourse which passed between the two Princesses, we began to hearken, in hopes they would end their discourse quickly, and presently I heard a voice which was unknown to me, and which *Martesia* said was the Princess *Palmis*, who complained extremely against the malignity of her Fortune: For my part, replied the Princess *Mandana*, I hardly dare complain against mine; for since the conformity which is in our misfortunes did make you love me, and in some sort caused the friendship which is between the Prince *Artamas*, and the illustrious *Cyrus*, methinks I ought to endure it patiently: Ah Madam, said the Princess *Palmis*, I beseech you do not give so bad a foundation unto the affection which I bear you, and seek not for that in the suitableness of our miseries, which cannot be found any where but in your rare merits; and if you please to look a little neerer into things, you will find a notable difference, between the misfortunes of *Cyrus*, and those of *Artamas*, and also between yours and mine: Yet in many things they resemble very much, replied *Mandana*, for as one hath been exposed to many dangers, so hath the other; as one changed his own name for that of *Artamenes*, the other assumed the name of *Cleander* in lieu of his own, both of them are brave and gallant, both of them have been Conquerours, both of them in Love, and if there be any difference, it is in that the Prince *Artamas* loved by reason, and *Cyrus* only by inclination: Had you changed the name of *Artamas* for *Cyrus*, said the Princess *Palmis*, your discourse had been just: I beseech you let me end it (said the Princess *Mandana*) and see whether I have not reason to attribute unto the likeness of our miseries, the pity which you have of mine: Besides all that I said before, these two Princes have had the favour and affection of these two Kings whom they served, they have both of them been imprisoned by them, for whom they have hazarded their lives a thousand times; as *Cræsus* was displeased with you because you favoured *Cleander*; so *Ciaces* hated me, because I esteemed *Artamenes*: Indeed what should I say? *Cyrus* and *Artamas* brought us hither; Have they not persecuted you as well as me? And as *Adrastus* and *Artesilius* died for you, did not the unfortunate *Mazares* perish for me? Are we not now both prisoners together? And must it not needs be confessed, that since you cannot love me for any resemblance of those admirable qualities which are in you, and not in me, Heaven has a design to make you love me, because I resemble you in your misfortunes: To shew you (replied the Princess *Palmis*) that the Love I bear you proceeds from nothing but your merits, and not at all from any resemblances of our adventures, I must needs let you see that they are infinitely different; so that in reason it cannot be said they have any resemblance, and by consequence you ought not to believe, that the affection I bear you hath any such cause: The adventures of *Cyrus* and *Artamas* are much different; for when *Cyrus* was only *Artamenes*, he knew that he was *Cyrus*,
and

and was not ignorant of his own Quality : whereas on the contrary, the unfortunate *Cleander* did not so much as know who himself was, but thought himself so far below my Quality, that he did condemn his Love no less then I should if I had then known it : *Artamenes* had nothing else to make his condition known to be equal unto yours, but only to say he was *Cyrus* : But *Cleander* for a long while durst not so much as wish to know who he was, lest his condition should prove disadvantageous unto him if it were known : These false Names under which both of them did pass was given them variously, for *Cyrus* took the Name of *Artamenes* upon him to disguise himself ; and *Artamas* not knowing his true Name, received that of *Cleander* from *Thimistres*, who gave it him, not thinking he should ever leave it : 'Tis very true, both of them are most gallant men, and both Conquerors, but with a notable difference, since Fortune hath almost confined the Victories of *Artamas* to the Kingdom of his Father, whilst she hath stretched the Conquests of *Cyrus* over all *Asia*. The original of their Passions is also as different as the merit of those two persons who caused them : The Prisons also in which both of them were, are very unlike, and proceeded from several causes. The jealousy and wickedness of *Artaxares* caused the Imprisonment of *Cleander* ; and the prejudicate opinion of *Cixares* was the cause of *Artamenes* his Imprisonment ; though I must needs confess there was equal injustice in them both. Moreover, the hatred which *Cixares* bore unto *Cyrus*, proceeded only from a misunderstanding of the Menaces of the Gods ; but the King my Father hated *Artamas* because he thought I loved him, and by consequence the cause of his hatred cannot cease, as the cause of *Cixares* his hatred did. Moreover, you cannot in reason say, there was any equality in their last Imprisonment, since that of *Cyrus* lasted not above an hour at most, whereas that of *Artamas* lasts yet, and he was dangerously wounded besides : But I beseech you let us close up all these resemblances which we find in our fortunes in this one, which is our Imprisonment : Is there not a vast difference between us ? for you know there are two hundred thousand men in Arms for your Liberty : That the most valiant Prince upon Earth and the greatest Captain commands this Army, and fights only for you : Moreover, it is just in you to wish him Victory, and to make prayers unto Heaven for it : But as for me, I am not only deprived of all hopes of relief, but of all other consolations, except your friendship Madam, which truly is a great one : For truly I must not desire my Liberty, since it cannot be but by the Conquest of the King my Father, by the loss of his Crown, and by his being a Slave : All which will be, if *Cyrus* be a Conqueror ; and if he be not, then Prince *Artamas* will perish in Prison, and I dye where I am : so that since I cannot desire any thing which would be advantageous to me, I must endure my miseries and never wish for an end. After this I beseech you judge whether I am at all a debtor unto my misfortunes for your affection, but rather for your pity. However it be, replied *Mandana*, I am confident, that the Gods have a design Prince *Artamas* shall love and do *Cyrus* good service, and that *Cyrus* shall protect and comfort *Artamas*. After this these two Prisoner Princesses spoke much more unto each other which I could not understand, because *Martesia* hindered me, and I had much ado to get her let me hear as much as I have related to you, for she was continually asking me questions, unto which I returned short answers, and sometimes only with my head ; because, since she named my Master once, I desired to hear whether she would name him any more : But if I did not certainly know, that the Prince *Maces* my Master would never pretend any more unto the Princess *Mandana*, I should not have been so perfidious unto him, as to acquaint the illustrious *Cyrus* with all those advantageous expressions which she used towards him. *But to return unto my Discourse*. Be pleased to know Madam, that at last the Princess of *Didia* left *Mandana* and went unto her Chamber, which was separated from his only by a withdrawing Room which was common to them both. She was no sooner gone, then knowing there was none with her but *Arianita*, I went unto my Master to bring him unto *Mandana's* Chamber ; the Captain who let us enter into the Citadel brought us to the door and there left us, to the end he might take more care that none should discover us. As *Martesia* prepared the Princess to receive a man who would release her, and told her that it was I who would conduct him, she wondered

wondered who it should be that would be her Deliverer: And I knew afterwards by *Martesia*, she did think it no other then the illustrious *Cyrus*: So that her extraordinary fears, in thinking what dangers he expos'd himself unto for her sake, did cool all her joys when she thought upon her hop'd-for Release. Then Madam, you may easily imagine how infinitely the Princess was amazed, when in lieu of seeing the illustrious *Cyrus* enter, she saw the Prince *Mazares* casting himself at her feet, whom she imagin'd to be dead: She turned hastily towards *Martesia*, to ask her, whether what she saw was real? and if it was, why she did deceive her? *Martesia*, who was no less amazed then the Princess, look'd upon me with so much Wonder, that she could not ask me why I dissembled with her? In the mean while, my Master, who was upon his knees before the Princess, he began to speak thus unto her: You see here at your feet Madam a man that is risen from the dead; but risen as innocent, as he was culpable before your shipwreck; Therefore I beseech you do not treat me as I deserved when I was so unjust as to carry you away, since I am not the same man now as I was then: I do not beg of you Madam, to let me love and adore you; for I am most fully resolv'd in the very reality of my heart, never to have any such thought as long as I live: All the whole sum of my Petition is, that you would be pleas'd to pardon my Crime, and give me leave to lessen it a little, by procuring you that Liberty which I took from you. All *Mazares*, said the Princess, I will not be deluded at *Sardis* as I was at *Sinope*, and I have no such thoughts of you at this present as I had at that time. Yet I am now less worthy of your friendship (reply'd he) then ever I was; for truly Madam, when I was at *Babylon*, I did nothing but strive against that Passion which you had created in me; and truly though I did resist it with all my force, yet it was far too weak; for I was overcome by this imperious Passion; all the Virtue I had submitted unto it: it expelled all Generosity and Reason out of my Soul; and at *Sinope* forced me to commit the most unjust act that ever was: I carry'd you away Madam, I deceived you and carry'd you away, in telling you that I would deliver you into whose hands soever you pleas'd: But my divine Princess, I was not long culpable, since my repentance was almost as soon as the Crime was committed; and the Command which I gave unto the Pilot to steer his course towards *Sinope*, was that which put us in a perishing condition. No, no, *Mazares*, said the Princess, you can never persuade me to trust you, since you so extremely deceived me: For to let you see how horrid your Crime seems in my eye, I do profess, that, excepting *Cyrus*, I will not trust any man upon Earth: I esteem'd you as much as I could esteem any, and more then that, I lov'd you as well as I could do my Brother: Then I pray you judg, whether I have not reason to pass from one extremity unto another, since you have so cunningly deceived me, and have caus'd so many miseries to fall upon me. Truly *Mazares*, I do admire at the pleasure of the Gods in saving your life, since you have not only been the cause of my miseries, but of all *Asia*, which had not been up in Arms if you had not carry'd me away. Cease Madam (reply'd this sad Prince): cease I beseech you from any further aggravations of my Crime, since I see how great it is; for without the consideration of the miseries of others, I need think upon none but what I have caus'd unto you: But Madam my repentance is so sharp, that if you did but know the bitterness of it, I believe you would pity me; and though it be not proportionable to the greatness of my Crime, yet I cannot impose a sharper penance upon my self, then that I should my self put you into the hands of *Cyrus* that happy Rival, whom the Gods do favour in so high a manner, that his very Rivals themselves are ready to release unto him that Princess whom they love as well as he doth: For this Madam, I have quitted my Desert, unto which I had confin'd my self: To this end I came into *Lidia* under a disguis'd Name; and it is my real resolution to get you out of Prison: And the Gods have so far smil'd upon my Project, that if you will Madam, you shall be released from hence, and carry'd into the Camp of *Cyrus*. As soon as *Mazares* had spoke these words, he sigh'd so seriously, and in such earnest manner, as one might see his repentance was real: But yet for all that, the Princess *Mandane* could not believe it; yet sometimes the feeling expressions of this sorrowful Prince would something stagger her thoughts, but then immediately after,

ter, diffidence would wholly seize upon her heart, and she could not possibly believe, that the design of Prince *Mazares* was really to set her at liberty: She perceived he had a great and powerful intelligence in the Cittadel, and she was well enough perswaded, that he who could so cunningly come in, could as vvell get out: But her belief told her at the same time, that his end was to carry her away the second time, and not really to release her, so that all his perswasive arguments could not move her, but she resolutely told him. she had rather stay where she was a prisoner still, then to be fooled in following him: Alas Madam (said he unto her) Will you not believe me when I protest repentance, and to expiate my crime, would set you at liberty? I must ingenuously confess, that I have not power to say I do not love: And Madam, I am resolved not to make a mixture of any lyes and truths together, but I do most solemnly protest in the presence of those Gods which must make all my projects prosperous, that this passion is without the least spark of any hope, or any pretention unto you in the world: I desire no more but a pardon of my crime, and to set you at liberty, if it be obtained, I shall not murmur at my death: It is but jult that this tormenting passion be still in my soul, as a more severe penance for my fault, and so be pleased to look upon it, and questionless you will allow it, especially considering that I sue for no other recompence: However, be not so preposterously resolute as to believe me, vvhhen I told a prejudicial lye, and not to believe me when I tell you a most real truth, which shall set you at liberty: No, no, *Mazares*, said the Princess, neither you nor any else shall deceive me twice; I trusted you before, because I thought you incapable of deceiving me, but since you have deceived me once, I will never trust you again: Do not think Madam, replied he, that it is now possible I should have any ill design upon you: How if I had any such? How could I put it into act? 'Tis true, I can get you out of prison, because the Camp of *Cyrus* is neer, and a safe place of retreat: But should I have any design to carry you for any ends of my own, how is it possible I should effect it? *Sardis* would be no safety to hide you in it, all the Country is full of Forces belonging unto *Cyrus*, what therefore could I do with you? I know not, said she, neither where *Cyrus* is, or what course you would take, but I know very well I cannot trust you: Why Madam, said he unto her, Will you refuse your liberty, because it is offered by a Prince whom you do not love? The reason why I love him not (replied she) is because I do not believe he has any intention to release me, and designs no further then to make me change my Chains; and truly I had rather (since I think you only intend to remove me from prison to prison) be with the Princess of *Lydia*, then with you. To make it apparent Madam, said he, That I have no ends of my own in it, be pleased to know, that my design is not only to release you, but the Princess *Palmis* also, and that it is by a devoted servant unto a Woman of hers that I have this intelligence in this Cittadel; and therefore Madam you need not doubt the sincerity of my intentions: I doubt all, replied she, For I had rather suspect your words, then that they should deceive me again: But *Orsanns*, (said she, and turned towards me) I did not think it possible that you should second your Master in such a piece of service as this, and I have alwayes known so much virtue in your mind, that I rather will think he deludes you, then that you have any intentions to delude me, as he hath: Madam, replied I, give me leave to assure you, that the Prince *Mazares* hath no intentions to deceive you.

Alas *Orsanns* (said she) it seems you are not so wise as I am, if you think so: Truly Madam (said *Martesia*, speaking to the Princess) Since *Orsanns* sayes it, methinks credit ought to be given to his words, because he is not in Love, and by consequence more to be believed then the Prince *Mazares*: To testifie unto you Madam (said my Master speaking to *Mandana*) I will remain in your prison after you are gone out, and an illustrious friend, who I met with in my solitude, shall conduct you to the most happy *Cyrus*, whilst I stay here, and patiently indure the death which *Cressus* shall give me, and I promise you to accept it with much joy, so you will promise me a favourable memory: And I will do more then that also if you please (said he, being transported with the violence of his Love and despair, to see she would not believe him) for I will kill my self before you go out of that prison

which I will open unto you: If I could believe what you speak, (replied the Princess) I should tell you, that your death in that manner would extremely trouble me, but in truth I cannot believe you: However, I beseech you acknowledg thus much at the least, that if hereafter you once believe me, you will then lessen your hatred towards me: I shall do more then that, said she, For if ever I once believe you, I shall be able to forget what's past, and to pardon you, and I think liberty so sweet, and your act so generous, that I should afford you my esteem and friendship: But the worst is, I neither do nor can trust you; and looking upon you as a Prince: who would deceive me once more, I look upon you with anger and hatred. Was ever misery comparable to mine? (cried he out.) You tell that you would pardon me, and afford me your friendship, if what I speak were true; and yet you are so unjust, as to look upon me with anger and hatred, though truth it self is not truer, then that I would release you: I beseech you tell me what I should do to persuade you of this truth, and to lay open my heart unto you: I know not, replied she, but I am sure I cannot believe what you say; therefore go and move those that let you in, to let you out presently, and content your self that I am so generous as not to ruin you, by advertising the Guards who I am sure you have not corrupted, that you are here: Do not think that the reason why I do it not, is because I make any doubts whether what you say be true or false; but my reason is, because I am not cruel, and because your first services were so considerable, that I will not be the cause of your death: For Heavens sake Madam (said he unto her) do not drive me to despair, but believe me: For Heavens sake, replied she, trouble me no more, but leave me in quietness: I beseech you deare *Marietta* (said this Prince) persuade your illustrious Mistress to credit my words: Sir (replied the wife Lady) I profess unto you; that for my part I do believe you; but truly I dare not advise the Princess to do so, because it is not fitting for me to give her counsel in any thing: What shall I do then? replied he, Or indeed what can I do but die? For since I quitted my solitary life only to deliver you (said he to *Mandana*) and so to obtain my pardon, and am not able to obtain either, I will never look for any thing but death, and I will seek for it upon all occasions in all places, where there is any possibility of finding it: Indeed Madam, since you cannot indure me, neither as your Lover, nor as your friend, nor I am able to make you believe my repentance, I must and will find out such dangers, as shall certainly rid you for ever from the sight of that Prince whom you hate, and from whose hand you will not receive your liberty.

The Princess hearing my Master speak so violently, did believe this perill and danger whereof he spoke, was, that he would fight with the illustrious *Cyrus*; so that she expressed some fears that he would make some attempts against this Prince: He no sooner understood her meaning, but not giving her time to express her thoughts: I understand you Madam, said he unto her, I understand you very well: You would have *Cyrus* have the advantage of me, because you would not have me fight with him: But never fear Madam, that I will ever entertain any such thoughts against him, I owe more respect unto you then so, and I am so obliged unto that Prince, as I cannot do it with honour: Therefore Madam if it be my fortune to die by the hand of illustrious *Cyrus*, he must seek me out, and kill me without any defending of my self, which I know is infinitely below him. These Madam are the thoughts of him, whom you think would deceive you: And I beseech you believe, that when I meet *Cyrus*, I shall beg my death from his hand as a recompence for that service which I would have done you, as the only remedy against all those evils which I indure: And when all this is done Madam, will you hate *Mazars* both alive and dead? While this Prince was speaking thus, the Princess looked seriously upon him; and sometimes I was in hope his persuasions had wrought upon her; but yet they did not; yet notwithstanding she used such sweet expressions to him after he had declared himself concerning *Cyrus*, that if the conference had lasted a little longer, I know not whether this virtuous Princess had not been overcome: But the Captain who let us enter, coming to tell us that it was full time to go out of the Citadel, a necessity compelled us to retire, without any further persuasions upon the Princess

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Mandana; and with deep sorrows, that so great an enterprize so neer execution should be uneffected: And when my Master came to his own Lodging, and related the story unto *Belesis*, I could not chuse but admire at the greatness of his Passion by the horror of his despair: Death and nothing else was his thoughts; he could not imagine why he should or how he could live: so that *Belesis* and I had much ado to moderate the fury which he conceived against himself.

My greatest admiration was, that the sight of *Mandana* should more augment his repentance, and confirm him in his generous design: The Guards upon the Princess; her Lodgings, and a thousand other circumstances, which he observed at his entrance and coming out of the Cittadel, thought it was very dark, were so many additions to his sorrows: 'Tis I, would he say, only I, that am the fatal cause of her Imprisonment; that she meets with all these horrid objects, and that she enjoys not a minutes rest; and she hath rightly proportioned her hatred, according to those miseries which I have caused upon her; for I think it is impossible to be hated more then she does me; if she did not, she would never chuse an Imprisonment under a Prince who hath a potent Army to oppose *Cyrus*, rather then hazard her self upon that danger which she fears: Certainly she hates me more then she doth the King of *Pomus*; for if she did not, though I should carry her away the second time, yet it were a easier matter for *Cyrus* to force her out of my hands, then from two Princes, who have all *Asia* engaged in their Interests: But questionless it is the Will of the Gods, that she will not only not love me, but infinitely hate me: Yet for all this, I understand, or think I understand (for my Reason is so ravelled, that I dare not credit my own intellectuals) that if *Mandana* could beleieve me really penitent, she would then esteem me, and be my real friend: For Heavens sake (said he) go to *Martesia* once more, and solicit her to do more then I my self can: Bid her perswade her incomparable Mistress, not to refuse her Liberty, and let her contrive what security I shall give her, that my only end is her Releasement: The matter requires haste; for if our enterprize be not executed while the Treaty lasts, it will never be effected, since if it do break off, I must go into the Army, and consequently cannot stay here unless suspected: The counterfeiting my self to be not well at this time, that I may have more liberty to negotiate the business, does already begin to perplex the King of *Pomus*; therefore dear *Orsanus*, try once more what may be done, that our enterprize may not be frustrate. You may imagine, that I was not able to deny such a request unto a Prince who had so much prevalency with me, and who required nothing that was unjust: But for a more colourable pretence of the business, I took the Letter which *Belesis* was to deliver unto *Celenise*, and intended to desire *Martesia* to deliver it unto her: so that soliciting the Captain who was of our Intelligence, he permitted me the next night to enter into the Cittadel, and helped me to the speech of *Martesia*, unto whom I used my best arguments, that she would let the Princess know how much she did prejudice her self in refusing her Liberty: and indeed I was so importunate with her, that I am confident she beleieved me: but as for the Princess, she told me, that she was very mistrustful still. Afterwards, when I told her I had a Letter for *Celenise*, she replied upon me, that it would be to no purpose, because the Princess *Palmis* would certainly never go out of Prison but by the hand of her Father; and that *Celenise* would never leave her Mistress; yet I beseeched her to send for her, to the end I might give her *Tegens* his Letter, which *Martesia* did. When she came, she told me with tears in her eyes, that she was much beholding unto *Tegens*, but she could not perswade her Mistress to go out of the Cittadel, nor could she possibly leave her. When I found that the assistance of these two Ladies, *Martesia* and *Celenise*, were ineffectual: I was so urgent with *Martesia* to let me speak unto the Princess *Mandana* once more, that at last she permitted me; and I followed her into her Chamber, after she had asked leave, and assured her *Mazars* was not there: But all my Rhetorical Reasons were not able to raise one grain of credit unto what I desired she should beleieve; all that I could possibly obtain from her, was, that I brought her to make a doubt upon the matter, which she never did till this last time: yet since she would not hazard her going out upon doubtful terms, it did not alter her resolution. Madam (said I then unto her)

suppose

Suppose that what I say be true, were it not a piece of Injustice in you not to accept of his intentions to repair the fault which he hath committed? For my part Madam, methinks it is not suitable to your usual goodness; for what would you have my Master do? I know his very thoughts; and do assure you, his coming unto *Crassus* was only with a design of releasing you; and that his only aym in fighting for him, was only to set you at Liberty: But you Madam will not accept of that Liberty which he offers you, he will not stay any longer on that side which is not yours, nor dare he go on to the side of *Cyrus* unless he carry you with him: What then Madam should he do? I beseech you suffer not so great a Prince to perish, as questionless he will, unless you afford him some hopes of being justified in your opinion, and believe that his Virtue transcends his Love, and his Repentance his Crime. Truly Madam, I am in more then half a mind to tell you, that I will never go from this place, until my humble prayers have obtained what I desire in my Masters behalf. *Orsanns*, said she unto me, your expressions do both trouble and affright me; for how can I think you speak sincerely? and yet how can I think you can deceive me? and how can I ever imagine that a Prince who was so unjust as to carry me away, should afterwards be so generous as to repair his faults? yet to speak sincerely unto you, I begin to think it not impossible: But my greatest difficulty is, that I cannot credit the Prince *Mazares*: I perceive there is a way to get out of prison, but all persuasions cannot move me to follow it: and the truth is, the act of the Prince *Mazares*, and the act of the King of *Pontus*, makes me to suspect every thing, and dares not trust any thing; therefore I pray you importune me no more unto a thing which I cannot do. What then will become of my Master (said I unto her) if you be not pleased to shew him a way how he may manifest it unto you, that his real intentions are to release you? I beseech you Madam, think upon it, and procure not unto your self hereafter the name of a murtherer of the most virtuous Princes upon Earth. To shew you *Orsanns*, said she unto me, that I will not deny you every thing, but that I should be glad the Prince *Mazares* had some opportunities to express some convincing testimonies of his real penitency, and an infallible way to recover my esteem and friendship, tell him, that I would have him go and fight for my Liberty in fighting for *Cyrus*, which if he do, I shall then believe that his real intention was to release me. But Madam, said I unto her, *Cyrus* perhaps will not give my Master any good entertainment. Questionless he will receive him as his friend, replied *Mandana*, if he be persuaded that his design was to release me. To make a better way for his acceptance, I will write a Letter unto *Cyrus*, which *Mazares* shall give him, which shall testify how I esteem him if he become as virtuous as formerly he was. Then did I accept of her offer; not only because I had a great desire my Master should be out of *Sardis*, lest our plot should be discovered by *Crassus* or the King of *Pontus*; but also because I conceived it would be an infinite advantage unto my Master if he were once the friend of the illustrious *Cyrus*. In conclusion Madam, this great Princess did write her Letter unto *Cyrus*, and told me in good earnest, that if *Mazares* took this course, she would think his aym were honest, and she would let him have her esteem and friendship; so that in this assurance I left her: yet I did attempt a little further in my Masters behalf: but do what *Marietta* and I could, this was all we could obtain. After this, I went unto my Master, who expected me with great impatience, though he had no hopes in the world of my effecting any thing; and truly it was happy his hope was so low, for it induced him to accept of this Proposition which the Princess made with better resentments: and when I assured him that if he took this course, the Princess would then freely pardon him, and remit him into her esteem, he could not chuse but rejoyce: yet was he sorry to see he could not obtain any thing from the Princess but by turning on the other side without any colourable pretence: and he made a dorr, whether or no he should deliver this Letter unto *Cyrus*; but after a strong contest of two hours with his own heart, his Virtue did at last overcome his Passion: and after all this time of contemplation with himself, he returned unto *Belesis* and me with much melancholy in his face, but yet with more tranquility in his eyes, then we had seen of many days. Well my friends (said he unto us) my Passion hath submitted; I have
got

got the Victory; and since I cannot release my Princes, I am resolved to do whatsoever she commands me: But since I am a Delinquent to the King of *Assyria*, as well as unto the Princes, and desire to expiate that crime as well as the other, I wish we could by the means of *Tegus*, and the rest of our friends release him.

As he was speaking this, *Andramis* came unto him, and said that things were all in a mighty confusion, that *Crassus* and *Abradates* were quite out, and that *Abradates* and the King of *Pontus* were declared enemies, that all the Princes and people also began to side, that one whose name was *Aspess*, and who had formerly quitted the party of the illustrious *Cyrus*, and came unto the King of *Lydia*, did most cunningly foment these divisions; that according to his promise he came to tell him, how the King of *Susiana* (knowing *Crassus* sought for nothing but a pretence to break off the Treaty, concerning the exchange of Prince *Artamas* for you Madam) was resolved to quit his side: And moreover (said *Andramis*) I am sure for my part that I shall be clapt up in prison, so that I am absolutely resolved to follow your fortunes, which will be, (and the best course) to go unto the party of *Cyrus*: Nor am I to be blamed, if for the security of my person, and releasement of my Mistress, I go and take side with the Enemy. The Prince *Mazares* hearing *Andramis* speak thus, was very glad of it, because he saw a convenient way for his revolt, and that it would be much more easie for him to get out of the Camp of *Crassus* with others, then if he went to *Cyrus* by himself, for the King of *Pontus* did keep many vigilant eyes upon him, as long as he was at *Sardis*. After then he had lent an attentive ear unto all that *Andramis* told him, who did aggravate the injustice of *Crassus* with as much zeal as possibly could be in a man, who longed to be with his fair *Doralisa*, he told him, that all his interests should ever be his, and that he would do whatsoever pleased him: Yet (said he unto him) If we could devise a way to release the prisoners, we should be more acceptable to *Cyrus*, and I have a most infallible way to effect it, if you will leave the whole matter unto me: In conclusion Madam, *Andramis* consented unto all my Masters desires; and *Belesis* and my self did so negotiate with *Tegus*, that the business was ready for execution the next day following: But we could not possibly devise which way to release the Prince *Artamas*, because he had a particular Guard over him, with whom those of *Tegus* had no acquaintance; and the reason why he was more strictly guarded then the rest, was, because he had a hundred thousand friends in *Lydia*: So that the same which was his happiness, turned at this time to his misery. And thus we were contented to endeavour only the liberty of the King of *Assyria*, of *Sosicles*, of *Tegus*, of *Ferulus*, and of the stranger *Anaxaris*: Since he who commanded the Guard over them was an intimate friend unto *Tegus* (though *Crassus* was ignorant of it) there was no great difficulty in the business; therefore about two hours before day, the Prince *Mazares*, *Belesis*, some other of their friends and my self, went unto the Captain who stayed for us, and as it was agreed amongst us, he carried us unto the King of *Assyria*'s Chamber, who waking at the noyse which we made at our entrance, was extremely amazed to see, (by the help of a great Candle which hung in the middle of the Room) that it was the Prince *Mazares* (whom he thought dead) which approached towards him. This Prince being naturally of a violent temper, knew not well whether he was awake, or dreamt, or whether it was a man or a Ghost: But he raised himself upon his Bed, and drawing the Curtain which was of *Thrian Purple*, What do I see (said he in a furious and loud tone) Did you come from the shadows of death to pronounce the end of my life? Or are you yet amongst the living, that I may punish you for your Treason against me? Sir (replied the Prince my Master without any turbulency) you shall know from whence I came when you are out of your prison, from whence I came to release you, that I may thereby make some satisfaction for the wrong which I have done you: How *Mazares* (replied he) Must I be beholding unto you for my liberty? You must Sir (replied my Master) But I beseech you make hast and follow us: No, no, (replied that violent Prince) I will never owe my liberty to that man, who took *Mandana* from me: When I have released you (replied *Mazares*) I shall

shall never think you beholding to me for it; since in giving you liberty, I have given you nothing but what I took away from you: Yet if you will help the illustrious *Cyrus* to release *Mandana*, you must accept of that liberty which I offer you, and accept of it presently, for time is precious. Ah *Mazares*, said the King of *Assyria*, Have you found out way to release me? Yet if I do accept of it, I will not promise you to forget what's past, because then I should forget *Mandana* and my self both: All that I will say is, That I will use all the faculties in my power that my friends, my Rivals, and my Enemies shall not exceed me in generosity; and therefore it may be supposed, that I am not less generous than you are, and that I shall be Master of my own thoughts: However Sir (replied the Prince *Mazares*) I beseech you make all the hast you can: Then the King of *Assyria's* Guards, who were all of our intelligence, helped to dress him: Then *Mazares* offering him a Sword with the same respect he used to him when he was in *Babylon*: Here Sir (said he unto him) take that, and punish *Mazares* with it when you have released *Mandana*, if you think your self not satisfied: Oh, I wish to the Gods (replied the King of *Assyria*, in accepting the Sword very evilly) that vve could release that Divine Princess vvhom vve have made so miserable, and against vvhom both you and I have been so culpable and unfortunate.

After this, striving vvith himself, he cooled his fury and anger, and thinking *Andramites*, vvhom he knew to be the same vvwhich guarded the Princess, and brought him to *Sardis*, he followed *Mazares* and him, or to say better, vve all follovv'd *Tegens* and the Captain, vvho guarded the prisoners, vvho by a back pair of stairs did let us out so secretly, that those Souldiers vvho vvvere not of the Guard never perceived us. After this vve met vvith no rub in the business, because *Andramites*, vvho vvvas Lieutenant-General of *Crassus* his Army, had caused a Captain, vvho vvvas his creature, to guard a Gate of the Town, tovwards *Abradates* his Quarter, vvwhether vve intended to go, and as vve did, vvithout any obstacle at all. As soon as vve came unto the Tent of *Abradates*, vve advised upon our best course, and it vvvas resolved Sir (said *Orsanns*, addressing his speech to *Cyrus*) that to prevent all danger, these Princes should not yet come into your Camp, because the day began to break, and because the Brother of *Andramites*, vvho kept the pass over the River *Hal's*, vvould not have been to order things so suddenly to let us pass. Also since the Quarter of *Abradates* vvvas in a very advantageous Trench, he did not fear that *Crassus* vvould fall upon him. Moreover it vvvas imagined, that *Crassus* could not so soon recover his astonishment, into vvwhich the departure of the Prince of *Clasfomend*, and the escape of the King of *Assyria* had put him: And in the mean time, lest you Sir should be too much alarm'd, and that you might give order that the Forces of *Abradates* might pass vvith less difficulty, I obtained leave Sir to come and acquaint you, that your Army vvvas to be strengthened vvith three of the most vvvaliant Princes upon earth, vvith many other men of Quality, and vvith four thousand of the best Souldiers in all the Army of *Crassus*. *Ferulus* did think to have the honour of this employment from me; but since he vvvas not able to make so perfect a relation of all things unto you Sir, as I could, therefore I opposed his design: He vvwill not long be deprived of the honour of seeing you Sir, for the King of *Susiana* resolves to disengage this evening, as soon as it is dark, to pass over the river *Hal's* before day, and to be vvwith you at Sun-rise.

This Sir is the substance of vvwhat I have to tell you, most humbly beseeching you to believe, that I have truly related the generous alteration that is in my Masters mind; and therefore I conjure you to look upon him as your friend, and not as your Rival: But since my prayers are too inconsiderable to obtain my desires, I most humbly beseech these two great Princesses to intercede for me, making no question, but they are able to obtain them for me.

Orsanns having ended his Speech, *Paushea* and *Araminta* did second his desires, and intreated *Cyrus* to bury all past passages in the pit of Oblivion, and not to doubt of the Prince *Mazares* his repentance. *Cyrus* vvould not let them go on: I beseech

befeech you, said he unto them, Do not take from me the glory of vanquishing myself; and let not *Mazares* be a debtor unto your generosity, for that which he expects from mine: Though I must confess it is no small difficulty to admit a Rival for a friend, and such a Rival especially as carried away the Princess *Mandana*; and therefore by virtue may be beholding unto such examples as your selves: But since the Prince *Mazares* is not now my Rival, and can become my friend, I shall easily admit him so, and by his example, shall perhaps become as generous in forgetting the wrongs he hath done *Mandana*, as he hath been in his repentance: But Madam (said *Cyrus*, and spoke unto *Panthea*) doubtless it is to you I am a debtor for these great Auxiliaries which the valiant *Abradates* brings, since he would never have so sharply reformed the injustice of *Cræssus*, but for the love which he bears unto you: I would it were as you say Sir (replied she) for I should be glad that I were able to pay any part of that debt which I owe you: I would it were the will of the Gods (replied the Princess *Araminta*) That I had the same advantage you have, and that the King my Brother would be moved unto repentance by the excellent example of the Prince *Mazares*: However it be Madam (said *Cyrus* unto this Princess) I beseech you do not let it trouble you to see the Forces of *Cræssus* weakened, and mine strengthened, since I will engage my word, that the sooner I am Conquerour, the sooner shall the misfortunes of your house end. In the mean time, since it is requisite some orders should be given for the reception of those who are coming to help us to conquer, I beseech you give me leave to depart from you.

After this, *Cyrus* retired, leaving the heart of *Panthea* full of joy; and carrying *Orsanus* with him, of whom he asked a thousand questions, in returning to his Quarter.

As soon as he came there, he made choice of some Troops which he would send to receive *Abradates*, and the rest, with whom *Orsanus* returned, to assure his Master that *Cyrus* would protect him. After this, *Cyrus* ordered all things himself, even to the very lodgings of the King of *Susiana*, of *Mazares*, of *Andramises*, of the rest of any quality who came with them, and of all the rest of the Regiments which they brought, for he would not fail in the least circumstance of what was fitting: In returning to his Tent, he met *Aglaidus* and *Ligdamis*, and carried them with him to acquaint them (as men of tender and passionate souls) with what had happened: Do you not admire (said he unto them, after he had related the substance of what *Orsanus* told him) at the oddness of my phantastical fate, which always differs from all other destinies in the world? Do you not see how I have found a Rival whom I cannot look upon as an Enemy, nor hate, unless I go against the Law of generosity, but I must admit him into the degree of a friend, and protect him in my Army, who perhaps will help me to release *Mandana*, that he may carry her away the second time? Not but that I do believe all *Orsanus* told me, whose honesty I cannot suspect; yet for all that, I have much ado to understand how it is possible one should love, and never pretend to be loved again. If you had offended as *Mazares* hath (replied *Aglaidus*), as amorous as you are, I believe you would think it enough if you were pardoned, and be contented with it: I think so too, said *Cyrus*. But I think also, that as soon as I was pardoned, I should desire something further, for the very Nature of Love is to desire it, and it must necessarily be concluded, that if *Mazares* desire no more, he is not in Love: However, I know it is impossible to leave loving *Mandana*, and therefore I am certain *Mazares* will be my Rival for ever: Yet it appears plainly (replied *Ligdamis*) that generosity hath at this present a great power upon the heart of this Prince, otherwise he would never have released the King of *Assyria*, who is his Rival as well as you are: What would you have me say, said *Cyrus*, but that all accidents unto me are so full of wonder, that they deprive me of my reason. After this, *Cyrus* was very sorry that *Mandana* would not let *Mazares* release her: and immediately after he would be very glad of it that he had not, thinking it a shame any should release her but himself: yet however he was very unquiet in his thoughts, but his unquietness lasted not long, for the constancy which he found in *Mandana's* mind did dissipate all manner of other fears or doubts or perplexities: 'Tis true, he had many causes of vexation other-

wife; yet he found his Party so considerably strengthened, that his hopes of Victory did sweeten every thing else; so that he passed away the rest of the night with *Aglatidas* and *Lisdamis* in much serenity of mind: Yet he slept very little that night, as well because the sight of *Mazares* would trouble him, as in expectation of his new addition of Forces. He was no sooner advertised by his Spies which he had purposely set, that *Abradates* had passed over the River *Halis* with his Troops; but he took horse, after he had sent to acquaint the Kings of *Phrigia* and *Hircania*, and other Princes of his Army: so that in a very short time having abundance with him, he went to meet these Princes some thirty furlongs from his Camp. He was no sooner come on to a little rising ground, but he saw the Troops of *Abradates* appear, and those which he had sent out meet with them; so that marching forward with about five hundred Horses only, he met *Abradates* and his Rival: When these two Bodies were so neer, that the first Ranks might know each other, the King of *Assyria*, *Abradates* and *Mazares* (out of the respect which they owed unto *Cyrus* as their ancient Conqueror, and as now to be their Protector) did leave their main Body, and advanced towards him: *Cyrus* no sooner saw their action, but he did the same, both sides alighting from their Horses at the same time some twenty paces from each other. *Abradates*, as it was agreed between the King of *Assyria*, *Mazares* and himself, did advance the first, and presented the rest unto *Cyrus*. Sir, said he unto him, If I had come alone unto you, I should have feared my reception; but since I bring with me two such valiant Princes, and so many gallant men which follow them, I dare hope you will not deny us protection, especially when you consider, that I have brought a Prince, who would have brought the Princess *Mandana* to you, if she would have given credit to him, and who would have brought the Prince *Artamas* also if it had been possible: Upon his saying so, the King of *Assyria* and *Mazares* saluted *Cyrus*: the first of these with a kind of angry civility, and the other with a most melancholy respect: *Cyrus* returned these salutes very civilly, though with more coldness then he resolved; yet he spoke unto them with incomparable generosity as soon as he had overcome his natural repugnancy to embrace his Rivals and the Ravishers of *Mandana*; and as soon as this averse Ceremony was over, I make no doubt at all of Victory now (said he unto them) nor can Fortune as powerful as she is prevent the Releasement of *Mandana*. You may see by this Sir (said *Mazares* unto him, and gave him *Mandana's* Letter) that the adored Princess you speak of might have been out of Prison had she pleased, and that I did my best to obtain my pardon. *Cyrus* then taking *Mandana's* Letter from the hand of his Rival with as great an agitation of spirit as *Mazares* had in giving it, he opened it, and after a civil Complement unto the Princess, he read these words.

MANDANA to the Invincible CYRUS.

JF the Prince *Mazares* be so generous as to give you this Letter, and will fight for you, then receive him as if he had released me, since it was long only of myself, that I was not released by him: Render therefore unto his Virtue that which I have refused him; and be assured he will merit your friendship if it be true that his repentance be real: Therefore without any remembrance of his carrying me away from *Sinope*, think how he protected me at *Babylon*, and would have released me out of *Sardis*: Love therefore with him as if he were always your Friend, and as if he had never been your Rival: And be assured that you will sensibly oblige her who is the most just and most virtuous Lady in the world. Adieu: Extract out of the last words in this Letter all the consolation that she can give you, whose Name is with a true Epistle, Unfortunate

MANDANA.

Whilest *Cyrus* was reading this Letter, the King of *Assyria's* mind was full of unimaginable torment; and speaking unto *Mazares* in a low voyce, You are a happy man (said he unto him) that can with such a calm and moderate Passion give

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Mandana's Letter unto your Rival. I do not think my self to be in any condition of envy (replyed *Mazares* sadly) and I beleeeve you would think so as well as I; if you did but know my heart. As they were thus talking together, *Cyrus* having read this Letter which infused much calmness into his spirit, he looked upon *Mazares* with much mildness; and assured him most obligingly and generously both, that he would esteem him as the Releaser of *Mandana*, and never remember his act at *Sinope*: So that *Mazares*, maugre the Passion of his Soul, was ravished with admiration as well as the King of *Susiana*. But since the King of *Assyria* did impatiently resent this discourse, *Cyrus* did end it very handsomly: And *Abradates* did present *Andramites* unto him; Also *Mazares* presented *Belesis*, telling him, that this his illustrious Friend could well testifie his Repentance: Also *Anaxaris*, *Soficles*, *Tegeus*, and *Ferantus* coming up towards him, *Cyrus* embraced them with much joy, especially the last of these: After which, taking horse, he rid towards the Camp; where *Cyrus* was no sooner arrived, but according to the Orders which he had given, a Councel of War was held in his Tent, to consult whether the Truce should still be observed, or whether this accident ought to move them to break it off: *Mazares* gave there his voyce as freely the first day, as if he had been an ancient Friend of *Cyrus*: The question was a while in doubt: some gave their votes to break off the Treaty, and take advantage of the disorder in the Army of *Cressus*; and others affirmed that it did not suit with the glory of *Cyrus* to do so: Those who were of this opinion, said, that this which happened was an advantage which could not be attributed unto *Cyrus*, since he had yet done nothing but receive his Prisoners, and give retreat unto an ill treated Prince, and unto some other Malecontents of *Quality*; that therefore patience was to be used, since the Truce would not last above three days. In conclusion, the business being well debated, how great a desire soever *Cyrus* had to fight, especially having now got the Pass over the River *Halis* free by the means of *Andramites* his Brother, yet notwithstanding he would never violate the Laws of War: So that this being the Result of the Councel, all the Princes retired unto their Tents which were prepared for them, except *Abradates*, whom *Cyrus* did wait upon unto a little Town where his dear *Panthea* lodged, giving Orders unto *Artabases* to withdraw, to the end there might be no sign of any Captivity. *Cyrus* would have *Andramites* also to follow *Abradates*, that he might have a sight of *Doralisa*, thinking the Gods would one day reward him for having comiseration upon unfortunate Lovers like himself; and for his care in sweetening the bitter Pills of their miseries, though he saw no remedy for his own.

The End of the second Book in the fifth Part.

ART A-



ARTAMENES,

OR

The Grand CYRUS.

The Fifth Part.

Book. III.



After *Cyrus* had done every thing, that the dignitie of his Place; expediency of affaires; Civilitie; generositie; and tenderneſſe of ſoule could exact from him in ſuch a Juncture of accidents; he had a great deſire to talk in private with his beloved confident *Ferulus* concerning *Mandana*, for he underſtood by the relation of *Orſanus* that he ſaw her walke upon the top of the Tower where ſhe was kept Priſoner: ſo that Commanding him to be called for, he welcomed him with as much tenderneſſe as an Amorous Prince could poſſibly expreſſe unto the only Confident of his paſſion, and unto ſuch a confident as had done him many extraordinary ſervices, and given him much comfort in his miſeries. He talked with him above two hours, and could not get any thing out of him concerning his Princeſſe; for *Ferulus* had ſeen *Mandana* at ſuch a diſtance, that he could not draw any ſatisfaction from any thing he could tell him. But Love hath ſuch a qualitie, that thoſe who are Captivated by it, cannot diſcourſe of any thing but what concerns the Perſon Loved: Therefore, though *Cyrus* had ſpoke as much as could be thought upon of the Laſt accidents of his Life; yet he repeated all the firſt alſo with as much earneſtneſſe, as if they were yet to fall upon him. 'Tis very true that at that time there was no need of ſayr fetcht things to help our diſcourſe: for the King of *Aſſyria*'s returne, and the Arivall of *Maxares*, was ſubject enough: Moreover, *Mandana*'s Letter was enough to talke on for him; ſince he thought it was a Piece of great difficultie to indure, that the Princeſſe ſhould write ſo obligingly in behalfe of *Maxares*. But yet the laſt words of her letter, did make amends for all the reſt: and when he conſidered how ſhe allowed him to explaine her words in the moſt favorable ſenſe for himſelf, the Joyes of his ſoule were eaſier to be imagined then expreſſed: Oh my divine Princeſſe, would he ſay, will you permitt me to interpret your words unto my owne advantage? Do you know, moſt excellent Princeſſe, how far a Lover may flatter himſelf; and do you not fear that I will make your words ſpeake more then ever you intended? when you ſay that you are juſt, & full of acknowledgement, do you not think to ſhut juſtice & acknowledgement within ſuch narrow limitts, that you cannot underſtand what I have done to releaſe you?

No,

No, no, divine *Mandana*, this is not the glosse which I will put upon your words; Never reckon, I beseech you, upon the combats which I have fought, Nor the Townes which I have taken: nor the Battles which I have won, but I beseech you reckon, my violent and respected passion for something if you please. It is for that only, for which I desire you should be obliged unto me, and do me justice in: never make any account of the dangers which I have run into, nor of the wounds which I received, but I most humbly beseech you to set a value upon my sighs which I have oft sent out of a sad soule; and upon my teares which I have shed since first I began to love you: and I beseech you (said he, as if she were present to understand him) Let the raptures of my love, make me put such a favourable interpretation upon what you have writ, as may make me believe, that when you say you will be just, you mean by it, you will love me, as well as I love you, but alas, what do I say? were it not injustice to wish *Mandana* should love me as well as I love her? yes doubtlesse, it were; and therefore let us call that grace which we have very improperly Called Justice. For my part Sr. (said *Ferantus* and interpreted him) I do not think the Princeesse *Mandana* will doe as you desire she should; for your victories are as great signes of your love as your sighs and teares are: and therefore if she joyne all these together, as I make no question but she will, I am perswaded she will one day love you as well as you do her: Ah *Ferantus*, said he, how far is that day off? and how many things have I to do before I can be so happy: A battle must be fought and won, afterwards a considerable siege will continue: and after that, I must fight with the King of *Assyria*. These *Ferantus* are but the least of difficulties that I am to meet with, before I must come and cast my self at the feet of *Mandana*, and beg so much favour as to be loved. Judge then whether I have not more cause of feares then hopes, especially after so many ominous Oracles. Whilst *Cyrus* was thus entertaining himself; the thoughts of his Rivals were no smoother then his: *Belshis* and *Orsamus* did Cheer up the Prince *Mazares*, as much as they could, and commending the generosity of his resolution, did endeavour to confirme him in his repentance: They had also so much Courtship as to flatter his passion though they would not cure it; and therefore they told him, that *Mandana* would infallibly give him her friendship and esteem, if he continued his course as he had begun: were I so happy as to obtain that (said he) I should never desire more: and certainly I shall endeavour my utmost for it: But if I cannot obtain that happinesse, then I know my course, which is to return unto my Desert again, and there hide my sufferings, and sigh out sorrows till I die. No, no, Sr. replied *Belshis*, 'Twill never come to that, for *Mandana* will restore you to her former esteem, and your virtue shall for ever be mistresse of your passion. It is therefore I that must return into my solitude, I who can never hope for any thing. The hopes I have, replied *Mazares*, are of such a shallow nature that they can never afford me any sweetnesse; because they are such only as my reason adviseth my will unto, and not such as my heart doth really wish for: and since (*Belshis*) felicity doth chiefly consist in the satisfaction of desires, I am certain to be the most miserable man alive; since I must never enjoy mine: yet I beseech you do not think I speak this, as if I did repent of my repentance: No, *Belshis* I do not, but am absolutely resolved to fight for *Cyrus* till the Princeesse *Mandana* be released, and never to aske any other favour from the Princeesse *Mandana*, but her esteem and friendship, and I do not think it possible that all the force of my love and despaire can make me alter my resolution. yet for all this, my heart will be full of tumultuous cogitations, and I must prepare for a continuall war with my self, and let me tell you further, that I am not like unto most men who out of loves resentments do think all their Rivals unworthy men, how accomplished soever they be: But on the contrary, me thinks I see *Cyrus* so much above the rate of other men, and so worthy of *Mandana*, that I think it a strange Injustice if he did not love her, and she him: so that Judging by the greatnesse of this Princes merit, and the greatnesse of the affection which that Princeesse ought to bear him, I must conclude, that no other ought to pretend any thing unto her: and therefore I have nothing to do in the world, but to seek for a handsome death, as doubtlesse I shall if I cannot obtain my pardon. On the other side, the King of *Assyria*, he is not without his perplexities; yet was he glad to be released, because *Cyrus* should not have all the glory of fighting for *Mandana*: but it vexed him that he should be obliged unto *Mazares* for it. Yet since the sight of a loved Rivall did set a sharper edge upon his spirits, then a Rivall hated could: all the King of *Assyria*s malice was against *Cyrus*. Yet did he much esteem him maugre all his malice; and the virtue of this Prince did shine in so much lustre, that this malignant Jealous Prince could not chuse but looke upon him as

one of the greatest Princes of the world, and the most worthy of *Mandana*. But whilst these three illustrious Rivals were entertaining their melancholy thoughts, *Abradates* and *Panthea* did solace themselves in the joys of each other. *Andramites* also was pleased with the sight of his adored *Doralisa*, whose locund and indifferent humours, did yet not a little perplex him. *Ligdamus* and *Cleonece* thought their houres sweet, since they were together: But the Prince *Phraortes* thought time more tedious, since he thought it impossible to see the Princess *Araminta* not incensed. The Prince *Tigranes* bewailed the absence of his dear *Onesila*, as *Aglaidas* did of *Amestris*: *Tegus* and *Ferantus* also grieved at the captivity of *Celenes*, and *Martesia*. The truth is, one would have said, love was the very soul of this Army, since there was not any considerable person in all the camp of *Cyrus* who had not a sence of this passion. But whilst it tooke up the thoughts of so many illustrious persons on the party of *Cyrus*, the King of *Lydia* and his side was all thoughts of anger and revenge, the escape of his prisoners of war much troubled him. The departure of the Prince of *Classomene* did trouble him more; and the King of *Sassana* and *Andramites* revolting sides, did put him into a strange fury; The Prince *Myrsiles* also seemed malecontent, and was much troubled that *Andramites* should do as he did: though he did much aggravate all discontents, none knowing his reason why.

As for the King of *Pontus*, he had variety of apprehensions upon the matter, for he was very angry that *Abradates*, the Prince of *Classomene*, and *Andramites* should adhere unto *Cyrus*; but he was not sorry that the king of *Assyria* and *Mazares* were out of *Sardia*: for though the first of these two was a prisoner, yet he feared least he should have some secret plots also; a naturall antipathy against a Rivall, made him glad of his absence, and he was not angry at both their departures: And not being so much perplexed as *Crasus* was, he did what he could to perswade him that the loss was not so great as he did apprehend it: The worst was, that the truce was near an end, and since there was no negotiation in hand because the King of *Sassana* had changed sides, they not knowing upon what ground to desire a prolonging of the treaty. In the mean time, this alteration had put all *Sardia* in such a fright, and so much disordered the Army of *Crasus*, that there was an absolute necessity of more time to appease both people and souldiers. Moreover, since the passage over the River *Halys* was in the power of *Cyrus*, he might be forced to give battle if that Prince pleased: and he plainly saw, that if he did fight before things were better composed, the day would be lost: Therefore, as extrem maladies have alwayes recourse unto extrem remedies, so *Crasus* resolved to begin another negotiation, though he had no intention to end it; but only to gaine time. He told then the King of *Pontus*, that He intended to propound unto *Cyrus* an exchange between the Princess *Araminta*, and the Prince *Ariamus*: but it was upon such odd conditions, as was apparent he ayimed more at drift of time, then any reall exchange, since one qualification was; that the Prince *Ariamus* should promise never to pretend unto the Princess *Palmis*: and demanded further a releasement of all the prisoners which had been taken since *Cyrus* entered into his dominions: The King of *Pontus* approved of all that *Crasus* did propound unto him: for though in reality he was very willing to get his sister the Princess out of the power of *Cyrus*; yet he durst not tell the king of *Lydia*, that all his propositions could never take effect; because being his protector, it was fit he should comply with his opinion: *Crasus* therefore, because he had no other way, sent to desire a prolonging of the Truce for eight dayes more, to the end there might be a treaty concerning the releasement of the Prince *Ariamus*, and the Princess *Araminta*. As soon as ever this proposition was made unto *Cyrus*, he knew very well the reall designe of the Lydian King: and if he had followed his own inclination, he would absolutely have rejected it, and tooke advantage of the disorder which was in the Army of *Crasus*: But since it was propounded in the presence of the Phrygian King (who hoped to have his son at liberty by this negotiation) *Cyrus* perceiving the thoughts of this king, would by no meanes disoblige him, nor make the Princess *Araminta*, whom he highly esteemed, to think that he was more careless of her liberty then of *Pantheas*. And since he thought it concerned *Crasus* more to keep the Prince *Ariamus*, then it did himself to keepe the Princess *Araminta*, he consented unto the Truce desired; and the sooner, because, being assured of the passe over the river *Halys*, he could force *Crasus* to fight when he would; So that not inslitting upon eight dayes, he resolved to satisfy the King of *Phrygia*, and not to incense the Princess of *Pontus*. Moreover, these eight dayes, were as expedient for him as for *Crasus*, for since the Lydians had made great waite in all the Country along the river *Halys* towards *Sardia*, he could in that interim provide ammunition and

provision enough for his Army in all the neighbour Townes. The Truce then being renewed, the Prince *Phraastis* began to plot how to render it ineffectuall: not out of any disaffection unto Prince *Artamus*, but because he was deep in love with *Araminta*, and could not consent she should go into the Country of his enemy, so he might lose the sight of her for ever. In the mean time, since the first dayes of this treaty were spent only in receiving Propositions from *Craesus*, which passed under the name of the King of *Pontus*, *Cyrus* was not so busie but He went to visit *Panthea*, and partake of her joyes in *Abradates*; the King of *Assyria* also went thither sometimes, and so did all the rest of the Princes in the Army: so that during this Truce, the Court of *Panthea* might very well be called the most glorious Court in the world, since no place upon earth had so many gallant men together as it had. The stranger *Anaxarus*, (during this little peace if I may tearme it so) did make it appear that he was a man of Civility as well as Courage. The Prince *Mazares*, though very melancholy, yet his solitude had not rendred him uncivill, but he also visited the Queen of *Susiana*: He saw the Princess *Araminta* also: but all his visits, were visits rather of Civility, then any pleasant Company. In the mean time the King of *Susiana* considering the severall interests of *Cyrus* and *Mazares*, and of *Mazares* and the King of *Assyria*, did so prudently compose their spirits, that they agreed together almost as well, as if all past passages were forgotten. Yet the King of *Assyria*, did often let slip such languages as spoke his memory of them, but the wildome of *Mazares* did so discreetly temper the impetuous humour of the Assyrian King, that there happened no disorder amongst them. All three would discourse together of their passions, and not quarrel, but it was in the presence of *Abradates*: for an extraordinary care was taken, never to let them be alone together, lest some violent passion of soul should produce some sad event. In the mean while *Belesis*, though in the midst of an army of 150000. men, and in a Towne wherein were two great Princesses, and many Ladies of quality besides, yet melancholy did sit so heavie upon his soul that he never saw any but the Prince *Mazares* with whom he lodged. Things standing upon these terms, upon a day when *Cyrus* was with the Queen of *Susiana*, with whom the Princess *Araminta* was present, *Belesis* went to a little towne with the Prince of *Sacer*, to get something mended about the case of a picture which he prized infinitely dear, and would not trust it with any one: as he was speaking unto the workman, and tooke out the picture which he would not forsake, the workman having some knowledge in that Art, and finding it to be a rare piece, Could not chuse but look upon it; whilst he was thus looking upon it both with admiration and delight, a stranger of a handsome garbe lighted from his horse close by the house where *Belesis* was, and accidentally casting his eyes upon this picture, he knew it: and did so wonder to finde it in *Lydia*, that he could not chuse but ask him who held it, and how he came by that picture, telling him, that it was his, for he could speak the Lydian language: he had no sooner said so, but *Belesis* understanding him, and knowing the voice, he turned and hastily took the picture: and turning towards the stranger, he perceived that he was not mistaken, but that it was really him whom he thought it to be, so that falling apace back, Oh *Hermogenes* (cried he out being transported with grief and despair, and drawing his sword) durst you follow me as far as *Lydia* to take the picture from me, whose original you did so cruelly steal away? *Hermogenes* was so surprized to meet *Belesis*, and so many severall things comming into his thoughts at once, it was a long while before he could get himself into a posture of defence; or consider what he saw was possible: But he had not leisure to deliberate upon the matter: for *Orsanns* passing by chance by, as *Belesis* stood upon his guard, and as *Hermogenes* knew not whether what he saw was true or false, called company to help him, and he seized both upon *Belesis* and *Hermogenes* as two men that were quarrelling, sending immediately to acquaint *Mazares* with it, who as soon as he heard of it, beseeched *Cyrus* to take order in the business: The Queen of *Susiana* hearing the name of *Belesis* did add her prayers unto his, accusing her self of forgetfulness, since *Orsanns* spoke unto her of him: yet to repair her fault, she acquainted the King of *Susiana* with the merit of the man, and assuring *Cyrus* that he was a man of great quality and much spirit, all the Princes went into another chamber to see *Belesis* and him who quarrelled with him, but the Queen of *Susiana* having an earnest desire to see *Belesis*, entreated *Cyrus* to let them be brought before him: so that he commanded them to be brought in. As soon as ever they entered into the chamber, *Panthea* did know *Hermogenes* to be of *Susa*, and of good quality, and who intending to get into *Sardinia*, did by good fortune hear that *Abradates* had changed sides, so that he altered his course, and came to this little towne, which was the same where the Queen of

Susiana

Sufiana quartered: *Abradates* and *Panthea* highly esteeming *Hermogenes* did much welcome him and *Beleſis* both: after they had ſpoken unto theſe two quarrellers with all poſſible civility, they beſeeched *Cyrus* to favour them, and oblige them to tell what their difference was: It is of ſuch a nature, (ſaid *Beleſis*) that it is impoſſible it ſhould ever be rightly told, and therefore I think it better to leave us enemies ſtill, then to conſume ſo much time in troubling two great Princes with relation of ſuch things as are indifferent unto them. The Interſt of perſons of ſuch merit (answered *Cyrus*) ought never to be indifferent unto the greateſt Princes upon earth; Therefore if to render juſtice, nothing be wanting but a hearing the relation of your lives, we ſhall hear them with much delight; Alſo, I cannot think we can better employ our vacant time during this truce, then in making *Hermogenes* and you friends: and I ſhall have ſome advantage by it (added *Cyrus* with a ſmile) ſince if I do reconcile you, I ſhall hope you will fight with more courage in the day of battle, therefore I moſt humbly beſeech the Queen of *Sufiana*, that ſhe would be pleaſed to command *Hermogenes* to tell me his adventures, if *Beleſis* will not do it himſelf: *Hermogenes* (replied *Beleſis*) is too much intereſted in the buſineſſe, to relate his ſtory and mine; for Sr. he muſt needs make a partiall relation, ſince he would perſwade me that I am in the wrong and he in the right. To make it appear that I ſtand not in need of any diſguiſements of the truth (ſaid *Hermogenes*) I am contented that he himſelf relate al the paſſages betwixt us: I cannot do it (replied *Beleſis*) for it is impoſſible I ſhould make a relation of all my ſad adventures, and not return into my firſt deſpair. To compoſe the matter betwixt them (ſaid *Abradates* unto *Cyrus*) It muſt neither be *Beleſis* nor *Hermogenes* that muſt relate their adventures, but ſome one who is an equall friend unto them both, and who is acquainted with the perfect ſtory: oh Sr. replied *Beleſis*, there is none in the world can do it, but *Alcenor*: 'tis he whom I intend to ſpeak of, replied *Abradates*, and I wonder you ſaw him not, ſince he came to *Sardis* two dayes before I left it, and therefore did certainly follow me hither. It is rather to be wondred, if he did ſee him, replied the Prince *Maxares*; for *Beleſis* almoſt never ſtirred abroad ſince he left his deſart, but when he thought to aſſiſt me in the delivery of the Princeſſe *Mandana*: After this, *Cyrus* deſired theſe two enemies to refer the relation of their difference unto him whom *Abradates* named, ſince they could not agree to do it themſelves: and they conſented unto it: yet deſiring to ſee *Alcenor* before he ſpoke; ſo that without loſſe of any longer time, the Queen of *Sufiana* ſending to looke for him, he was immediatly found and was ſhewed unto both thoſe his friends, who joyntly willed him to ſpeak the truth, both of them ſuppoſing there needed nothing elſe to juſtifie themſelves: after which, retiring into another chamber, *Alcenor* began the relation in theſe termes: *Panthea* appointing him to addreſſe his ſpeech unto *Cyrus* as Judge of the controverſie, for ſhe had already been informed of the adventure, though ſhe was deſirous to hear it over againe.

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The History of *Belesis* and *Hermogenes*,
and
of *Cleodora*, and *Leonisa*.

DOubteſſe Sr. It will ſeem very ſtrange unto you, that I ſhould be ſo equall a friend unto two enemies, as I ſhould even to the leaſt circumſtance, know the events of both their lives even to their moſt ſecret thoughts; and that both of them ſhould have ſuch a good opinion of my ſincerity, that they are contented I ſhould relate the adventures of their lives in their own preſence, though they are of that nature, that the leaſt circumſtance omitted doth extreemly alter the caſe: yet notwithstanding I hope to render my ſelf worthy of the favour which they do me, being fully reſolved to diſguiſe nothing, but will ingenuouſly relate, all their imbecillities as I found in them. But Sr. ſince I conceive it requiſite you know who they are: give me leave to tell you Sr. that *Beleſis* is a Mantianian, and of the Prime quality in his country, and that *Hermogenes* is a Suſanian, and of a very high quality alſo, beſides the advantages of birth, they had that of excellent education, not only in ſuch arts as are eſſentially requiſite to make compleat men; but alſo in other inferior trifles which yet do infinitely poliſh the ſpirits of them who know them, and are delightfull to thoſe that know them not: It was the pleaſure of their Parents they ſhould travell together at one time: and as if the Gods deſigned their meeting, and that they ſhould love each other, they met both at *Babylon* not only at the ſame time, but alſo in the ſame houſe though one of them came from *Suſa*, and the other from *Mantiana*, ſo that though both of them were of ſuch a garbe, as might move equall curioſity of knowing who they were, yet they ſought for occasions of being talked of, and they eaſily found them. For ſince they had got moſt of the *Aſiaticque* languages, before they ſet out to travel; and ſince the *Suſian* and *Mantianian* tongues reſembled one another, they diſcourſed familiarly together, the firſt time they met; & went together to view the wonders of this proud and ſtately town: they were ſo well acquainted at this very firſt encounter, that they affected the ſame pleaſures, praſtiſed the ſame Arts: knew the ſame things; a firſt, their intentions were to aſſociate together as long as they ſtayed in *Babylon*, where they ſojourned about a month; But ſince in that time they grew more intimate, and loved each other better, they could not part ſo ſoone, and in conſeſſion agreed to travel together; thoſe two loving friends kept cloſe together a whole year in travelling from Court to Court and from Country to Country, in much delight, not the leaſt conteſt ever happening between them: after they had ſeen all that was worthy of ſight, *Hermogenes* moved *Beleſis*, in lieu of returning home, to ſpend ſome time at *Suſa*: and certainly his curioſity to ſee ſo ſtately a towne was grownded upon good reaſon, for I do not think there is a town in the whole univerſ, ſo full of all delights: *Beleſis* then being eaſily perſwaded to ſee the moſt goodly place of the world, and to go with a friend from whom he could not part without extreame grief, arrived at *Suſa* a little while after the illuſtrious *Abradates* was baniſhed: But that he might not repent of his coming thither; *Hermogenes* who was well acquainted with all the Advantages, did ſo guide him, that they entered in at the moſt pleaſant quarter, which indeed is one of the moſt delightfull objects that eye can behold. For Sr. in coming to *Suſa* this way, there is a little hill from whence one views a great valley containing above a hundred furlongs, in the miſt of which paſſeth in a ſerpentine manner the river *Choaſpes*, the water whereof is ſo clear and pure, that the moſt criſtall freſh ſpring is not comparable to it, upon the banks of this River, ſtands the towne of *Suſa*; and the great number of magnificent Fabricks makes it ſeem as fair without, as it is within; That which makes the place moſt pleaſant, and dwelling there moſt healthfull is, that all this great valley is diapered with a million of ſeverall colours of flowers, which by their admirable enamell does charme the eyes with variety, and perfume the Aire with odour: infinitely ſurpaſſing the Rainbow or any other proſpect whatſoever: Alſo, from this abundance of Fragrant Flowers, the towne of *Suſa* takes its name; for in that language they ſignify alike; and therefore this valley or meddow is called the Rainbow of *Suſa*, throughout all

all *Asia*. Moreover in coming that way which *Hermogenes* did bring *Beleſis*, there are along that pleasant River ſoure great walke, ſo large, ſo ſtraight, ſo even, and ſo ſhady, by the height of the trees which grow by the ſides (though wood is very ſcant in all that Countrey) that a more Pleasant walke cannot be imagined. Unto this place all the Ladies every evening reſort in their Coaches, and where the Men Rendezvous on horſeback: ſo that having Libertie to go ſometimes into one walke and ſometimes into another, it is a Place of the greateſt pleaſure in the world. *Hermogenes* intending to let the firſt time of *Beleſis* his coming unto *Suſa*, to be a time of Pleaſure, and the more to ſurpriſe him, he never told him that he would bring him this way: yet becauſe he would not diſpleaſe his friend, by bringing him into a place of ſo much reſort in a negligent habit: deſired him that morning to dreſſe himſelf as one that was to Lodge in a houſe where he ſhould ſee many Ladies, as indeed there was at the houſe of *Hermogenes*; his mother and his ſiſter being there: So that *Beleſis* not foreſeeing the harmleſſe deceit of his friend, did habit himſelf in a very rich handſome ſuite, above the cuſtome of travellers: But he eaſily perceived the cunning of *Hermogenes*, when he found all theſe great walke full of Gilded Coaches in which were all the Prime Beauties of *Suſa*; and after them, an infinite number of men of Qualitie, admirably well mounted, and Richly habited who came and ſaluted them. Then did *Beleſis* thank him for his Pleaſant ſallacie in letting him ſee ſo many beauties together in one place and in ſuch a Gallant manner. After which ſending all their traine another way, *Beleſis* & *Hermogenes* began to enter into the walke, as if in lieu of travel, they were newly come out of *Suſa*. For my part: I being an intimate friend unto *Hermogenes*, before he was acquainted with *Beleſis*, I was extreemly ſurpriſed to ſee him arrive whiſt I was talking with ſome Ladies: for I did not yet expect him. I no ſooner ſpied him, but ſhewing him thoſe unto whom I talked, (to the end, they ſhould not take it ill, that I left them ſo abruptly) I went to meet him: and ſince it was not the cuſtome of that place to alight from horſes, becauſe it would interrupt the walke of Ladies; we embraced each other on horſeback: After the firſt raptures of joy to ſee one another, *Hermogenes* deſired me to love *Beleſis*, as he deſired *Beleſis* to love me: after this *Beleſis* and I ſaluted each other with much Civilitie and ſo much freedom, as made it apparent we were both of us diſpoſed to obey *Hermogenes* in his deſires. All our Compliments being performed, *Hermogenes* deſiring to divert *Beleſis*, and deſired his travel unto *Suſa* might pleaſe him, asked me whether all the Beauties of the Town were that evening in the walke? Wiſhing that his friend ſhould all at once ſee what *Suſa* had fair. And as he named all that were there, and all that were not there, it chanced that one Lady of Qualitie called *Cleodora*, who doubtleſſe was one of the brighteſt ſtarres in all *Suſa*, was not there, whereat *Hermogenes* was very ſad; and as I asked why he ſhould be ſo ſad, ſince I knew he was not in Love? the Reaſon is *Alcenor* (ſaid he unto me) becauſe I would have all the Beauties in *Suſa* here, to the end ſome of them might Captivate *Beleſis* and ſtay him here amongſt us: If ſo, replied *Beleſis*, you would not be obliged at all unto me for my ſtay in *Suſa*, and therefore I had rather ſtay here upon termes of friendſhip then Love. After this we began to look upon the Ladies, and to ſalute them. Every one wondring to ſee *Hermogenes* bidding him welcome home, and asking who *Beleſis* was. After many turnes, well *Beleſis* (ſaid *Hermogenes* to him) do you find any of our beauties worthy of the honour to Captivate you? I finde theſe beauties to be admirably rare, replied he: but to tell you truly, I have not met with any yet who makes my heart and my ſpirits to tremble, as commonly beautie uſeth to do unto one that is deſtined to Love, and which ever precedes that Love he owes her: So that if this *Cleodora*, who you ſay is not here, have no other Charms then theſe have, you and none elſe ſhall thank me for my ſtay in *Suſa*: ſince in all likelyhood, I ſhall not fall in Love. As *Beleſis* ſaid ſo, we ſaw a Coach appear at the end of the walke towards *Suſa*, which ſeemed to be *Cleodora*'s Aunts with whom ſhe lived: I no ſooner ſpied it, but I ſhewed it unto *Hermogenes*, who knowing it as well as my ſelf, told *Beleſis* and ſmiled, that he would go meet his Captivator: I am not yet conquered, replied he, and ſmiled alſo however he followed, and *Hermogenes* carried him on that ſide which *Cleodora* was uſed to ſit: But when they came near the Coach, *Beleſis* found her the faireſt that he ſaw. Since it was late before ſhe came into the walke, and the Sun low, her face was unmaſked, ſo that *Beleſis* ſaw her as if Fate had a deſigne to Fetter him, as indeed really he was: *Cleodora* was that time in a white dreſſe trimmed with Diamonds and Rubies, having upon her head many feathers of White and Carnation die, which hung down ſo low behind, that they reached to her Armes when ſhe turned her head: As part of *Cleodora*'s beauties was to have eyes admirably faire:

faire: Complexion white and ruddie, and her stature tall, there did not need any search to be made for the discovery of it; for she alwaies seemed faire at first sight: and so that all beholders were perswaded they should find fairer feature upon further consideration: so that it was no wonder if *Cleodora* did that, which many others could not; *Belesis* no sooner set eyes upon this evening starr, but he preferred it before all the rest, and desired *Hermogenes* to take the other turne: when we heard him say so we smiled, and asked him whether he found trembling of heart and spirit, which he said alwaies preceded Love? he answered us with a smile again, that he was not yet fettered, but feared he should be: if you fear it said I unto him, why do you follow your enemy, and not rather fly from her? It is because I had rather trust to my resistance (answered he) then to my flight: since he said so, *Belesis*, *Hermogenes* and my self met *Cleodora* the second time, who then knew *Hermogenes*, for at the first time she did not perceive him, because she fixt her eyes so fast upon *Belesis*, that she minded not any thing else for a long time; As it is very ordinary in such places to look upon strangers, more then upon their old acquaintance, though happily not so handsome, and that's the reason she did not see *Hermogenes*; but knowing him this second time, she called him unto her, seeming to be glad to see him, but gladder of the occasion to aske the name of that stranger whom she saw was of his acquaintance. And therefor she no sooner saw him, but calling him as I told you before, How long *Hermogenes* (said she unto him) is it since you returned? It is so lately Madam, (replied he) that I need not make any excuse for not having the honour to see you before; although you be the whom of all the world I owe most respect unto, since I have not yet been in *Susa*. Tis very gallant, replied she to finish a years travels with such a walk as this: and if you had been thought in Love when you departed, I should have beleaved this to be the place where you had appointed to meet your Mistress; To tell you truly, Madam, (replied he) the affection which I have unto this stranger whom you see here, is the cause that I have the honour of seeing you here this day, for since I had a great desire he should stay here amongst us, I did what I could to fetter him, and therefore faire *Cleodora* I conjure you, to do me this favorable office. You are a wicked friend (answered she) to desire any such thing; but indeed I cannot think you do desire it: But *Hermogenes*, to speake a little more seriously, tell me this strangers Name; his Qualitie; and his Countrey? I shall tell you more then all this (replied *Hermogenes*) for when I have told you that his Name is *Belesis*, of a high Qualitie, and that he is a *Mantianian*, I shall tell you further, that he thinks you the fairest he ever saw; and if you will not beleieve me, I will move him to tell you as much himself. As soone as he had said so, not giving *Cleodora* time to answer, he turned towards *Belesis* and calling him aloud: Come hither *Belesis* (said he unto him) come and confirme what I have told *Cleodora*: Provided you have told her that I think her the fairest upon earth (said *Belesis* coming neer the Coach which went very softly, and saluting her with a low Congie) I shall most Joyfully confirme your words, and that with an oath if need be. Doubtlesse Generous stranger (answered she and smiled) you think you do *Hermogenes* a curtesie in commending any thing he shewes you; and indeed I receive your flatteries rather as a marke of your friendship to him, then of any good opinion you have of me. If it were so Madam, (replied *Belesis*) I should have commended every beauty which I saw in this place before you came, purposely to oblige *Hermogenes*. But I can assure you, I commended none but your self; and I must add, said *Hermogenes*, that if *Belesis* Love any in *Susa*, it must be the faire *Cleodora*: for he told *Alcenor* and me, that he perceived in himself such a kind of heart-trembling as useth to precede Love alwaies; as soon as *Hermogenes* had said so, so many Coaches mett in that Place, as of necessitie the discourse must break off; *Belesis* telling *Cleodora* with his eyes that all *Hermogenes* said was true, and *Cleodora* made such signes by the actions of her head and hand, as made her thoughts something apparent. After which, all the Ladies retired to their homes, and so did we. In our way thither, *Belesis* asked us of what disposition *Cleodora* was: and whether she had many Servants? Since I was better able to informe him then *Hermogenes*, who had been absent a whole year, I took upon me to answer, and satisfie his Curiosity, which indeed was better grounded then he imagined: So that to content him I told him in general, that there was not one of her sex in *Susa*, who had more or a finer spirit then she had: I perceived that already (replied he) both by her Physiognomie, and the aire wherewith she spoke: But that which I desire to know is, of what kind of spirit that is? Since that is your desire (replied I) I must tell you that *Cleodora* hath in appearance more sweet affabilitie, then ever any had; yet those who know the

bottom of her heart, do say she is a little more severe: but how ever it be, it is most certain, that very many strive to please her, though she dislikes all; yet notwithstanding all this, there is much tenderness and goodness in her spirit: and this third is a mixture of complacency and severity both in her soule, which makes her not alwayes of an equall temper, though she be alwayes affably pleasant. Moreover she is extremely nice and delicate in choise of her friends, which is commended by some, and much blamed by others: for if those who visit her, be not very compleat men of admirable Parts, she cares not for their company, nor whether they esteeme her or esteem her not. You do very much perplex me, said *Belesis*; for you tell me such a story as makes *Cleodora* very dreadfull to me; and yet I cannot chuse but think it much pleasure to engage the heart of such a one as you describe her. If you dare attempt it (replied I) you are more bold then many compleat gallants of our Court, who questionlesse have a great inclination to love *Cleodora*, but dare not attempt it: Not but that as you see, she is civill and affable enough; yet it is so difficult a task to please her that few men have so good an opinion of themselves, as ever to go about it. Moreover this must be said in her commendations, that she is never deceived in her choise, and who-soever she esteemes, does certainly deserve to be so; yet for all that it were to be wished she would be more indulgent then she is to the imperfections of others; not that she doth ever speak of them; but because she will never speak unto them who have them; or if she do, it is with such a cold indifferency as makes them despair who have so much witt as to discern it: yet for all this *Cleodora* is admirably complacent, especially unto those whom she has a desire to be acquainted with: and therefore since you merit to be in the catalogue of those whom she esteemes, I advise you to see her, and see her often whilst you are at *Susa*. Though it be but out of mere curiosity (replied *Belesis*) certainly I will see her, let me give you this advice, said *Hermogenes*, for you must know that if *Cleodora* have not changed her humour, she is yet very fantastickall, and puts a great difference between the compleat gallants of the Court, and others; therefore if you desire to please her, you must not live as a stranger that would never be known: perhaps the reason is (replied *Belesis*) because she is perswaded it is impossible to be compleat unless one have such a garbe and aire, as is very rarely gotten any where but in Court, besides that (added I) *Cleodora* knowes not what to say unto such as are ignorant of the newes which is in the world, and which she knowes admirably well. To please *Cleodora* then (replied *Belesis*) it seems I must furnish my self with a hundred thousand things of discourse: doubtlesse you must (replied I, unless you have a priviledge above others) if you would have her talk long with you: Thus Sr. did *Hermogenes* and I make *Cleodora* known unto *Belesis*: who was entertained at his friends house with much magnificence. The next day following *Hermogenes* went to the King, and to the Prince of *Susa* who then was, and carried *Belesis* with him, whose name was not unknown unto these Princes, for his father had formerly been a long time together at *Susa*. After this, two or three dayes were spent in receiving visits which were rendered unto *Hermogenes*, and in letting *Belesis* see the rarities of the towne. After this he asked *Hermogenes* when he would carry him unto *Cleodora*? for (said he) though I am not yet well furnished with such discourse as will divert her, yet I have a great desire to visit her. *Hermogenes* sent immediately to know whether *Cleodora* was at home: and answer was brought, that about an hour since she was gone into the country, and would not return this fifteen dayes. Since I intend to stay three months in this place (replied *Belesis*) to comfort my self I must imagine that it is a delight deferred, not lost. During the absence of *Cleodora*, *Hermogenes* shewed *Belesis* all the beauties both in Court and Town, but his heart was not at all moved by them; and being of a pleasant and quick wit, he made himself acquainted with all the friends of *Hermogenes* in a short time, and knew the severall interests and businesses of all the Court, as well as if he had been bred in it all his life. After the expiration of fifteen dayes, the fair *Cleodora* returned: and hap would have it so, that *Belesis*, *Hermogenes*, and I being in the walkes, we saw her return and saluted her; and knowing of her return before hand we were there the first; and since it was yet very timely, we might without any incivility visit her; but first we gave her time to console with her glasse, and make her self fit to entertain company. When we were come thither, *Hermogenes* presented *Belesis* to her Aunt and her also; and to compleat his civility unto his friend,

friend, he kept the Aunt in discourse, and left Cleodora unto Belesis and me. In the mean while, as flatteries are seldom forgotten when they are handsomely applied, so the language of Belesis unto Cleodora in the walks, the same day he came first to Susa, did now move her unto more affability then she ordinarily used, and she spoke unto him much more then unto any one: yet she treated him as a stranger, unto whom she thought it not fit to speak of any thing but in generall: therefore beginning her discourse, I do not aske you (said she unto him) whether Hermogenes hath shewed you all the beauties of Susa, for I make no question but he carried you to all places where you might meet with any delights: therefore I pray you do me the favour to tell me, what you think of our publike places, of our Temples, of our walks, and of every thing in Susa: all these Madam (replied Belesis) seem admirably beautifull unto me: but to tell you sincerely (said he and laughed) I do not think these questions proper to divert you: therefore I beseech you do not use me like a stranger, unto whom nothing is to be talked on, but the customes of his own country. If I had had the honour to have spoke with you the day after I first arrived, I should have been patient at such discourse as this: But now, Fair Cleodora, it is fifteen dayes since I came to Susa: so that if you think I know nothing yet, but that your streets be large and neat: your Temples beautifull; your Palaces magnificent, and such things, you treat me too cruelly: but I beseech you, if you love me, do not force your self unto such discourse, but ask me what newes, as if I were a Susanian and a courtier. Cleodora hearing Belesis say so, began to laugh, not thinking he could tell her any private newes: and imagining he would not have spoke so, but because he had known something of her humour; so that beginning to talke again, I see you know (said she unto him) that I am afraid of any new acquaintance, nor care for the company of men who are ignorant in the affaires of the world: But Belesis, I am not so unjust as they report me: for that which I wonder at, is at the men of Susa, who are ignorant in all things: but as for you, who are not so, nor have dwelt amongst us, I should be very unreasonable if I should blame you for not knowing all the secrets of our Court, and uncivill also, to speak unto you of such things as you understand not. For my part (said I and spoke unto Belesis) I conceive you have reason to commend Cleodora: on the contrary, replied he, perhaps I have more cause to complaine of her, then you think I have: but however (said he, speaking unto her) will you be pleased to promise me, that you will not let me pass under the notion of a stranger, if I do tell you some newes? I do not mean such (said he and smiled) as is spoke aloud in the streets, or such as is whispered from eare to eare four dayes together before it bolt out. Ah Belesis (said she) you will make me the most ashamed, and do me the greatest favour in the world, if you can do as you say: yet I see no likelihood of it, for excepting yesterday, I have every day received letters from Susa, which acquainted me with all the newes that was stirring, (however, said he unto her) if I acquaint you with something since, you ought not to tax me with ignorance: After this he began to tell her of a hundred passages: and to speak unto her, as one that knew all the factions, and severall interests of every person of quality, whether it were his ambition or his love, or any thing else in all the Court and Town: so that Cleodora and he came to that pass, before the conference ended, that they often whispered unto each other, and induced me to change my place, and addresse my self unto the Aunt of Cleodora, and Hermogenes: And so that from this first day Belesis was very intimate with Cleodora, who openly confessed that he had told her many things which were never written unto her: Truly said she unto him, as they were ready to go away) I beleve you have been a long time concealed in Susa: for it is impossible you should come to the knowledge of all these things (which you have told me) in fifteen dayes. I know something more replied he, which doubtlesse, you do not know: oh I beseech you (said Cleodora unto him) go not away before you impart it to me: I will (said Belesis to her) then whispering in her eare, certainly you do not know, sweet Cleodora (said he unto her, that I am extreemly in love with you) I do not indeed (said she aloud and blusht, and more then that, I do not beleve it, or think it possible, Time will tell us both, more certainly answered Belesis, and retired, after which we went out, and went unto the house of Hermogenes. When we were with Belesis in his chamber, we asked him what he thought of Cleodora? I will not tell you, replied he, for perhaps you are not now the cause of my staying here; I do not wonder (replied I) that you should be well pleased with this

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beauty, since she hath treated you otherwise then she used to do any that were not her friends, yet her behaviour (said he) would cost me many an angry hour, if I in earnest love her; for notwithstanding her sweet affability, I discover a kinde rigid pride in her, which would grieve me to the soule; and notwithstanding all this, she hath such attracts in her eyes, as I know not how to defend my self against them, though I have a great desire unto it: For my part, said *Hermogenes*, I ever defended my self against her: for though she have many alluring beauties, yet there are many things observable in her humour, which are so many antidotes against the poison of her charmes, so that I am in no danger of ever dying for love of her. It is not so with me, said *Belesis*, for I am afraid I shall one day complain against you for making me acquainted with her. These were the effects Sir, which the beauty of *Cleodora* wrought in the heart of *Belesis*: and now I will tell you what effects *Belesis* produced in the heart of *Cleodora*. But to let you see how even very trifles do often purchase great esteem amongst Ladies. Be pleased to know that *Belesis* understanding there was a great league of friendship between the sister of *Hermogenes* and *Cleodora*, he expressed much civility towards her, and she to him, her name was *Prassilla*: *Belesis* being one day with her, he entreated her to shew him what rare Gardens there was in *Susa*: I should have asked this favour of *Hermogenes* (said he) but I confesse unto you, I cannot think any gardens, or walks pleasant unlesse in the company of Ladies; and therefore you will much oblige me, if you will do me this honour. *Belesis* had no sooner pronounced the last word, but *Cleodora* entered, who came to visit *Prassilla*: she was no sooner set down, but *Prassilla* acquainted *Cleodora* with the desire of *Belesis*, who the sooner to compasse his desire, seemed to hinder *Prassilla* from ending that which she had begun to tell: I beseech you, said he unto her, do me not so bad an office, as to make me passe yet for a stranger unto the fair *Cleodora*, with whom I am not yet thoroughly acquainted. The resistance which *Belesis* made, wrought his desired effect, and infused a great desire in that Lady, to know what *Prassilla* would tell her: so that being very urgent, *Prassilla* told her, and withall desired her assistance, in setting forth the glories of *Susa*. *Cleodora* being glad of an occasion to complement with *Belesis*, told him, that she was much pleased to see he was not like most travellers, who hardly use to know who it is that reignes in the Countrey which they passe thorow: and who content themselves onely with the memory of the temples which they have seen, of mountains, of rivers, and such things; but never enquire of the manners, customes, and people, which dwell in those Towns; whose streets and publike places, they onely use to observe: But I perceive you are better acquainted with all the gallants of our Court, then you are with our Gardens: and therefore I am very willing to assist *Prassilla* in letting you see them, and if she please, to morrow shall be the day, when with some other Ladies that are our friends, we will go unto the most pleasant place in the world, not farre off our river. I am very well contented with it, said *Prassilla*. And then *Belesis* could do no lesse then concur with the desires of two such pleasant Ladies; alwayes seeming to be sorry *Cleodora* should treat him as a stranger. The matter being thus resolved upon, and the morrow being come, *Hermogenes*, *Belesis* and I went to wait upon the Ladies, who were to be present at this walk: And *Cleodora* being in the pleasant humour, as soon as we came unto the place, and came out of the Coach, she held but her hand unto *Belesis*, Come hither generous stranger (said she unto him) come and see the beauties of our Countrey, that you may talk of them when you come into your own.

For heavens sake Madam, said he unto her, Call me not stranger: I must needs call you so this day, replied she, and laughed, since I shall shew you a thousand things you never saw before, and since you are in a place where you have no acquaintance. I am contented, said he, to be a stranger untill this day of washing be ended: and so am I said she. At the coming into the Garden she willed him to observe all the beauties in it: the rest of the company followed, and mixed discourse. At the first *Cleodora* carried him into a great walk of Cypress trees, at the end of which was a Fountain, the waters whereof rising up in great spouts one upon another, seemed as if it were a rock of chrystall, unto which the rayes of the Sunne gave colours like to the Bowe of heaven. Afterwards we went to sit down in a great Arbour of Myrtle, wherein there were twenty four statues: In the midst of this Arbour there was a Fountain, whose waters were cast out by twelve Sea-monsters, so that half of their bodies were onely visible; in the midst of which, was a Neptune with his Trident. Because this Arbour was ex-

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ceedingly pleasant, and had severall seats in the midst, we stayed there a long while; Cleodora was alwayes disputing with Belesis, and would needs perswade him hee had such things as those he saw in his countrey: she named all the flowers, and herbs (that were generally known) unto him: and she was so witty upon every subject, that shee infinitely delighted all the company: Belesis did contribute as much as possible to augment the mirth: But after we had been a long while there, Belesis told Cleodora, that to compleat all her favours, it would be a great addition, if she would be pleased to let him see the house unto which the garden belonged. You will not finde it so pleasant as what you have seen already, said she: for excepting one Parlour, and a vault, which are exceedingly cool in Summer, all the rest are inconsiderable: yet if you will, we'll go: In saying so Cleodora rose up, Belesis continually leading her, and all the company following untill we came to the Parlor door: Then did Cleodora send unto the porter to open the door: But Sir, there was no need to stay long for him: because as soon as Cleodora and Belesis came to the door, it was opened; and Cleodora saw that there was a very magnificent Banquet prepared. She was so surprized at the sight, and so little imagining it could be Belesis who prepared it, that shee retired, and would her self that the door, supposing there might be some secret piece of gallantry of other men. But she was not long in that error, for Belesis thrusting open the door, there was heard a consort of rare Musique: after which, turning towards Cleodora, hee beseeched her to excuse him as a stranger, if he did not treat her so handsomely as he would do. How, Belesis (said she unto him) do I shew you the garden, and is it you that gives us this costly Banquet: At least, confesse that Hermogenes and Alcegor have ordered the businesse. I will not shame them so much (replied he) by telling such an untruth to excuse my self withall for your no better entertainment: Then did Hermogenes and I declare that we knew nothing of it: So that after this, every one was ravished with admiration, acclamations and commendations of Belesis: Cleodora asked pardon for treating him as a stranger, and promising never to do so again as long as she liv'd. The truth is, we praised Belesis so much, that every one forgot there was such a thing as silence in Nature: And the company was so highly satisfied with this pleasant surprize, that it wrought no small effect in the heart of Cleodora: For there is nothing so prevalent with a growing affection, as to act some high peece of gallantry as may cause many persons to commend one in the presence of her be loves. Thus, Sir, did Belesis cease to be a stranger with Cleodora; who after this did visit her very often, and with whom he fell so deep in love as he intended to stay as long as he could in Syria. He carried it out so very well, that his parents sending him wherewith to put himself in Equipage, that there was not one man of his condition in all the Court, who lived at a finer rate then he. In the mean time, he knew so admirably well how to take the height of Cleodora's spirit, that he was in very favourable esteem with her; yet durst never speak seriously of his passion to her: for he knew it was a dangerous businesse to speak unto her of any love: At first she declared, that she ranked him in the Catalogue of her friends in generall: A while after, she did him the favour to acknowledge publicly, that he was in the number of three or four whom she preferred before all the rest: and a while after that, I beleve Belesis knew, without her telling him, that he was the prime of her friends. In the mean while he durst not discover himself to be her lover, but onely her friend; for he being very intimate with her, she confessed one day unto him, that she should be the most satisfied woman in the world, if she could once see, how farre the patience of an ill treated lover would go: You may well think, said she unto him, that I am in no humour of any gallantry: but if ever I chance to run out of my wits so farre as to take any pleasure in the folly of another, and that the fantastickall fate of love do ever send me a lover, certainly I shall not take any greater pleasure in the world, then in tormenting him. And truly I do not think any thing so sweet, as to make such a sort of men to suffer, as make little mole-hills to be great mountains of misery: But is it possible (said Belesis to her) that you should be capable of any such thoughts of cruelty? If I should (said she and laughed) cut the throat of a man with my own hand; poyson another; set a Town on fire, and a thousand such things, doubtlesse these would be horreur unto me, and I should rather die then think of any such things; But Belesis, since in making a man miserable, I am onely a little partiall, a little angry, and a little insensible: I shall not much dore at it, though it purchase me the name inhumane, inexorable, and cruell: yes a Ty-

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grieve if you please, or any thing rather than to come puling with finger in eye, and tell me that I am fair, that I am amiable, and that I am charming. Therefore it is a great happiness, that I was not borne with beauty enough to make many Conquests: for certainly my Raigne would have been tyrannicall. Yet I can hardly beleve it, replied *Belesis*: for those who live under your power, me thinks have no minde to rebell. 'Tis then because I do not know they are my subjects, replied she: for if I did, I should quickly make them slaves, and slaves so loaded with irons, that perhaps they would endeavour to break them. *Cleodora* spoke this with so much earnestness of spirit, as *Belesis* was amazed, and durst not be so bold as to declare himself, as he once intended; because he thought she spoke it purposely that he should not engage himself to serve her: and indeed this thought did so damp his spirit, as from that day he became very reserved and melancholy; and so much that he never enquired after any thing: so that in lieu of furnishing *Cleodora* with news, and acquainting her with all passages before any knew it, he did enquire of her, for he did not know so much as the common news of the street. This lovely Lady, perceiving his change, began one day when he was alone with her, to chide him, and also to oblige him, for as good hap for him was, she was not then in an humour so to hide her anger, as none could discover it. Is it possible, (said she unto him) I should ever see such an alteration? for indeed, you do not less astonish me now you are ignorant of all that is done in *Susa*, then you did when you came first, and yet know every thing: Is it because you are weary of your complacency towards me? Is the reason, because you are weary of *Susa*? or is it because you think news not fit for discourse, and intend to reforme the world by your example? It is not any of these you have named Madam, replied he: But the reason is, because there is something so choaks my mind, that I can think of nothing else for it. The only remedy for such an humour, answered *Cleodora*, is to frequent no places but where one hath some businesse, which may drive it out of your thoughts: The reason why I am now ignorant of every thing (replied *Belesis*) is, because I cannot go unto the place where I have my businesse: and in that place, I do not hearken to what people say. But *Belesis*, (replied *Cleodora*, not ghesling at what he would say) I see you continually here: 'Tis true Madam (answered he) but the reason why I am continually here is, because no other place pleaseth me: It seems then (said she craftily) that you have no desire to please your self: for of late you are alwayes musing, and never speak. The reason is Madam, replied he, because I am afraid to speak that which you have no desire to know. Provided you do not speak of any thing wherein I have any interest, answered she, there is nothing which you can speak that will offend me. Me thinks, replied *Belesis*, your curiosity would be more rationally, if you desired to know that which concerns you, then that which concerns you not: however it be, said she unto him, it is my humour, and all those that desire to please me, must conforme themselves unto it. But Madam, (replied he, with a very serious countenance) if I should tell you there is a person who complains against you, a person whom I have heard you say, you esteemed, would you not desire to know of what he accuseth you, to the end you might justifie your self? No, (replied she) for if I be accused wrongfully, it is not worth my justification: and if I be culpable, it is as I would be, and be both incapable of repentance or excuse. I cannot beleve you so unjust (replied *Belesis*) but since you will neither justifie nor excuse your self, may I not think you would not have others justifie or excuse themselves? No, said she: for by the same reason that I would not give an account of my actions unto others, do I desire that others should do that which I will not do my self. If this be so Madam, replied *Belesis*, then I hope, you will not be offended when I tell you, that the reason why I am ignorant of all the passages of the world is, because all my endeavours are imployed to know your heart; and the reason why I speak so little, is, because I am afraid to speak too soon, especially when I shall tell you that I love you in such a fatall minute, as shall for ever purchase your hatred. I assure you, replied *Cleodora*, all times are alike for that, and there is one minute in which I should allow you to speak of any such thing, therefore, I pray you never do it; you are so farre engaged in an odde Discourse, but you may turn it into a Rallarie. No, no Madam, said *Belesis*, I speak most seriously: and I had rather incense you by discovering the violent passion of my heart, then that you should be for ever ignorant of it: I have heretofore heard you say, that you had rather be called cruell, inhumane, and inexorable, then be commended; therefore me thinks you ought not

not to think it strange, that I had rather you would call me rash, presumptuous, and insolent, then that you should commend me onely as your best friend: Since you would have it so, replied *Cleodora*, I will do what I can to satisfie you, though till now I was never put to the necessity of it. I beseech you Madam, said *Belesis*, do not treat me with the extremities of your rigour and anger. I was so far from it, (replied she and laughed) that if I had been now in an angry humour, I am confident you would not have spoken thus, but I should have imposed silence still upon you, though I must ingenuously confesse, that within this quarter of an hour, I endeavored to be angry with you, but could not: and the reason was, because I did not beleieve any such thing as you speak of. Ah Madam, (cried *Belesis*) I will have none of your sweetness upon such hard conditions: yet what probability is there, that the faire *Cleodora* should know what is done in every place where she is not; and be ignorant of what passeth in my heart, where continually she is? Moreover Madam, who is able to keep me at *Susa* unlesse your self? The friendship of *Hermogenes* (replied she) who brought you hither. 'Tis true, replied he, I came hither for the Love of him, but yet more true, that I stay here for the Love of you Madam. If what you say be true, (replied she) I advise you to depart from *Susa* as soon as you can; for *Belesis*, to tell you truly, I am a better friend, then I shall be a Mistress, though I should suffer you to love me: but indeed I cannot do that; and you cannot do me a more sensible displeasure, then to perswade me that you love me: for what inclination soever I have, to love newes, yet I do not love to be the newes of others: and when I consider, that if you take a fancy of doing such things for me, as men who would be thought to be in Love use; every one will begin to whisper, that *Belesis* Loves *Cleodora*, and perhaps they will add, that *Cleodora* allows of it without resistance; I shall be so extreemly angry, that I shall go neer to hate you. Madam, replied *Belesis*, the only way to prevent all whisperings that I am in Love with you, is to permit me the liberty of telling it unto you in secret, and that you do not force me to despaire: for Madam, I conceive it an easie matter for an happy Lover to be secret: But if you will not beleieve that I Love you, and let me speake of it sometimes unto you, then I shall be forced to perswade you of the truth by doing a thousand things which would discover my passion unto all the world.

Therefore, Faire *Cleodora*, Consider well before you Pronounce the sentence of my death, whether I do deserve it, if it be your Pleasure, none shall ever know that I Love you, and you your self shall only know what power you have over my soul. But if you will not allow me to speak of my Love in private, I Professe unto you, I will make every man a confident of my Passion, not only to the end I may have some comfort in complaining against your Rigour, but to the end also that all the world may speak of you; you shall see (hard-hearted woman) whether it is better a 100000 Men should say I Love you, then that I my self only should tell it you, and that with a most unparallelled respect. I pray *Belesis*, said *Cleodora*, hold your peace, unlesse you have a minde to provoke me into very rude language: for if you continue any longer, the anger of my heart will so rise, that I shall raile against you. As *Cleodora* was saying so, I came in, and broke off their discourse: I easily perceived they had been in some private talk; for I saw such a lively colour in the cheekes of *Cleodora*, and so much anger in the eyes of *Belesis*, that I almost ghesied at the passage between them: after this, *Cleodora* put in practise what she had formerly told *Belesis*: For there was no kinde of severitie, which she did not shew unto him, though she esteemed him infinitely, and perhaps Loved him also. She did not only avoid all occasions of talking alone with him, but if in any company he came amongst them, she would talk to some other in his presence, yet truly she was all wayes civill towards him: for I beleieve she did not strive to quench those flames which she had kindled in his soule, but did in her wishes rather blow the bellows and increase it: yet all her civilities towards him did much grieve rather then comfort *Belesis*: and one day finding her alone, he complained of his miserable condition unto her. I respect you so much Madam (said he unto her) that I will not complaine of all your cruelties and scornes, for indeed I think my self worthy of them, for Madam, what good will all your civilities do me if you have resolved upon my Ruine? is it because you love long torments, and because a violent death will not fully satisfie your crueltie? Civillie replied *Cleodora* is debt a due even to our very ene-

miss. I know very well Madam, (replied he) that it is to be used in war, and combats; but I know also, that you ought not to use it to a man who importunes you for Love, and whose presence angers you. Ah *Belasis* (said she, and smiled) I must needs make a difference between *Belasis* & *Belasis*, (if I may say so) for truly I did infinitely esteeme that pleasing stranger who did so much invite my curiositie, the first time I saw him, and whose company was very delightfull to me in many entertainments, and pleasant walks. But I must confesse that this *Belasis* now, is not so futable to my humour as the other was. Provided you will Love either of them (replied he, and smiled as well as she) I will promise the other shall not offend you, or complaine against you: Seriously *Belasis* (said she unto him) can there be any truth in your words? seriously cruell Lady, (replied he) can you doubt it? For indeed *Cleodora*, if you did not know that I Loved you, then your behaviour to me was unreasonable; and if you did know it, it was unjust and inhumane. Consider therefore with your self, I conjure you, or to say better, consider me, and force me not into despaire. To shew you (said she unto him) that I would not absolutely disoblige you, I will make an ingenuous declaration unto you, but I pray you do not put another gloss upon my words then my meaning will beare. Never fear Divine *Cleodora*, (said he unto her) that I will flatter my selfe with any thing that you can say unto me, for I look upon my miseries through such glasse, as makes them seeme greater then they are, and my happinesse lesse. Since so, replied she, I will not fear to tell you, that I do infinitely esteeme you; and if I were capable of so much weaknesse as to love any, it should be you sooner then any other. But for all that, I must tell you, for your good both and my own; it is requisite I loved you but a little: for if I should proceed so far as to tell you that your passion pleaseth me, I should be so much ashamed, that it would make me extreemly melancholy: and since melancholy begets vexation, and vexation anger, we should alwaies be quarrelling; therefore to compose things, and that you may not complaine of my injustice, I will make a proposition unto you: which is, that you shall Love me much lesse then you do, and I will Love you a little more then I do; to the end our affections may meet in the medium, and become a more solid and true friendship. When you begin to Love me a little more, replied he, I shall try if I can Love you much lesse. Oh *Belasis*, said she, it is you that must begin first and not I. Alas Madam, (replied he, and sighed) If you cannot Love me, when I Love you as much as I can: I doubt you will not Love me at all, if I Love you lesse. But cruell woman, my affection to you is not in my choice, as it seems yours to me is in yours, for whether you would have me Love you, or not Love you, I shall alwaies love you; not only whether you will or no, but also whether I will or no: yes inhumaine heart that you are, you do often make me wish I could not Love; but I cannot drive out of my heart that Passion which tyrannizeth in it. *Belasis* had many other expressions of his soule, but could not obtaine any more from her; yet he thought himself very happy, that he was treated no worse. In the mean time, the rare merits of *Belasis* had a most powerfull influence upon the heart of *Cleodora*; yet was it long before she would give him any voluntarie testimonies of it. But yet without any designe at all, she would often do such things, as let *Hermogenes* and me know, that she did not hate him: for though ordinarily she seemed very cold in the businesse, when he did earnestly seek for opportunities of seeing her, yet when it chanced that he was not in any place, where he imagined he would follow her, she would alwaies write him with some piece of Rhetoric or other: so that one may say (if it be lawfull to say so of such an amiable person as *Cleodora* was) that her fantasticalnesse was the first favour which *Belasis* received from her. But at last, after a long contest between her lenitie, and her severitie, she yielded a little, and confessed unto *Belasis*, that she was well pleased, he could not love her lesse. It is a hard task to tell how joyfull this half despaireing Lover was, when he obtained leave to talk of his passion unto *Cleodora*: the memory of all her rigour was pleasing to him: and though she granted no further favour, then suffering her self to be Loved, yet did he esteeme himself the most happy man alive: yet was his happinesse not long tranquil, because the more *Cleodora* began to love *Belasis*, the more hard she was to be pleased. If he expressed much love, she would say he was imprudent, to expresse so many visible marks of his passion; if he offered to hide it, she would chide him for changing, and say he loved her lesse: if he were pleasant, she would think she had given him too many testimonies of her affection, and

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and would say she repented: if he were sad, she would accuse him for not being sufficiently sensible of her favours, by his expressions of joy: so that whatsoever *Belasis* could either say or do, there was some exceptions or other still against him, and continual jars between them. However they knew that they loved and were confident of it, though they would often use such expressions as would make others believe they loved not at all. Yet for all this, *Belasis* had many pleasant hours; For *Cleodora* would suffer him to write when he could not see her; and she gave him her picture, so that the inequality of her humours, would move one to say that *Rosca* have always thorns in them, and thorns bear roses. Thus *Sr.* did *Belasis* live a long time, whilst *Hermogenes* and I, without any intended designs, did recreate our selves in the visiting of Ladies with all indifferency that could be. Yet *Hermogenes* went best to visit *Cleodora* then any other, to the end (as he said) that his friend might have more opportunities of courting his mistress alone. Things being upon these terms it chanced that a sister of *Cleodora's* Aunt, died in the Country where she had lived a long time: and having left only one daughter called *Leonisa* about the age of fifteen years: This young Lady came unto *Susa*, to dwell with her mothers sister, and consequently in the house with *Cleodora*. When she came thither *Belasis*, *Hermogenes* and I, were gone a journey of eight dayes before we returned; and then we went to *Cleodora*, who had already contracted a great friendship with her new-come Cousin: But *Sr.* we were all wonder when we saw *Leonisa*: for though we knew she was to come to *Susa*, and had heard say she was very fair, yet we could not chuse but be dazzled, at the lustre of her eyes, and purity of her complexion: Nature never gave unto any one such lovely hair, pure collours, sprightly eyes, and handsome mouth: though her stature was not tall, yet it was not low; but so rightly proportioned in all parts and so noble, that she was a delightfull wonder; her affability was as admirable as her beauty: the lovely Aire of her Aspect was such, that her eyes never took any hearts without giving some hopes of moving hers, though yet as modest as possible could be. Thus *Sr.* appeared *Leonisa*, when *Belasis* first saw her with *Cleodora*, who presented us all unto her lovely Cozen, whose civillie so unappeared as much as she was sprightly and fair. Since *Cleodora* and *Leonisa* were of different beauties, envie took no hold of their souls, and they had this advantage; that they did not injure each other, though it must be confessed that *Leonisa* had more amiable sparks of youth in her face then *Cleodora* had: though there was but three years difference in their age. In the mean time, as it is civility to commend all beauties especially the first sight, *Hermogenes* and I did extremely commend the beauty of *Leonisa*: *Belasis* also commended her, but lesse then we, because it was before his mistress, for my part, since I had no such reason upon me, I did as much as I could extoll *Leonisa*: I asked her whether they had not already written of the death of many of her Lovers about that place from whence she came, whom very grief for her absence must needs kill. For said I unto her, if they were not dead, they would have followed you; and we should have seen them here. I assure you, said she and laughed, if I had as much beauty as to make any lover in the place from whence I came, and to make them follow me hither I should not have brought very good company with me, and therefore it is my happiness that I have made no conquests. But you will make some here and that quickly, replied *Hermogenes*, and questionless she will not make many inconstances, added I: he, he, said *Cleodora*, I beseech you, do not presage so many misfortunes unto *Leonisa* at one time. It seems (said *Leonisa* very pleasingly and blushed) that I have not yet lived, but came from a savage place where they know not what love is. For I should think it more glorious, to take hearts from other beauties who took them first, than to take such as were never captivated by any. It is merely malice, *Leonisa* replied *Cleodora*, to say any such thing, and much injustice and vanity also. Did I not tell you, replied *Leonisa* that I knew not how to argue rightly upon such a subject? yet whatsoever you say, I must needs think that it would be very pleasant. But would you be contented, replied *Cleodora*, that they should quit you for another? No (answered *Leonisa*) and because I do fancy how extremely vexed I should be if such a thing should chanc unto me, therefore I do perfectly fancy the pleasure of causing it to others. If the miserie of others do so delight you (said *Belasis* who had not yet spoken): extremely pity those who are destined to love you; I believe they are so small a number (replied she) as I believe I shall not give you any great subject of compassion.

compassion. For my part (said Cleodora) doubly for arguments (said with her Cousin) I with withall my soul that the first heart you captivate may be inconstant and cast off your fetters to punishment for your unjust opinion. I cannot yet repent of it (said Leonisa) for when I consider the pleasures I should take in rooting the image of another out of the heart of him whom I have captivated, and forced this lover to let me see the picture and letters of his first mistress, and how I should delight in looking upon the one, and reading the other, I assure you it is worth wishing I were so fair as to make some inconstant lover to be my votary. In good earnest (said Cleodora and laughed) you will make me believe you know not what you say. I do confesse. I do not, said Leonisa, but I know what will please me, and yet I do not say I will love this inconstant man, whom I would make, for my designe is only to laugh and make sport with him when I have made him so. Fle, Fle, fair Leonisa (said Hermogenes) you are now worse then your Cousin thinks you. for why should you desire to gain hearts, unless you were resolved to part with your owne? That resolution replied Leonisa, me thinks is too much, and I have so good an opinion of my sex, that I do not think there is one who is so liberrall as to part so easily with their heart: yet I must confesse (said she and smiled) some men will vaunt how they possesse the hearts of many fair ones; But certainly they got them surreptitiously, by craft or violence. I assure you replied Hermogenes which way soever one enjoys yours, he will enjoy a most glorious and heavenly happinesse. Though it were so, answered she, yet this heavenly happinesse you speak of should cost him some sorrowes before he enjoyed it, for I am resolved not to give him the least room in my heart, and therefore far from giving it all unto him; I pray you Leonisa, said Cleodora, do not speak so resolutely, since it is no prudence to triumph before the victory; you never yet heard any Courtship, but only Country complements, and have all your life been brought up amongst rustiques; and yet you are as confident of your self, as if you had made all the gallants of Susa, bow knees unto your beauty, and as if you scorned them all. Believe me Leonisa it is no discretion to have so good an opinion of your own strength, and I have known some as well conceited as your self, who slighting their enemies, are sometimes overcome, therefore do not brag that you are invincible: when you have been a yeer or two at Court, and when your beauty hath made an infinite number of slaves who have cast off their first Mistresses to enter into your fetters, and when you have defended your self against them all, we will then all ow you to speak thus boldly, but till then, I must tell you, I cannot endure it. 'Tis better for me to say nothing replied Leonisa, then to dispute against you. Then, after a while, of some other discourse, Belesis, Hermogenes & I, took our leaves, being all very well pleased with the beauty and wit of Leonisa, and concluding her to be the only star of the Court or Towne. Belesis yet, did hardly consent unto this so clearly as we did, and only said that if Leonisa had not a Cousin in Susa, she had clearly transcended all that was amiable. In the meantime, since he could never see Cleodora, but he must see Leonisa also, because they dwelt both in one house, therefore he saw her every day: and as Leonisa was one of those beauties which the more one looks the more one likes, so Belesis seeing her more then any other, did esteem her more then any, though she was generally esteemed of all: Leonisa also was more civill and complacentiall unto Belesis then she was to any other, not only because his merits did excell others, but also because she observed that her Aunt and Cleodora esteemed him very much; so that Belesis finding her to be of a very sweet and affable condition, used to seek for some comfort in her company; when Cleodora did at any time frown upon him, and so it chanced, that Leonisa against her will caused a quarrel to rise between them: For as her beauty was all the talke of the Town, she attracted abundance of gallants about her, and also some others that were not over well accomplished: so that Cleodora who was used only unto very choise company, grew weary of such a miscelany of many men, and her complacency to them was very cold: she told Leonisa diverse times of it: but she not being of her Cousins humour, and being something yonger then she, she could not finde in her heart to banish any that came unto her, and seemed to esteem her: so that she told Cleodora, that she could not be unwill unto any, and more then that, she ought not to take so much upon her in a house where she is rather to obey then command: Cleodora durst not speak of it unto her Aunt, because she knew it would not please her that she should be of any such criticall humour, and therefore not knowing what course to take, she entreated Belesis one day (since she observed there was a great confidence

between *Leonisa* and him) that he would tell her, that her universal civility did much offend her: and if she answer you (said she unto him) that she does not love to disoblige any one; yet that it is all reason she dares rather to oblige some one, than to please all: to esteem her, and not shew her equal civility unto all that come to see her. As *Cleodora* said so, and thinking none did hear her but *Belisus*, *Leonisa* was unknown in a close; and came unto them laughing; and addressed her self extream sweetly unto *Chloris*. I beseech you, said she, do not condemn me, before I may answer for my self. *Chloris* perceiving that *Leonisa* had heard what she said; seemed as if she knew that she was in the plot, and spoke purposely that she might understand her: In the meantime I will seriously tell you *Leonisa* before *Belisus* (said she) who knowes the world very well: that there are two sorts of people, who without any choice use to affect a multitude which thus daily flock about you: I pray tell me, said *Leonisa*, in which Catalogue you rank me; and who are those two sorts of people; which to affect that which I must confesse I do not hate? They are, replied *Cleodora*; either Country people newly come to town, or else they are light-headed butwives which love taling. Surely, said *Leonisa*, I am not of this last number; I confesse it, said *Cleodora*; for if you be, you would make me much to wonder; yet I must say thus much for you, that you smell not at all of the country unless in this humour: But *Cleodora*, said *Leonisa*; is it not an undeniable maxime, that civility ought to be shewed unto all in general? and is not by esteem only; that one ought to put a difference between those men we see? No, said *Cleodora*, for which way can one expresse esteem but by civility; when one would distinguish one of excellent qualities from others? you know it is not handsome to give men tender and obliging language. The word friendship is something too hard to pronounce; and it is dangerous to use it in speaking unto young and Courtly Gallants; and the truth is a man must give a thousand testimonies of his wisdom, or else do some very considerable piece of service, before it will be handsome to be tender and affectionate to him: after this, consider *Leonisa*, whether you be not too prodigall of your civility, unless it be shewed only unto such men as really esteem you: I shall be very reserved in my favours and my esteem, replied *Leonisa*, and be prodigall only of a thousand triviall passages and behaviours which indeed are nothing else but common civility, your praises and commendations and esteem, replied *Cleodora*, are certainly of an inestimable value; But *Leonisa*, It is men only that must handsomely give commendations so frequently, when they speak unto Ladies; and surely you never told *Belisus* since you saw him, that you think him very handsome, that his wit doth infinitely please you, and that his company charmes you; Alas Madam, said *Belisus*, I beseech you do not jeere me in your disputes, for it is not I who causeth the fair eyes of *Leonisa* to attract so much company that troubles you, I pray you said *Leonisa* to *Belisus*, let me answer *Cleodora* my self; I pray answer then directly, replied she; so I will replied *Leonisa*; and therefore I will confesse I never spoke any such thing unto *Belisus* as you mention; yet I assure you, that maugre this universal civility wherewith you upbraid me, *Belisus* hath observed that I put a great difference between him and many others? speak *Belisus*, said *Cleodora*, does *Leonisa* say truth? have you perceived that esteem which she had of you from that which she had unto any else? *Belisus* was now much put to it; for he was unwilling to disoblige *Leonisa*, and fearful to anger *Cleodora*; so that carrying a levell hand between them both, I have so little right unto fair *Leonisa* esteem, replied he, that I cannot imagine how she should put any difference between me and the lowest rank of qualified men: But as I am apt to flatter my self, and to believe things which I desire, I must confesse I have observed some kind of civility used more obligingly unto me then unto some others to whom she hath done more reverence; so admirably well doth she know the art of obliging by little things. Believe not *Belisus* (said *Cleodora* unto *Leonisa*) since I assure you, he is no lover of multitudes; and certainly he hath good reason for it; So have you *Leonisa*; for what can you do with so many men? you cannot marry them all; You would not be thought a Tatter; you cannot esteem them all; and therefore how can you endure them all? Nothing is more sweet unto me, replied *Leonisa*, then to think that none doth hate me, but that every one on the contrary should esteem and commend me. Alas *Leonisa* (said *Cleodora*) what extream folly is it to say so? for what good will the esteem of a thousand men do you, when you esteem not them; and believe it, Dear *Leonisa*, it is very well if one can live so as none shall hate them, with

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affording that all the world should love them; I do confesse, that one ought to do all the good they can, and not to let a person known for want of a hand lent to help him out of all this; one must love for themselves and their friends, and not altogether for the publique. The fittest places for expressions of civility is in the Temples; in the walks; and in the streets; but in my chamber, if my civillness to those that trouble me would not drive them away, I should be then uncivill and perhaps go a little farther sometimes, to rid my self of some such noise I know; And certainly all this, but without good reason, for one dull fellow may hinder me from enjoying the conversation of the compleatest man in the world. And truly I have so nice a spirit, that I cannot endure this kind of complacency, which will not purchase one real friend in a thousand years: 'tis very true, said *Leonisa*, that perhaps I have fewer friends than you, but perhaps I can brag of having fewer enemies: and do you not consider it is a hard matter to finde a man who will not thinke you of too mysterious and private a spirit? how many have you disoblighd by not speaking to them, or by speaking too much unto some whom you affect more then them? I know not what you say, replied *Cleodora*, but I pray take notice that the scorn or hatred of some men moves me not at all: nor do I value the blast of vulgar popularity more then an unconstant puff of winde: and I care not for the esteem of the giddy multitude; when I began the world, and set lawes unto my life, I resolv'd never to do any thing which would draw odium upon my selfe: But I never resolv'd to trouble my self so much as to get the love of all the world: but on the contrary I am very desirous of the love of a very few; because I thinke a very few are worthy of reciprocal Returns: moreover I consider that one single person cannot possibly love many men; And true happinesse is to live with one they loves, and to shun the sight of those they loves not. These *Leonisa* are my maxims, which never will be yours unlesse you change your humour. To testifie unto you, said *Leonisa*, how much I value your judgement, I do professe, that I would absolutely live as you would have me; I beseech you Madam after this (said *Belasis* unto *Cleodora*) do not chide *Leonisa* any more; For ought I see (said *Cleodora* unto him) you are very much devoted unto her, and would not any think who hear you speak, that I am in the greatest wrong in the world; and that *Leonisa* is in the right? you, I say, who have told me a thousand times that a multitude was as odious to you, as the company of one qualified person was pleasant: and that the conversation of above three or four at the most, was ever troublesome to you; and yet you have not put in one word to strengthen my side, but your silence hath so fortified *Leonisa's*, that she thinks in her heart your silence was only out of discretion, and because you had no minde to condemne me. Madam, (said he unto her) seeing *Leonisa* submits unto you, I thinke you intend to pick a new quarrel with me, for I did not think it just to meddle in a businesse wherein I had no interest, when one comes into a place (Replied she with a scornfull smile) where the person who talks is not suitable to their liking; it is an easie matter to make excuses and preteng businesse to decline the company. And *Leonisa*, be not deluded, for most of the men who come unto those houses which are as publique as the Temples, and frequent them, more do come only for their own ends; if it be winter, they seek out warme chambers; if summer, coole roomes; they are thosfe in their very seats; some talke of riding horses, others of some businesse: some not knowing whither to go, are there out of necessity; and perhaps of a hundred men that frequent these houses, there is not one has any honourable designt; For my part, I who do not desire men should seek me, I hate that kind of life, and therefore (said she in rising up) lest my company and discourse should seem too long unto you both; I will go unto my chamber, where none but such as please me enters, by that reason, said *Leonisa*, I hope *Belasis* and I may follow you. I am infinitely oblig'd unto you (said *Belasis* unto *Leonisa*) for speaking so advantageous for me: but I am afraid *Cleodora* will hardly consent unto part of your motion; I shall consent unto lesse then you imagine (said she) for I will not consent unto any part of it, since in the angry humour I am in, neither shall I please you, nor you me; in saying so, she went away and pulled the chamber dore after her, seeming by that action, she would not have *Leonisa* nor *Belasis* follow her; yet had they followed her notwithstanding, if at the very same time they opened the dore to go after her, abundance of company had not come in, which hindred *Leonisa* from executing her intended designt; However *Belasis* left her, and went to *Cleodora's* chamber, but in his way thither he met the Prince of *Susa* coming

to see *Leonisa*, and would by all means have him back; telling him he had some business with him; the respect *Belesis* owed unto this Prince, who was naturally of a very violent temper, moved him to obey; so that he went with him into *Leonisa's* chamber againe; yet he stayd not above halfe an hour there; for as soon as he saw a fit opportunity, he stole away and went to *Cleodora*; but he could not meet with her; for since she saw *Belesis* did not follow, not knowing the true reason, she went out at a back way to visit some of her friends which dwelt not far off, purposely that when *Belesis* came to her chamber he should not finde her there. He was so well acquainted with her, that he made no question but she went out of spite to him; in the meantime, I know not what temper his soul was in that day; but had not the same refreshments he was wont to have when *Cleodora* was in her fantasticall humours; for commonly he was alwayes very sad, and was never at quiet in his minde till he had made his peace with her; but now, in lieu of sorrowes, he was all anger; and resolved to expresse as much unto her the next time he saw her. And since so, it is no wonder if these two incensed parties had a sharpe and twitting conference the next morning when they met. Yet for all this, *Belesis* did not give *Cleodora* any disrespectful language; but he was nothing so obsequious as at other times to appease her. All his discourses tended to his owne justification; but never used any Prayers nor Conjurations; nor sighes: since *Cleodora* was not used unto such complements from him, she was so far from accepting of his justifications, that she accused him of cold hollow harrednesse; so that this little squabble grew to be an earnest falling out; and they parted upon such termes that for many dayes *Belesis* durst not see *Cleodora*, and perhaps had no great minde to it. However, chance at last brought him to see her, and to speak to her: so that it seems love was resolved to torment *Belesis* more then ever any man which knew his power; and caused the sweetnesse of this Lady, whose heart was already much moved, to be now absolutely charmed, and much increased towards *Belesis*. Yet notwithstanding thus much may be said in excuse of *Belesis*; that his vexation, to see he could never finde the affection of *Cleodora* to be solid and certain, was one of the main causes of his love to *Leonisa*. However it was most certain he loved her, and so excessively that his love to her encreased, and to *Cleodora* lessened. At first, he did not think he was in love with *Leonisa*, but thought that he was only angry with *Cleodora*: But he began by degrees to fear that *Cleodora* would not be appeased, and that he was disobliged from seeing her as her servant: yet was he in a great straight what to resolve upon, for if he did not reconcile himself to *Cleodora*, he could not see *Leonisa*: And he considered further, that admit he did reconcile himself, then it would be a piece of difficulty to make *Leonisa* beleieve he loved her: Also he was extremely ashamed of his inconstancy, and that he should so delude one whom he had so much loved, and whom yet he esteemed, mangre his new passion: yet *Cleodora* continued so violent against him, that though he knew his crime, yet he could not repent of it. But what troubles and sorrowes soever his soul had, he never acquainted *Hermogenes* or me with his new love; but only complained against the fantasticalnesse of *Cleodora*: in the mean time, this Lady whose heart was really affectionate unto *Belesis*, repented of what she had done, and seeing he fell off from his accustomed Courtship, as fierce as she was, she resolved upon the first opportunity to reduce him. And going one day with her Aunt unto the Queen without *Leonisa*, by chance she met him: as soon as she saw him, she had a great minde to speak unto him; yet she could not finde in her heart to use her tongue, thinking it enough if she looked upon him without anger, and to answer him mildly if he spoke unto her. On the other side, *Belesis* was in such a dump that he neither knew what to do or say: for the very sight of *Cleodora* did make him so much ashamed of his weaknesse, that one while he resolved to carry himself as if he loved none but her: (this said he to himself) is perhaps more then I can do, and perhaps more then I ought, since it is not just to make her and my self miserable by telling *Cleodora* I love only her, when as I am ready to dye for the love of *Leonisa*: but how can I break off her chaines who has expressed a thousand testimonies of her affection to me, and whose very fantasticall humours are signes of it? how dare I ever let her know that I am inconstant? how can I continually counterfeit? and what fruit can I hope for from my dissimulation? yet however, whether I resolve to devote my heart unto *Cleodora*, and chase *Leonisa* out of it; or whether I will court *Leonisa* and cast off *Cleodora*, I must at this present apply my self to the last of these; for

if I would have her take her first possession of my heart, I must approach her fair eyes, that they may kindle the flame which so long burned in my soul: and if on the contrary, I desire to be inflamed by the glorious sight of *Leonisa's* eyes, yet still I must keep fair with *Cleodora*; since I cannot see the one without the other. Thus *Belefs* not knowing whether he should be inconstant or no; whether he should appease *Cleodora* or deceive her, he accosted her with such strange confusion as had a great operation upon the heart of that Lady, who was ignorant of the cause, but attributed the alterations in his face unto his repentance. He asked her in a trembling posture, whether her anger was yet over? It is so long since you spoke unto me, said she and smiled, that it were but just in me if I told you, it continued still. But *Belefs*, the manner of your asking makes me believe, that I ought not to tell you so; and therefore I do declare unto you, that I do wish all my heart pardon all that is past. Oh Madam (said *Belefs* unto her and blushed) you are all goodnesse if you do not punish me. If you had spoke thus, replied she, at the beginning of our quarrell, it had not lasted so long: but the worst of it was (continued she and laughed) that we were both of us very humorous at once: therefore, I pray you, let us hereafter be so one after another; or if you please, let us not be so at all: and the sooner to oblige you unto it, I promise you to do my best in correcting my self: I leave you to judge Sir, in what a perplexed condition *Belefs* was. Then did he begin to renew his love unto *Cleodora*, but it lasted not long, for as he waited upon her home, and there saw *Leonisa*, all was quash't again: and *Leonisa* seeing him come with her Cousin, came unto her to rejoyce that she had brought *Belefs* with her, and gave him such obliging language, as quite damped all his intentions of continuing constant to *Cleodora*.

After this *Belefs* became so unquiet and reserved, that he was not knowable. All this while, he spoke not a word of his love to *Leonisa*, but address'd himself wholly to *Cleodora*, as if he yet loved her, yet with so much regret, that he was forced every day to colour the matter with some handsome invented lies: Sometimes he would say, he had received news of his fathers being sick: sometimes again he would say, he was ill himself; and sometimes not knowing what to say, he would put poor *Cleodora* in a miserable dump: for since she did really love *Belefs*, and considered she was ready to lose him in a fantastical humour, she gave him now no cause of complaint, but was as complacent as could be: and yet she saw he was as much out of tune as when she was the contrary. This being the state of things, *Hermogenes* with whom *Belefs* lodged, observed that now he was nothing so carefull of *Cleodora's* letters as he was wont, for he found two or three of them upon the Table, lying loose and open; whereas before his inconstancy, he would never part with them out of his hands when he shewed them unto him, but would always read them himself unto *Hermogenes*: Also, *Hermogenes* found the Picture of this Beauty, which he had lost, but did not restore it untill three or four dayes after, and all this while *Belefs* never missed it, which was quite contrary to his custome; for when he loved *Cleodora*, he used to look upon it every quarter of an hour: The greatest wonder to *Hermogenes* was, that he saw *Cleodora* did never treat *Belefs* so kindly as now, and yet *Belefs* was more melancholy then when she was most rigorous. *Hermogenes* having an extreme desire to know the cause of so great an alteration in his friend, he came unto him one morning to restore *Cleodora's* picture. But, as he would not speak of it seriously at the first, the better to discover his real thoughts; so he began thus; If the vertue of *Cleodora* (said he unto him and restoring the Picture) were lesse known unto me then it is, I should think you had secretly married her, without either the consent of her friends or yours: for as it is the custom of many Lovers, to slight all the trifling favours which their mistresse gave them, when once they enjoy themselves: so I should think, that since you lost *Cleodora's* picture, and did not misse it three dayes together, and since you are grown more careless of her Letters then usuall, that you enjoy so much happinesse in the substance, that you need no shadowes, or pictures, or letters to comfort you: 'Tis true, I perceive you so melancholy, that it is evident you are not contented: And therefore since I cannot dive into the bottome of your heart, I conjure you to tell me, whether I must rejoyce or grieve with you; and if you will not open your thoughts unto me, I will ask *Cleodora* of them, who as I think, should know them. Oh I beseech you *Hermogenes*, said *Belefs*, do not tell *Cleodora* how I lost her picture, and never missed it, nor how I left her letters so carelessly that they might be seen: Then tell me, said *Hermogenes*,
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from whence comes this alteration in your humour? Is it not enough you know the humour of *Cleodora*, replied he, without asking any further reasons? The humour of *Cleodora*, replied *Hermogenes*, is now so sweet, and so complacential towards you, that *Leonisa* cannot be more affable to all the world, then *Cleodora* is to you. Ah, *Hermogenes*, said this inconstant Lover, being transported by the excess of his new passion, I would to the gods, *Cleodora's* humour had always been like *Leonisa's*: Like *Leonisa*, I say, upon whose face I never yet since I know her, saw the least wrinkle of anger, and whose fair eyes are like unclouded stars, which shine alwayes alike, without one cloud of anger. I should have thought, replied *Hermogenes*, looking earnestly upon *Belesis*, that a Lover had never thought any eyes fair, but onely his Mistress, but for ought I perceive *Leonisa's* eyes please you as well *Cleodora's*. *Belesis* blusht at the language of his friend, and let him apparently see there was a great alteration in his soul; so that *Hermogenes* went on; Confesse the truth to a friend, (said he unto him) and tell me freely, whether *Leonisa* is not more in your heart then *Cleodora*; and whether if she have not already driven her out, she will ere long, 'tis true, replied *Belesis*; But cruel friend, what delight can you take in making me to lay open my imperfections? However, (replied *Hermogenes*) then you do love *Leonisa*, and not *Cleodora*? I know not, (answered he) whether I do not love *Cleodora*, but I am sure I am desperately in love with *Leonisa*: Then doubtlesse you do not love *Cleodora*, answered he, for one cannot love two at once. However, I must needs chide you, for truly Inconstancie is an unexcusable crime, unlesse it be caused through the infidelity, or excessive severity of a mistress. But the case is farre otherwise with you, for you cannot tax *Cleodora* with any infidelity, nor is she more severe then vertue and decency require. I know very well that I am culpable, though I could find some excuse for my crime, if I would: for indeed *Cleodora*, hath quarrelled with me without any cause in the earth, and hath so tired out my patience, that my passion is much weakened whether I would or no: Yet the gods are my witness, that I have endeavoured with all my possible power to reject *Leonisa*, and keep my heart wholly for *Cleodora*; but alas! all was impossible, all too too weak; for all my desires, all my thoughts and faculties have changed objects: I do not see *Cleodora* with the same eyes I did, and by a fatall enchantment, that which I once thought would be my chief felicity, will not now afford me one quarter of an hours joy: what then would you have me do? Can I alter my destiny? Can I dictate rules unto my fate? and make love an act of my will? I know that *Cleodora* has a million of most excellent qualities, and that she is most admirably fair; But I finde *Leonisa* has pulled my heart out of her hands, and made mee change Mistresses: I am most horribly ashamed of my inconstancy I confesse, but I cannot keep my self from changing; therefore I beseech you *Hermogenes* pity me, in lieu of condemning me, second me in my affection to *Leonisa*; you, I say, who first brought me to *Susa*, and is the cause of all my miseries: and could ever lover be more miserable then I? For it was my fate to love a Lady of a difficult and fantastick humour; I endured as much as patience her self could do, to the end I might obtain her love; and when in all likelihood I was arrived even at the very Port of my happiness, my angry fate would needs prompt me to cease my desires of enjoying *Cleodora*: All the time and pains which I employed in getting the affection of this Lady, whom I thought would have compleated my felicity, is quite, absolutely, entirely lost: since her affection makes me onely more culpable, and more miserable; and since I must fatally begin my sighes and prayers for another, against all which I know no remedy: therefore my dear *Hermogenes*, onch more let me entreat your assistance. I beseech you first, said *Hermogenes*, upon what termes are you with *Cleodora* and *Leonisa*? *Cleodora*, replied *Belesis*, thinks I love her still; and as for *Leonisa*, I have not yet spoke a word unto her, onely in the language of eyes, and yet I imagine by her looks she understands me. How, replied *Hermogenes*, does *Leonisa* understand that language, and answer it? I do not think she understands me, replied *Belesis*, because she answers, but because she is very carefull not to answer. But *Belesis*, replied *Hermogenes*, dare you ever speak of any love unto *Leonisa*? do you not fear she will upbraid you with inconstancy? and can you have the confidence to tell *Leonisa* you love her, in the sight of *Cleodora*? for my part *Belesis*, I wonder how you can have such a thought: If *Cleodora* lived at the other end of the Town, the matter would not be so difficult: but to love one Lady really, and to dissemble love unto another in the same house, and another who really

loves you, is a thing so strange, that I see no possibility of doing any good in it: For *Belshis*, you cannot possibly delude *Cleodora* long: indeed, I do not think it impossible, but one may persuade a Lady that he loves her, though he do not, provided he does not really love any other: but to love another really, and to persuade a Lady whom he formerly really loved, that he loves her still, cannot sink into my belief. I see all these difficulties which you propound, replied *Belshis*, and conceive them to be as great and greater than they are: But since my tyrannicall passion triumphs over all opposition, I must delude *Cleodora*, notwithstanding my secret repugnancy, since otherwise I cannot see *Leonisa*: I intend therefore, (if I can speak it without blushing for shame) to continue my visits unto *Cleodora*, and to live with her as if I loved her still; unless at such times as when I can look upon *Leonisa* and *Cleodora* not see, and talk to her when she cannot hear. I have already told you, replied *Hermogenes*, that you cannot do this: and I am the most mistaken man in the world if *Cleodora* be not undeceived once in eight dayes, and if you do not lose both *Cleodora* and *Leonisa* at once. After this, *Belshis* began to walk about the chamber with the greatest agitation of spirit in the world: and afterwards addressing himself to *Hermogenes*: My dear friend, said he unto him, if you would do me one favour which I am thinking upon, I should owe my life and all my felicity unto you. Tell me what it is, replied *Hermogenes*, that I may consider whether I can and ought to do it: for your reason I perceive is so blinded, that I dare not trust you: I would have you, replied he, gain a love unto *Cleodora*, and become my Rivall, which you may easily do; and it is not impossible but you may persuade her to believe you, and therefore I conjure you dear *Hermogenes* to persuade *Cleodora* that you are her lover. But what advantage can you draw from this dissimulation? replied *Hermogenes*: My plot is, replied *Belshis*, that you shall make *Cleodora* inconstant, as *Leonisa* hath made me: or at least that you may give a colour unto my inconstancy, and by living in that manner with her as I may have some ground to accuse her of inconstancy, and that I may upbraid her with her change, as well as she me, with mine. Believe me *Belshis*, (replied *Hermogenes*) I shall never make *Cleodora* inconstant: all that I shall be able to do, is to give you some colour of falling out. But if she prove more faithfull then ever unto you, and all my endeavours cannot shake her constancy, you will then be more in fault. I do confesse it, replied *Belshis*, but I cannot cease, being lesse miserable: It will suffice if your company with her will give me a colourable quarrell against her, and that I may hereafter say, that the beginning of my love to *Leonisa*, was from my belief that she was perfidious: whilst you are speaking to *Cleodora*, I shall sometimes have opportunity of speaking with *Leonisa*, and therefore I must say, that upon you and your assistance depends all my hopes. I must needs confesse, said *Hermogenes*, that I owe you all service; But I must needs confesse also, that I am extremely unwilling to do you this office which you desire. But *Belshis* was so exceedingly urgent with him, that he undertook it: and for the handsomer carriage of the business, he did not at first speak of his dissembled passion, but onely went to see her after their ordinary, and to court her much more then he did *Leonisa*: But the rarest passage was to see with what zeal *Belshis* wished *Cleodora* might use *Hermogenes* kindly, that he might have the better ground of a quarrell: In the mean time, he pleased to know, that though there was a very good correspondence between *Cleodora* and *Leonisa*, yet there was no such strict league of confidence between them, as to impart all matters unto each other: so that *Cleodora* never acquainted *Leonisa* with any passages betwixt her and *Belshis*, nor did ever any tell *Leonisa* that *Cleodora* did not hate him: she saw that they were kind unto each other, but she thought it was onely matter of friendship, and never suspected any matter of love between them: Being then in this opinion, upon a day when the sister of *Hermogenes* was with her, between whom there was an intimate affection, and *Leonisa* infinitely esteeming *Belshis*, she began to speak unto *Praxilla* concerning him, as unto her that was sister to his best friend: At first, she enquired of his house, of his kindred, of his estate, of his travels, of the friendship between *Hermogenes* and him, and of a hundred other things, which expressed her curiosity of every thing which related unto *Belshis*. After *Praxilla* had made an exact return unto all her Questions, and saw that *Leonisa* prepared to enquire further, I beseech you tell me (said *Praxilla* and laughed) why you have such a mind to speak of *Belshis*, and what the reason you would so exactly know every circumstance which concerns him? is it love, or onely curiosity? I cannot resolve

solve you, (replied *Leonisa* in Rallarie) whether it be Curiosity or Love; but I am sure it is not out of any hate to him that I enquire: nor is it credible it should be love, (replied *Prasilla*) though I askd the question, for you have more reason then to love one who cannot love you again, and you are wiser also then to make any conquest in prejudice of *Cleodora*, who would never Pardon youis *Belesis* then in love with *Cleodora* (replied *Leonisa*, and blushed) I think he hath loved her so long, replied *Prasilla*, that it will not be doubted, and you are the onely one in all *Susa*, who is ignorant of it. But *Leonisa*, how comes it to passe that you change Colour, when I tell you *Belesis* is in love with *Cleodora*? The reason is, (replied *Leonisa*, and blushed more, not having time to think of an answer) because I thought he was in love with another: and with whom? (asked *Prasilla*): you have so twitted me with my Curiosity (replied she) that I will not satisfie yours. Yet truly I would gladly know with whom you thought *Belesis* in love: I am so vexed to be thus deceived in my judgment (replied *Leonisa*) that I will die rather then tell you. Then will I never tell you any thing you desire to know (answered *Prasilla*): yet replied *Leonisa*, I do exceedingly desire to know more Passages Concerning *Belesis* and *Cleodora*: I know a thousand (replied *Prasilla*) but I will not tell you one; unless you will tell me first, with whom you imagined *Belesis* in Love: Since you will needs know (said *Leonisa* to her) I thought him to be in Love with you: fie, fie *Leonisa* (cried *Prasilla*) you are not sincere; do you think me such a fool, as to think you say truly? No, no, I am not so easily deluded, but to punish you for it, I shall tell you what you would not confesse unto me: Be sure you guesse truly, said *Leonisa*, and laughed, else I shall never Pardon you; especially since I am deceived my self, and would be revenged upon *Belesis*. Thus Sr. these two amiable Ladies, did understand each other without any direct telling; and thus did *Leonisa* first understand of any passages between *Belesis*, and *Cleodora*. However, the eyes of *Belesis*, had told her such things, as she knew not whether she should give more credit to the words of *Prasilla* or the looks of *Belesis*, yet she resolved to carry her self more coldly to him, as if she were desirous to punish him, because he was the subject of her discourse with *Prasilla*, which was not at all agreeable to her minde: you may well imagine Sr. after this which I shall tell you, that these four Persons were not without something to do: For *Cleodora* was very busie to discover from whence the melancholie of *Belesis* should proceed: And *Belesis* had enough to do, in deluding *Cleodora*, and endeavouring to finde out wayes to discover his Love unto *Leonisa*. *Hermogenes*, having undertaken to dissemble Love, was not without his cares: and *Leonisa* being desirous to discover exactly the thoughts of *Belesis*, had such a kinde of unquiet Curiosity, as it cannot be otherwise named: When *Hermogenes* did begin to frequent *Cleodora*, after their ordinary manner, Shee made him a hundred welcoms, thinking thereby, more to oblige *Belesis* then *Hermogenes*, and imagining that his coming was onely to do some good office for his friend: and never dreamt of the matter as it was. Some dayes passed thus on, and none of these Parties found any great augmentation of sorrows: *Belesis* yet had his choice, for when he was alone with *Cleodora*, he could speak unto none but her, and when he was with *Leonisa* and her, he was so amazingly confounded, that he was not able to help out with Conversation: unlesse in things indifferent. In the mean time, *Hermogenes* to content his friend, did so accustom himself to speak to *Cleodora*, that he left much time unto *Belesis* to talk with *Leonisa*: yet this did exceedingly perplex *Cleodora*: for beleeving that *Hermogenes* was of *Belesis* his intelligence, she could not comprehend, why he should not give place to *Belesis* to talk unto her, and why he should alwayes talk to her himself, yet at last she imagined; that perhaps *Hermogenes* was in Love with *Leonisa*, and had desired *Belesis* to speak to his advantage, but still she thought strange *Belesis* should never talk with her: But what conveniency soever *Belesis* had to talk with *Leonisa*, by reason of *Hermogenes* his holding *Cleodora* in hand: yet he had not confidence enough to discover his Passion to her, in the presence of one whom he had formerly loved so well, and one who loved him, and therefore he sought for an opportunity of seeing her, when *Cleodora* was not present. He never could finde her without *Hermogenes*, who at the last, was no lesse desirous to talk with *Cleodora* in private as *Belesis* was to talk with *Leonisa*: For Sr. be pleased to know, that since *Hermogenes* was more Conversant with *Cleodora* then he used to be, he discovered so many charmes

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and rich beauties in her minde; that never any appeared more amiable in the eye of his Fancy, and he hath told me a hundred times that whosoever does not see her in this free humour of familiarity which she useth to her real friends, cannot see half her beauty; nor can imagine the power of her charmes. *Hermogenes* discovering a thousand fresh Graces, and as many rare Qualities in the spirit and heart of *Cleodora*, which he was ignorant of before; was wounded as she with the darts of her fair eyes, and fell insensibly to Love: her; at first he could not think it to be Love: for he did nothing else but blame *Belesis* for quitting *Cleodora*, and addressing himself unto *Leonisa*. But by degrees, he left off telling his friend of his inconstancy, and fell so desperately in Love with this Lady, as *Belesis* never loved her or *Leonisa* more. Yet he did not acquaint his friend with his growing Passion, though he knew not why he should make a secret of it, unless because Love in it's own nature is a mystery, and Loves secrecy, he never strived against this Powerfull affection which took root in his heart: For although he knew the heart of *Cleodora* was a little engaged to *Belesis*, yet he hoped that when he she knew his inconstancy, she would disengage her self, and then he might perhaps possess that place in her soul which *Belesis* had made himself unworthy of. *Hermogenes* then having these thoughts, did visit *Cleodora* with such assiduitie, that *Belesis* not knowing the thoughts of his heart, did alwayes when they were together, ask him pardon for the trouble which he constrained himself unto; for his sake. But at last, hoping for some fruit of the plot, which he had invented, *Belesis* seemed to grow something jealous of *Hermogenes*, and did so negotiate with *Cleodora*, that he persuaded her she was deceived, if she thought he talked unto *Leonisa* in behalf of *Hermogenes*: for by some passages which he told her, she thought he talked with her, onely to spite her. At the first, since she imagined this odde and jealous proceeding of *Belesis*, was an argument of his love to her, she was not offended with him, and so much lesse, because not suspecting any thing of the love of *Hermogenes*, she imagined it would be an easie matter to cure *Belesis* of his jealousy when she would, by desiring his friend not to apply himself so much unto discourse with her, so that taking a kinde of delight to torment *Belesis* for a few dayes, she never troubled her self to remove that belief out of him, which she thought he had, so that this did facilitate unto *Belesis* the designe which he had to discover his passion unto *Leonisa*. One day then when they were all four together in *Leonisa*'s chamber, which she kept not being very well, *Cleodora* to vex *Belesis*, asked *Hermogenes*, if he would go with her upon a visit which she intended to make; *Leonisa* hearing her say so, began to complain for leaving her, and threatening to use her with the like indifferency if ever she were sick: But *Cleodora* told her that she left her such good company as she had no reason to grudge hers. *Belesis* ravished with this, though heretofore he would have desired her presence, told her, that she might judge others by her self, who in carrying away *Hermogenes* would not regret those she left with her. After which *Cleodora* and *Hermogenes* going out, *Belesis* remained alone with *Leonisa*, who knew not what to think of this passage: for if she remembred what *Prasilla* told her, she should believe *Belesis* Loved *Cleodora*, and that this was onely a trick to hide his passion: but when she considered all his actions, she beleevd he Loved her and not *Cleodora*. Yet not knowing what to think, nor daring to wish any thing, she turned towards *Belesis*, and looking upon him with a crafty smile, I do extreemly pittie you *Belesis*, (said she unto him) that *Cleodora*'s severity should engage you thus in a company, which cannot Countervail the losse of hers: I beseech you Madam (said he unto her) if you will pittie me, let it be because I have sought for an opportunitie of speaking to you in private, and could never meet with it till now: we have been so continually Conversant, replied *Leonisa*, that I cannot think you have any thing to speak of, more then you have already told me; for have I not seen you every day, since you came to *Susa*? Tis true, replied *Belesis*, I have seen you every day, and the reason was, because I would speak with you in private: for Divine *Leonisa*, had I seen you seldom, perhaps I should not have observed all the Riches of your minde; but should doubtlesse have been lesse in Love with you then I am. Fie *Belesis*, (cried *Leonisa*) I thought you would have spoken seriously, but I see you deceive me. No, no Madam replied he, you cannot imagine I will jest upon such a subject as this, and it is so certainly true, that I am in love with the fair *Leonisa*, that it is not possible she should doubt it. Since there is a kinde of Railary,

said *Leontis*, whose subtilty consists in seeming to speak in earnest, I shall think that yours is now of that nature. But *Belus*, that which *Puzles* me most, is, that I cannot imagine what good it will do you, unless you would thereby blinde me from knowing you are in Love with *Cleodora*; but that you may not use your Language in vain by offering to persuade me you Love her not, know *Belus*, that I do know you have Loved her ever since the first day you came to *Susa*. I must confesse with some shame, replied *Belus*, that I did Love *Cleodora*; but that you may know the ends of my passion, as well as the beginning of it, I beseech you know, that I began to Love *Cleodora* the first day I came to *Susa*; so I ceased to love her the first day you came hither, and when I had the honour first to see you. Ah *Belus*, cryd she, doubtlesse you remember how I told you that day, I should take great delight in making men inconstant, and to pull their hearts out of the hands of those who had subjected them; and certainly you do this to see me for this folly which I expected unawares. No, replied she, with a most serious Countenance, it is because you have really made me inconstant unto *Cleodora*, and more constant than any man alive unto the faire *Leontis*. Inconstancy, answered she, is of such a nature, as those that are once capable of it, will be so for ever. No, replied *Belus*, not when it has reason, and humor, for it is foundation, and when the person one forsakes, is lesse faire, and lesse accomplished then the person whom one chuseth. However, replied *Leontis*, before I give any further care unto you, you must give me leave to inform my self very thoroughly, wheather I am faster and more accomplished, then any in all *Susa*. For *Belus*, if I finde it not so, but that there are an infinite number in *Susa* more amiable then I, I were a fool if I accepted of your affection this day, to lose it to morrow. Cruel woman, said he unto her, I beseech you do not treat me so rigorously, but consider, that since I love you more then I love *Cleodora*, I shall never love any but *Leontis*; since in pulling my heart out of her hands, you must needs have such a power, which none can ever surmount. However it be, replied she, I must needs tell you, that if what you say be true, you will be a most miserable man, since I will do all I can to punish you for your inconstancy, in forsaking *Cleodora*; However, said he unto her, I beseech you refuse not to give credit unto my words. I will refuse all that you can ask, replied she. How, replied *Belus*, can I think you will not believe me? and can I imagine that though you did believe me, yet you would be alwayes inexorable? Doubtlesse you may, answered she, for I am most fully resolved, never to give you the least hopes, that I can take any delight in being loved. How *Leontis* said he, will you refuse me every thing I shall desire? will you not allow me the least hopes as for hope, replied she, perhaps I cannot take it from you. 'Tis true, answered *Belus*, but it is in your power to give it. Since you can finde it in your self, replied *Leontis*, you need not seek for it from another. I most humbly beseech you, do not absolutely deny me all things, but do only one thing for me; and to the end you may grant it willingly, I do professe unto you, that the thing which I shall ask, cannot be called a favour upon that condition, replied she, I give you leave to speak what you will. After this replied *Belus*, I shall not fear to beseech you that you will believe as often as I speak unto *Cleodora*, I have a zealous desire to speak unto *Leontis*; and that all the testimonies of affection which I render unto her, out of fear she should banish me from you, are so many testimonies of that violent passion, which I bear to the faire *Leontis*. Do you not call this a favour? (replied she, and laughed) No, said he, but onely a means how to obtain it. I pray, replied she, what greater favour can one do then to hear you? to hear, replied *Belus*, is certainly only a Civility; but to love is the real favour. It being so, replied *Leontis*, you will do very well and wisely never to hope for any favour from me. For *Belus*, I do tell you truly, it were a fond vanity in me, if I should offer to take any Lover from *Cleodora*; and indeed (if I may speak so of a man, who hath spoken so placentially unto me) I think of inconstancy, and inconstant men, as Foes of Treason and Traitors: it is your part (added she, and smiled to take off some part of the wormwood in her words) to make interpretation of what I say: I perceive Madam replied he, that you would have me think you Love inconstancy, and hate the inconstant man. In the mean time, it is not very just me thinks to treat me more Cruelly then a Lover, who never loved any besides you, and who never quitted any other for you. But Madam, if you consider, what I lose for the love of you, I am confident you will confesse, that your beauty did never produce greater effects of its power, then in Captivating my heart: as *Leontis* was ready

to answer, much company came in, so that the conference ended; *Belesis* not knowing whether or no, *Leonisa* beleev'd what he said unto her. Yet his hope was, that hereafter she would be more observant of his actions, and by consequence would better perceive his Love to her: All this while, *Hermogenes* who was gone with *Cleodora* upon a visit, having not found her whom they went unto, brought her back into her own chamber, having no will to go into *Leonisa's*: so that finding a free opportunity of speaking to her, his passion did so spur him to acquaint *Cleodora* with his sufferings for her, that he resolv'd upon it, yet he could not find fit words wherewith to expresse himself as he desired: And I think if *Cleodora*, not thinking of it, had not furnished him with an occasion to discover his Love unto her, he would hardly have ventured upon it, out of his feares to incense her: But after a quarter of an hours silence, not one word passing betwene them: for *Hermogenes* was considering what to say, and *Cleodora* mused upon the proceedings of *Belesis*: But she rousing her self suddenly out of her fixed posture, and turning towards *Hermogenes* with a smile: if *Belesis* said she unto him, do not entertaine *Leonisa* better then you do me: and if *Leonisa* be not better company to *Belesis*, then I am to *Hermogenes*, we did them no very good office in leaving them alone, nor unto our selves neither, since if we were all four together, perhaps we should muse lesse then we do. I know not Madam what you do, replied *Hermogenes*: But I am sure as musing as I am, and as reserved as you are, I had rather be alone in your company, then with all the company in the world: and yet there is no great pleasure (said she) in the company of one whose spirits are so distracted, and thoughts so far off, when she speaks as if there were countrys, and seas between them: and I confesse when I reviv'd out of my musing humour, and found you in yours, and as far off me in your thoughts, as I was off you; I thought my selfe very uncivil, and was ready to correct my self for it: Why Madam, said *Hermogenes*, can you think that my thoughts might not be of you, though I did not speake? doubtlesse they were not, replied she, and to be sincere with you, though you were neer me, yet you were far off my thoughts. We are then very different, said *Hermogenes*, for you are alwayes in my thoughts, though I be far from you: I see you will repaire that incivilitie, whereof I taxed you with another excessive civilitie, but know, *Hermogenes*, that you need not use unto me any improbable truth, much lesse any possible lies, to get belife: I had thought that what I spoke, said *Hermogenes*, had been easie to beleve; for Madam, it is very imaginable one may remember you, when he sees you not; and for my part I professe, that I can think of nothing else but you, in what place soever I am: had you told me, replied *Cleodora*, that you remember me very often, I should have thought my self oblig'd unto you, because then I should have thought you spoke sincerely; but to say you remember me alwayes, this is too much to beleve: and yet I tell you not all, answered *Hermogenes*, since if I should tell you all I think of you, I should tell you more then ever *Belesis* did: since certainly I Love you more then ever he did. Ah *Hermogenes*, cry'd *Cleodora*, I cannot endure this affront, for would you have me lend an eare unto a declaration of Love from you, and another from *Belesis*? whosoever considers what you say, will find that you wrong *Belesis*, as well as me: for if you think *Belesis* loves me not, he hath reason to complaine against you, for thinking him capable of subjecting himself to so meane a beauty as my self: and if he do Love me, then you are a very bad friend to him, and an ill husband of your own honour, to publish your crime so boldly: However it be Madam, (replied *Hermogenes*) I do Love you; and certainly Love's you without a crime, though there were no other reason to excuse my self, but by saying I must needs Love you and cannot chuse: No, no *Hermogenes* (said *Cleodora*) you cannot deceive me: I see this is only a compacted plot between *Belesis* and you; and therefore without any anger against you, I will only be revenged upon *Belesis*: for indeed I do not take it well, he should oblige you, to speake unto me as you do: and there are some things wherewith there is no jesting. I do protest unto you Madam, replied *Hermogenes*, that *Belesis* is ignorant of any thoughts of Love which I have to you; though I knew all his: you are then a very perfidious friend, answered *Cleodora*: I know not Madam whether or no I am a perfidious friend, but I am most certaine, that I am a most faithfull, and passionate Lover; in the mean time, I beseech you Madam, let *Belesis* complaine against my infidelitie, when he shall know it, and let me only beg this one favour only from you, that

you will be pleased to observe both the passion of *Belesis* and mine; and to promise me that if *Belesis* consent unto my happiness you will not oppose it: you tell me such strange things, replied *Cleodora*, that I know not what answer to return: yet I know this, that I take it very ill you should speak unto me as you do: yet Madam replied he, I shall say the same as long as I live: then speak unto me no more. replied she, at least in private; yet once more *Hermogenes* I charge you to proceed no further unless by order from *Belesis*, & unless I may know his reason, for to speak sincerely unto you, if you be his rival, you are less his friend: But I observe you live & agree together as you used to do: therefore if you will really oblige me, tell me what benefit he hopes for by this plot: Since I am not so bad a friend to *Belesis* as you upbraid me with, said he, I will relate nothing unto you that concerns him. But shall only tell you that he is ignorant of my love to you, and by consequence cannot know that I have assumed the boldness to tell you that I love you; But Madam I beseech you do not charge me with any infidelity to my friend, or rashness to my mistress; let time and your own reason finde out the truth of things: I need no time, replied she, to finde out that I ought not to suffer you to speak as you do, therefore be silent unless in lieu of my anger, you will incur my hatred: After this *Hermogenes* was so bold as to use many expressions more passionate then the first, and spoke with such an Aire, as let *Cleodora* know, he loved her in earnest: And in that belief, after she had well consulted with her selfe upon the business, and after *Hermogenes* had left her, she resolved not to acquaint *Belesis* with any passages between them, for fear some quarrell or disorder might grow between them, for though she intended to be very faithfull unto *Belesis*, yet she wished that no misfortune might happen unto *Hermogenes* for the love of her: and therefore she could not resolve to break off absolutely with him: but intending to avoid as much as she could his being alone with her: After *Hermogenes* was gone, she went into *Leonisa*'s chamber from whence *Belesis* was not yet departed: But since both their spirits were very busie in thinking upon what they had told them, and in endeavouring to know the truth, their conversation was some thing Reserved and Private. At first, when *Cleodora* entred, *Leonisa* spoke first, Though you were so cruell as to leave me, said she unto her, yet I pray tell me what newes you have heard in your visits: Since I did not finde any at home (replied *Cleodora*) and since I never stirred from *Hermogenes* out of my chamber, I know no more then I did when I left you, it is you rather than I that is likely to tell newes; I assure you, replied *Leonisa*, if you know no more then I do, you have met with no very good intelligence, for I saw no body but *Belesis*, who told me nothing at all: yet you have been a long time together, replied *Cleodora*: I have had never the more newes for that, replied *Leonisa* as you might have with *Hermogenes*: But *Belesis* replied *Cleodora* is used to hear more news then he: yet he hath told me none (replied she) yet I would gladly know, replied *Cleodora* what you have talked on all this while: sometimes we talked of you (answered *Leonisa*) and the rest of the afternoon was spent in repetition of a hundred things which imprinted themselves so slightly in my memory, that I have forgotten them: But since I know you have a better memory, I pray tell me what discourse *Hermogenes* and you have had, since news was no part of your conversation? Truly said *Cleodora* unto her, I shall be a little more ingenuous then you are, for I must confesse that I remember very well all *Hermogenes* said unto me: but I professe I will not tell you, unless you will tell me what *Belesis* said unto you concerning me: cannot you imagine replied *Leonisa* what *Belesis* and I might talke of? No, replied *Cleodora*, not in the humours he hath been in of late, and therefore I would gladly know, whether he complained of any thing which I have unawares spoken: it is not likely he should complain of you to me (replied *Leonisa*) what did he then speak of? (said *Cleodora*) sincerely I cannot tell you, answered *Leonisa*, I only know we spake of you, but know not upon what occasion. I should not so soon forget what's told me (replied *Cleodora*, and blushed for anger she should be so inquisitive to no purpose) after which every one of them began to muse upon the matter, and passed away the rest of the evening without any discourse, unless some odd word by chance. Thus Sr. was the state of things, when one of high quality, and of greater wealth, fell in love with *Leonisa*, as well as *Belesis*: his name was *Tisus*: But since he was a man of none of the rarest parts, she could not much brag of this conquest; Yet being then very young, and Rubies glistering in her eyes, she was pleased that a man of his ranke should think upon her, though she had no esteem

of him at all, but looked only upon him through his great birth, and through the magnificence of his troops, and because he was in favour with the Prince of Susa. Then did *Belshis* think himself very miserable, because since *Tisias* fell in love with *Leonisa*, he was almost perpetually with her, and did not only hinder him from talking with *Leonisa*, but forced him often to apply himself unto *Cleodora*, unto whom he could hardly speak: *Hermogenes* had also some share in this angry adventure, because he spoke lesse unto *Cleodora* then before, and his passion was arived to that height as he could enjoy no rest: Yet all his expressions of affection were in vain: for this Lady was so constant in her affection to *Belshis* that nothing could alter her: all the favour she shewed him, was not to speak unto *Belshis*, because she thought if she did, there might arise some quarrell between them; her greatest motive to that was, because she thought *Belshis* was jealous of *Hermogenes*, and because he dissembled a coldnesse to his friend, the better to delude *Cleodora*; and therefore she offered him to see *Hermogenes* no more, and denied that he was in love with her. But say what she could, *Belshis* told her that he would endeavour to love *Leonisa* to be revenged of *Cleodora*, since she loved *Hermogenes* to mock *Belshis* and his passion: so that *Cleodora* beleiving *Belshis* to be really jealous of *Hermogenes*, began to shun him with all care, and to treat him extreemly roughly: *Belshis* on the other side was far from his happiness: not but that he knew *Leonisa* esteemed him, and was not sorry that he loved her, but it was because he had so few opportunities of talking with *Leonisa* in private, especially since *Tisias* became his Rivall, that it was impossible he should make any far progresse into her heart: Yet he watched his opportunity so well, that one day he spoke with her, when neither *Cleodora* nor *Tisias* were present, and in a place where none could hear what they said, *Belshis* laying hold on this precious minute, began to aggravate the grandure of his passion: But as *Leonisa* for all her sweetness had a kinde of imperious spirit, so she began to speak, and looking upon him with an angry aspect: Truly *Belshis* (said she unto him) I wonder you dare be so bold as to perswade me you love me, when all the world knows you love *Cleodora*; If I could cast off *Cleodora*, and not cast off *Leonisa* also, replied *Belshis*: the world should quickly be undeceived, for I would behave my self so toward her, as there should be no question, that I am not in love with her, though I would never fail in the payment of those respects which are due unto a person of her merit and virtue: But since my crasse fate will have it so, as I cannot let you know that I love you, unlesse I seem to love her also. Questionlesse it were injustice in the Fair *Leonisa*, to tax me with a thing which I would not do but for the love of her. I can tax you with one fault, replied she, unto which I think you cannot make any direct answer, and that is this; if you were not in love with *Cleodora*, why are you continually looking upon her picture? That you may know what I looke upon (replied *Belshis*, in giving the case unto *Leonisa* and letting her open it her self) I beseech you see and judge whether my crime be so great in looking upon that picture. Then *Leonisa* taking the case, and opening it, she was extreemly surprised, when in lieu of *Cleodora*'s picture, she had found her own. Ah *Belshis* (said she and blusht) your crime is greater then I thought it: for I cannot think it good you should have my picture: *Belshis* then fearing she would not restore it, did cunningly catch it out of her hands, before she could hinder him. I humbly ask your pardon Madam, for my incivility (said he unto her) but I am so miserable, that I ought to fear the losse of my only consolation which your rigor hath left me: do not deceive your self (said *Leonisa*) for it is not my intention to let you have it, nor to expose my self unto the danger of the worlds belief that I gave you the picture. I am not so vain, Madam, replied *Belshis*, to make my boast of receiving such a favour from you: but you may well think, that man who would so closely conceal a reall favour if he received it, will not falsly report that you gave him this picture: you have not been yet so discreet, replied *Leonisa*, but I know that you had *Cleodora*'s picture: 'Tis true, answered *Belshis*, but you know it only by the sister of *Hermogenes*, who her self had never known it, if I had not been in love with you, for that was the true reason that I became so carelesse and left it once behinde me; Ah *Belshis* (said *Leonisa*, and interrupted him) I will never suffer my picture to remain in the hands of a man, who is used to lose it: hitherto I have not lost it (replied he) have you *Cleodora*'s yet (replied *Leonisa*) 'tis very true, I have, said he, and under colour of that, I sometimes please my self in looking upon yours, even in her presence: *Leonisa* then importuned him

him to tell her how he got her picture: And *Belesis* told her, that understanding she was to have her picture taken to send unto some of her Cozens in the province from whence she came, he suborned the painter and got it from him: afterwards he shew'd her how the case was double, which she did not perceive before; and there she found *Cleodora's* picture and her own both: So that by this fallacie *Belesis* did often look upon the picture of his new Mistress, at the same time when the poor *Cleodora* thought it had been her own, because she knew the case, and because *Belesis* did sometimes shew her her own picture purposely, that she might think he looked upon it: For though *Belesis* was most desperately in love with *Leonisa*, yet he still feared and respected *Cleodora*. *Leonisa* knowing this trick, used all her rethorique to get her picture out of his hands: but do or say what she could he would not part with it: But being desirous to be as safe as she could, and being also desirous to satisfy her self in one thing which she had much longed to know, and at least to make triall of *Belesis* his vertue. Truly *Belesis* (said she unto him after much other talke) I cannot beleeve you loue me, nor suffer my picture to be in your hands but upon one condition: which is, that you let me have in my keeping all *Cleodora's* letters unto you, and also her picture: for unlesse you do this, I do protest I shall not beleeve you love me: but shall think that you love *Cleodora* still, and that you carry my picture but the better to hide hers. All this is so unjust, replied *Belesis*, that I cannot imagine you should desire I should beleeve you: and truly *Cleodora* never did me so much honour as to write unto me: as for her picture, 'tis true, I got it by a slight as I did yours, and by consequent I were too simple if I let it passe for a favour; if so, said *Leonisa* and laughed, methinks you should not think it strange that I do no more for you then *Cleodora* did, for I do intend to be no lesse severe then she. But for all that I know you had *Cleodora's* picture from her own hand, and I know also you received a hundred letters from her: if I had replied *Belesis*, I beseech you be as kinde as *Cleodora* was: I shall be what I ought to be, replied she when you have performed the condition which I desire: It is questionlesse my duty to do any thing which you desire (replied *Belesis*) except such things as may make me lose your esteem: and unto such things Madam, the love I bear you will not permit me to consent unto: and therefore I beseech you Madam take it not ill if I deny your desires; for how should you ever trust my discretion with the least favour; if I should lavishly confesse what *Cleodora* conferr'd upon me? it is sufficient Madam, that I forsake her for you without basely betraying her; also I do not think you have well considered what you demand; Really said he and smiled, if you should desire to see *Cleodora's* letters, and to know how far she favoured me, to the end you might go as far as she. I think I should invent a thousand lies and counterfeit as many letters which might be advantageous to me; but since I know that though I received a thousand real favours from the greatest beauties in the world, yet you would not be the more favourable to me, therefore I beseech you, move me not to invent false ones; if you would have me relate any passages between *Cleodora* and me, I beseech you Madam let it be her Rigours and Cruelties, to the end that aggravating the miseries which she hath caused me to suffer, you may resolve to be more milde and sweet, and make me lesse miserable. Examples (replied *Leonisa* craftily) are things which much moves me, and powerfully workes upon my spirit; and therefore if you tell me only of *Cleodora's* cruelties, perhaps I shall easily have the same thoughts she had; I know Madam replied *Belesis*, that you are more reasonable then to do as you speak, or to speak as you do and speak sincerely; but though *Cleodora* had writ many obliging letters unto me, and though I had them in my keeping, yet I ought not to give them you; A lover doubtlesse ought blindly to obey the person whom he loves, but not, (as I said before) when he exposeth himself to the losse of her esteem; Yet there are some certain things (replied *Leonisa*) which if a Mistress desire, and the servant obey, he will merit her affection; and I know not whether what I now desire of you be not in that number; for although I am forced to confesse that it is handsomer to do as you do, then if you did otherwise, yet I must let you know it is not so obliging, since you cannot deny me but for two reasons: the one, because you dare not trust my discretion; the other, because you would perhaps keep your self upon termes to renew love with *Cleodora*; and which of those two to ever it be; certainly it is not very advantageous for me. I must needs acknowledge, said *Belesis*, that whatsoever your discretion be, I do not think

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my self obliged to trust you with any thing which might be prejudicial unto the person whom I once loved, and who did not hate me. For truly if I did, I should give you a very fine example of indiscretion, such a one as I should think that you could not be more discreet than I am, unless you give me a just subject of complaint. But Madam, as to what you say about perhaps keep *Cleodora's* letters in my hands, purposely to close with her again, in answer to this Madam, I will tell you, that if you please, I will never speak unto her again, nor ever look upon her. I will go so farre as incivility, if you desire it, that I beseech you let me not go so farre as reason: yet do not think I beseech you, that I speak thus, because my love to you is not violent enough, for though I do deny what now you do desire of me, yet I offer at the same time to undertake the most difficult enterprises in the world for your service. At these words *Leontis* interrupting him, this is enough, (said she unto him,) it is a sufficient trial of your virtue. *Balestis* But to the end you should not have a less good opinion of my virtue, than I have of yours, know, that if you had consented unto what I did so urgently desire, I should never have trusted you with the least favour in the world. But since you have resisted me with so much prudent obstinacie, and denied me the picture of *Cleodora*, I consent you shall keep mine, though you stole it from me. At the pronouncing these words, *Leontis* was silent, and blusht, and knew not what *Balestis* was to do, to render thanks then she was to diminish the obliging sense of her language. But he was so ready to apprehend the obligation, that the word too soon had touched his ear, but they reached his heart, and his heart his tongue to thank her. Through you do nothing (said he unto her) but consent unto a thing which you could not hinder me from, yet am I infinitely obliged unto you for creating it a gift, and not a theft: and I am most certain, I shall finde your Picture more resembling your said self, since these three or four words which you have spoken in my favour, do so pleasantly sweeten my imagination, that I shall think my self much more happy every time I look upon it. I pray *Balestis*, said *Leontis*, do not give me so many thanks, lest I should think I have gratiated you so much and repent: then I must shut up my acknowledgments in my heart, said *Balestis*, and content my self with shewing you only my Love. After this *Leontis* desired to see her picture, which he presenting unto her, he had as great joy to receive it from the faire hand of his dear *Leontis*, as if he had received it from her own gift. But first he observed unto her, by the distinguishment of the claspe, which was on that side where *Cleodora's* picture was, to the end she might know in opening of the Case, which side hers was on: for though it is not the custome of those that have the pictures of the persons whom they love, to look upon them in their presence, yet it was not so with *Balestis*, for whether it was *Cleodora*, or *Leontis* that he loved, he would look upon their pictures with such violent raptures of love, and such private thoughts, as if they were the very substances. Hee was never better pleased, then when he saw *Leontis* in a great Closet at her Aunts, where there was on four great Pillars, four great Mirrours of polished steel: which way soever he turned he saw four *Leontis's*, and sometimes many more *Leontis's*, at least he said so, when he would aggravate his passion: and there also he looked often upon the Picture, though it was in the same Chamber where she was. Thus Sir you see upon what termes *Balestis* was with *Leontis*. In the mean time, the poor *Cleodora*, thinking that the love of *Hermogenes* was the true cause of *Balestis* his manner of behaviour, resolutely determined to entreat him not to see her any more, seeing that all her roughnesse of behaviour would not repulse him. Since she knew he was very wise, and knew most of the passages between *Balestis* and her: She thought it best to speak unto him in all ingenuous sincerity: so that finding him one day, in her Aunts chamber, as she was busie in talking with others: she began to speak unto him: In the mean time, since she had a long while shunned him, *Hermogenes* was ravished at the alteration: but his joy was very short; for shee no sooner opened her mouth, but he knew that he should have more cause to complain against *Cleodora*, then to thank her. I pray you *Hermogenes* (said she unto him) do not murmur at the request I shall make, and take that confidence which I have in you, for the greatest testimony of my esteem and affection, which you can ever receive from me: For Heavens sake Madam (said *Hermogenes*) do not ask me any thing that will force me unto a denyall: If I thought I should be denyed (said she) I would not ask, but having great confidence in your wisdom, I hope to obtain my request. But Madam, replied *Hermogenes*, what can you desire more of me, then what I have already given?

I would

I would desire you, for some urgent consideration which nearly concern me, to forbear either seeing me or speaking unto me; Alas Madam, replied he, you ask me that which is not in my power to grant? But I pray Madam, is this the testimony of that esteem and affection you spoke of? Doubtlesse it is (replied she) for if it were not, I should have banished you without speaking to you, and therefore he thinks you ought to consent willingly to my desire. If you will forgive me, replied he, because the Person that hath Power over you, thinks it not fit, I should have the honour to see you, or because my passion makes too great a noise in the world. I could put a favourable sence of your act, and obey you: But fair Cleodora, I know very well, you onely would pack mee away, to admit of *Beliss*: I crave your pardon Madam (said he, seeing Cleodora blush at his answer) for taking the freedom to speak with so much sincerity, but yet the lamentable condition wherein I am, might serve me thinks, for an excuse: How ever, I must tell you, that though it be onely to recall the happy *Beliss*, that you drive me away, yet you ought to let me love you, and that freely: For Madam, if jealousy do not bring him back, nothing will: Therefore, though you have no consideration of me at all, and though you consider onely your self, yet it is your best course to let mee live with you as formerly: No *Hermogenes*, replied she, you must not deny me, and therefore content your self that I am not angry at what you say: But I will ingenuously confesse unto you (said she, holding her hand before her eyes, and turning away her head to hide her blushes) that the jealousy of *Beliss* begins to anger me, especially since it discovers his folly unto some who else would never have known it: I beseech you Madam (said *Hermogenes*) do not disguise the truth, but consider, that Cleodora being my Mistress, and *Beliss* being alwayes my intimate friend, it is not possible but I should a little know how things are: Certainly, replied she, since *Beliss* is your rivall, you cannot be his spie; *Beliss* carrying himself now, replied *Hermogenes*, as the lover of *Leonisa*, and not of Cleodora, I do not resent him as my rivall: How ever it be *Hermogenes*, replied she, do not deny me in my request, and do not force me to banish you with a noise. But Madam, I beseech you, (replied he) since *Beliss* is in love with *Leonisa*, is it not unjust in you to treat *Hermogenes* thus? Doubtlesse it is not (answered she) for I have such a horror to all men, that your self must needs bee included: Revenge is very sweet replied he: I confesse it, replied Cleodora, yet there is no sweetnesse to be revenged upon ones self by desiring it upon another: And since *Hermogenes*, you have too many excellent parts, to owe your affection which one hath to you, unto the hatred which one hath against your rivall; therefore it were more expedient you looked about for some better fortune: No, no Madam, replied she I am none of those delicate & scrupulous men, who are so precise as to observe which hand it is that gives a present: for so you will love me, I care not whether it be by revenge, or by inclination. However *Hermogenes*, said Cleodora, I will be obeyed. This is some favour yet, replied he, that you will absolutely command me, after you began with intreaties: 'Tis true, said she, but least you repent, do as I bid you. *Hermogenes*, seeing with what resolution Cleodora spake, thought it his best course not to resist her: so that to gain a little more time, for the execution of a designe which hee had: he conjured her to allow him six dayes onely to consider, at the end of which time hee would demand one hours audience. Since Cleodora did very much esteem *Hermogenes*, shee consented unto his desire, and so they parted: Cleodora hoping she had banished *Hermogenes*, and that *Beliss* would return unto her: and *Hermogenes* hoping, that as soon as hee obtained one thing of *Beliss*, which he intended to ask, he should make Cleodora change her mind. And to that end, he went to look him the very same hour, and as hap was, found him in his chamber: As soon as he saw him, *Beliss* came to meet him, and gave him many thanks for applying himself so closely unto Cleodora that day, for hee had thereby given him good opportunity to talk with *Leonisa*, to his exceeding delight. I am extremely joyed, said *Hermogenes* to him, that I was able to contribute any thing to your felicity: But my dear *Beliss* (said he unto him, and embraced him) you must do something also, to keep me from being miserable: You need not use any such conjuration, replied *Beliss*, for can you doubt, but that I will do any thing I can, to serve you? In good earnest *Hermogenes* your way of proceeding does offend me, since prayers are not to be made unto reall friends: 'Tis doubtlesse enough to let them know we stand in need of them, and that will oblige them to our service: Speak then I conjure you, and tell me quickly what you would have me do for you. You must, since you

you will not have me intreat you, (replied *Hermogenes*) let *Cleodora* know that you love her not, and let her also know, that you love *Leonisa*. Ah *Hermogenes*, (replied *Belasis*) it is yet too soon to appear inconsistent in the eyes of *Cleodora*; and why would you have me so soon discover my crime? is it because you are weary of talking so much with her? and does it vex you to be tied too long unto a business which concerns you not? if so, I had rather you would cease seeing her, then to tell her what I would not have her know so soon, and which indeed she will know but too soon. No, no said *Hermogenes*, you do not understand me: but to explain my words unto you, know cruel friend, that when you shaked off the fetters of the fair *Cleodora*, you enchain'd me with them: and the truth is, you never loved that fair Person, so well as I love her, nor would I quit her for a thousand of your *Leonisas*. (How said *Belasis* in a great astonishment) do you love *Cleodora*? yes, replied he, I do love her, and thank the gods you love her not, but are in such a condition as to pite me, and give me leave to do as I desire of you. *Belasis* seeing *Hermogenes* was serious, did not question the truth of his words, but the strangeness of the matter was, he was so surpris'd at them, that he walk'd up and down the chamber, and could not speak a word: so that *Hermogenes* wondering to see him so amazed, importuned him still to let his inconsistency be known unto *Cleodora*. For truly, said he unto him, if you will for my sake permit it; you will be a gainer by it as well as my self, since if *Cleodora* do not pretend any thing unto your affection, she will not then torment you, as she doth. Though her affection, replied he, will not torment me, yet her hatred will; therefore I intreat you heartily, not to tell her positively that I do not love her: and it will also reflect something upon *Leonisa*, and consequently it will augment your miseries, and not lessen mine. For I cannot see what advantage you can draw unto your self by letting *Cleodora* know that I am in Love with *Leonisa*. Since I must tell you, replied he, know that it is because *Cleodora* (who thinks you jealous of me; and who thinks you counterfeit love to *Leonisa*, to spite her) loves you a thousand times better than she should: so that my affection to her cannot have any influence upon her heart, unless I can expel you out of it: move her to hate me if you can, because she loves you (replied *Belasis*) but I beseech you do not endeavour to make her love you, because she hates me: me thinks (said *Hermogenes* and smiled) this is too much fantastical niceness, for you do either love *Leonisa* or you Love her not: if you do not love her, then you ought to tell me positively, that you love *Cleodora* still, and that you are my enemy, because you are my Rival. But if on the contrary you do love *Leonisa*, I do not see any reason why you should not permit me to tell *Cleodora*, that which will advance me, and free you from her affection for I am fully perswaded, that though it be onely to revenge her self, she will treat me much better. However, not to dissemble with you, let me tell you truly, that if you do not consent unto this request, know, it is her will, I should neither love her, speak to her, nor see her any more: and then he told *Belasis* all the passages betwixt *Cleodora*, and himself; Whilst he was telling him the story, he observ'd a strange agitation in his minde, though he could not well conceive the reason, unless it was his shame to be known so inconsistent. But so it is, (said he after he had related all unto him) that *Cleodora* will certainly ere long know you love her not, and that you love *Leonisa*; and since so, is it not much better she knew it now, when some advantage may be gotten by it, then to stay till none can be reaped by the knowledge of it? The more you hide your crime, the more Criminal you will appear: and therefore I conjure you let me endeavour to obtain that which you would willingly part with. Consider that you have no reason to deny me, because you are the cause that I love her, since it was for your sake I undertook such familiarity with her. I saw her long before you, and never loved her, and certainly so I should have done all my life: but since onely in your behalf, and for no interest of my own, I was so complacential as to see her, and am desperately in love with her, she thinks it but just, you should contribute all you can to cure that wound which you have caused. I will behold, (replied *Belasis* much amazed) But I must confesse unto you, I cannot so far prevail with my self, as to suffer you should discover my Crime unto *Cleodora*, moreover I beseech you consider that since I am now upon absolute good terms with *Leonisa*, *Cleodora* when she knows the truth, will in a probability do me a thousand ill offices unto *Leonisa*; and therefore, though I should give way unto your desires, it should not be till I had absolutely gain'd the

the heart of *Leoniſa*. But while you are obtaining that victory, replied *Hermogenes*, what would you have become of me? for *Cleodora* within this fix dayes will neither let me ſpeak unto her, nor ſee her again: Conſider I beſeech you, what you would do if the caſe were your own: I know not, replied *Beleſis*, but I am ſure I cannot conſent you ſhould diſcover my Crime unto *Cleodora*. But why I pray you, did you fall in love with her? did you not lay to heart what I told you of her humours? why were not you wiſe by my wots, and let her alone: Believe me, it were Prudence in you in ſtead of endeavouring to win her heart, to diſengage your own from ſuch a ſad ſervice: for the more in favour you are with *Cleodora*, the more unquiet ſhall your ſoul be: and therefore though it were onely in Conſideration of your ſelf, I ought to deny you what you deſire in this buſineſſe. No, no *Beleſis*, ſaid he, we ought not to ſerve our friends according to our own Paſſions, but according unto theirs: and when I firſt diſſembled to be in love with *Cleodora*, I did not reaſon with you, ſo wiſely as you with me, though perhaps, I had more cauſe then you have. However ſince at your deſire in feigning love to *Cleodora*, I became really in love with her, I cannot ſee why you ſhould ſo obſtinately deny my request. But *Hermogenes* with all his Rhetorick could not perſuade *Beleſis* to conſent. And *Beleſis* having no good reaſons wherewith to Colour his denial employed his Prayers, and in all Zeal intreated him not to tell *Cleodora* that he did not love her, but loved *Leoniſa*. After this Conſeſt had laſted a long while, theſe two friends parted, both complaining one againſt the other; 'Tis true, yet there was no bitterneſſe in their complaints, but they ſpoke to each other as if they hoped ſtill to perſuade; but after they were parted, they did more ſharply reſent the bitter Conſequences of the buſineſſe. *Hermogenes* was ſo ſunk with ſorrow, that *Beleſis* had reſolved to aſſiſt him in his ſervice of *Cleodora*, that he came in lamentable dejection unto me, to relate the Paſſage, aggravating he in-juſtice of *Beleſis* his denial in ſuch Language, as made the vehemency of his Paſſion appear plainly unto me: but that I ſhould not be ignorant in any circumſtance which was related unto either of them, the next morning *Beleſis* knowing I was an indifferent friend unto them both, came and acquainted me with the paſſage alſo, and deſired me that I would keep *Hermogenes* from telling *Cleodora* how he deluded her. So that I being the confident of them both, I made uſe of that knowledge I had of their real thoughts, to keep them from ſelling out, and did to temper their ſpirits, that they complained againſt each other, in a much more civil manner. Yet the buſineſſe could not ſtand long upon theſe terms, as you ſhall preſently know. In the mean while *Beleſis* was not a little perplexed when he went unto the Aunts of *Cleodora*, and *Leoniſa*: for when he talked not unto the laſt of theſe, he was not pleaſed: and when *Hermogenes* talked with *Cleodora*, he was not able to endure it, imagining alwayes that notwithstanding all his prayers, he was diſcovering his inconstancy unto her, ſo that to defer that inconvenience, he would often times leave *Leoniſa*, and come to interrupt *Hermogenes* and *Cleodora*, intruding himſelf into their diſcourſe, and excuſing himſelf afterwards to *Leoniſa*, as well as he could. *Cleodora* for her part ſeeing *Beleſis* was ſo troubled and unquiet, and that yet he ſpoke more unto her then he uſed, did interpret all his inquietudes unto her own advantage, and thought him to be ſtill in love with her. On the other ſide, *Hermogenes* told *Cleodora* in a low voice, that if ever ſhe would reduce *Beleſis*, the maſt ſorowfull *Hermogenes*, but as for *Leoniſa*, ſhe knew not what to think; but upon the perplexities of *Beleſis*, ſhe endeavour'd to keep that which ſhe had cauſed *Cleodora* to ſee. The truth is Sir, I ſaw that at this time, which I aſſure you I never in my life ſaw before, and perhaps ſhall never ſee again. Dineen, a man ſo jealous and not in love, ſince certainly *Beleſis* did for ſome dayes behave himſelf both to *Cleodora* and *Hermogenes*, as if he did not love the one, but as if he were the Rival of the other: to wit, with many Perplexities, many alterations of Countenance, and with the very ſame impatience, that jealousy is uſed to inſuſe into thoſe whom it moſt torments. In the mean time, he alwayes ſaid that he did not Love *Cleodora*, and then he was deſperately in love with *Leoniſa*. I have heard ſay (ſaid I unto him one evening when I was ſpeaking unto him concerning his intimate thoughts) that it is not eaſy to be long in love without a little jealouſie, but I never thought it poſſible to be jealous, unleſſe one were in love. And yet I ſee you behave your ſelf as if you were. For truly you cannot endure *Hermogenes* ſhould talk in private with *Cleodora*, as you interrupt their diſcourſe as much as you can: and

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when you cannot, you look upon them as if you would look through their hearts, and guess their thoughts; and then you are so transported, that you never look upon *Leonisa*, though you are deeply in love with her: What would you have me do? (said he to me) I would have you hearken unto reason (answered I) and since you are not in love with *Cleodora*, not to hinder *Hermogenes*, but permit him to do whatsoever will be advantageous to him: No, no *Alcenor*, said he, I cannot prevail so far with my self: and there is such a fatal fantasticalness upon me that I cannot endure neither that *Hermogenes* should tell *Cleodora* I betrayed her, nor that he should love her, or be loved: I value not me thinks if a hundred others love her, but I cannot endure *Hermogenes* should: yet you are more obliged to endure him than any other, replied I, for he is more your friend than any other: 'Tis very true, replied *Belesis*, and if you did but know how much I am ashamed of my folly, you would pitie me: in the mean time it is so predominate, that I can never return absolutely unto *Cleodora*, nor allow *Hermogenes* to love her, nor can I never forsake *Leonisa*. As we were discoursing thus together; *Hermogenes* came in, who in my presence spake as obligingly unto *Belesis* as possibly could be: He told him that his six dayes would expire that night, and that he came once more to solicit him for a consent unto what he formerly desired: Moreover I have one thing to tell you said he, before you give me my last denial; which is, that if you will repent of your fault, and quit *Leonisa* and return unto *Cleodora*, and become as faithful as you have been inconstant: I promise you, to cease my sute, and never to discover your Crime, protesting unto you that I will not onely leave *Cleodora*, but *Susa* also: but then I expect, that if it be so, you will love *Leonisa* still, and by consequence not pretend any thing unto *Cleodora*: I expect I say, you should assist me, and no longer oppose my desire. All that you say, is full of reason, replied *Belesis*, so that I am infinitely ashamed to return such an extravagant answer. But *Hermogenes*, if you love me you will pitie the imperfections of your friend, and excuse me if I denie you, and confesse that I cannot receive a more sensible displeasure then to see you love *Cleodora*, though I Love *Leonisa*, I know very well that it is extream folly to speak thus: But it must be you *Hermogenes*, who are wiser then I am; that must connive at my weakness: it was you that brought me to *Susa*, and caused all my miseries, and therefore it must be you that must comfort me. 'Tis true, replied *Hermogenes*, I did bring you to *Susa*; but it was you first who brought me in love with *Cleodora*; and by Consequence it is our parts to comfort one another. After this, I took upon me to talk unto them both, but all to no purpose, and thus we all parted without any conclusion at all. And certainly it was very happy *Belesis* did not lodge neer *Hermogenes*, as he did when he came first to *Susa*: for if they had, matters might have been worse between them. In the mean time, the poor *Hermogenes* was in a sad condition, because *Cleodora* observing the inquietudes of *Belesis*, and thinking he suffered them for the love of her, she resolved to banish *Hermogenes*; So that the six dayes which she gave him, being expired, she prepared her self for that hour of audience which he asked, and she promised, and taking hold of the opportunity in her Aunts chamber, they went both to a window, far enough from the rest of the company, to talk, and not be understood; Therefore *Cleodora* began to conjure him not to speak unto her any more, but by degrees to withdraw himself from coming to her. However Madam, said he unto her, you will confesse that it is for *Belesis* his sake that you banish me; and that if he were not in love with you, you would not banish me; *Cleodora* thinking that *Hermogenes* would be better satisfied if she spoke sincerely unto him, then if she should dissemble a truth which he was not ignorant of, told him in very obliging language, that it was very true, she desired to take from *Belesis* all causes of jealousy, and all complaints against her: assuring him, that if she had not some compassion upon *Belesis*, she would never deprive her self of his company, but should desire him to regulate that affection which he said he bore her. *Hermogenes* hearing *Cleodora* speak with more mildness then one that had any minde to banish another, or absolutely disoblige him, did believe, that if she knew of *Belesis* his inconstancy, perhaps he might possesse that place which this inconstant man injoyed in the heart of this Lady: so that being prompted unto it by the excess of his love, and perceiving that he must either quit *Cleodora*, or undeceive her in her belief that she had of *Belesis* his loving her, began to think of changing the sentence of his death: since he did extremely Love *Belesis*, he was extremely unwilling to tell her what he knew: but

since it concerned the chiefe felicity of his life: and love surmounting all lawes of friendship, his spirits began to be exasperated against *Belesis*. Whilst *Hermogenes* was thinking what to do, *Cleodora* looked upon him, imagining that the many alterations in his countenance, were caused only because of his sorrows, that he was not to speak unto her as he was used: but at last *Hermogenes* prevailing with himself: the gods are my witnesses Madam, (said he unto her) what an extreame unwillingness is in, me, to ease my soule of those miseries which oppresse it, by telling one thing which doubtlesse will much trouble you, and which is far from pleasing me. For the melancholy which I shall see in your faire eyes, when you shall understand, that *Belesis* is unworthy of those honours you do him, will infinitely grieve me. But Madam, though I should not attempt to revoke that fatal sentence, which you have pronounced against me; yet in consideration of your own interest, I think myself obliged to discover unto you, what I know: for I am fully perswaded, that when a Mistress, and a friend are in the scales, the weights are much uneven. Nor is it in my choice to deliberate, since as the state of my case stands, I must tell you that *Belesis* is an unconstant man: that his jealousie is counterfeit, and that he is in love with *Leonisa*. At the first *Cleodora* did not beleve *Hermogenes*, but thought that all he told her, was his own invention: But since there is nothing more case, then to infuse mistrust into an amorous minde, she no sooner had told *Hermogenes*, that she gave no credit unto his words: but she began insensibly to be jealous, and aske him upon what conjectures he grounded his believe? So that by little and little, and hardly knowing what she said, she asked *Hermogenes* of more things then he knew of: and also he told her more, then she desired to know: yet since there still remained some kind of doubts in her; *Hermogenes* told her, that to clear them all, she should get her picture out of *Belesis* his hands, and there she might see *Leonisa* also; Ah *Hermogenes*, said *Cleodora*: could I but see that, I should extreemly hate *Belesis*: and certainly you may see it, replied he, if you go handsomly about it: but alas Madam, said he, it will not be enough to hate *Belesis*, unless you love *Hermogenes*: I assure you, said she unto him, if this you tell me be true, I shall not easily love any: and I shall so hate my self, that I shall not be in any disposition to love others, since to speak truly, none ever loves, but for love of themselves: but however I assure you, that I shall think my self eternally obliged unto you, for discovering the perfidiousness of *Belesis* to me. As she spoke these last words, *Belesis* entered, who seeing *Hermogenes* and *Cleodora*, separated from the company, went towards them, to interrupt their discourse; though *Leonisa* was in the same chamber. In going thither, his mind began to change, because he feared *Hermogenes* had already discovered his crime: yet since he had already stept a pace forward, he went on, with a spirit so full of turbulency, as plainly told *Cleodora*, his mind was unquiet. On the other side, this Lady was not a little troubled, in dissembling her thoughts: But since there was a necessity in it, to the end she might clear all her doubts, she forced her self extreemly, to speak unto *Belesis* as she used to do: yet she received him with a constrained civilitie, so as *Belesis* was much perplexed at it, not knowing whether it was an effect of her knowing his crime. or that it was only to spite him: *Hermogenes* also was so damped, that he durst hardly look upon *Belesis*, and therefore it was not strange, that these three persons could not endure to be together, but came unto the rest of the company, as soon as they had done their first complements. In the mean while *Leonisa* seeing *Belesis* enter, turned her head continually, to observe whether he spake unto *Cleodora*: but since she saw, he said almost nothing, but that they all came towards her, the little spite she had against him diminished: yet for all that, she thought to be revenged, and was so, immediately after: for Sir, you must know, that *Belesis* at his first coming into the chamber, did chuse rather to adresse himself unto *Cleodora*, then unto *Leonisa*, because she was alone with *Hermogenes*, and he no sooner saw that they were separated, and joyned to the rest of the company, but he addressed himself unto *Leonisa*: who to be revenged as I said before, did receive him with such a cold look, as did little comfort him, in his secret sorrows: for turning her self presently towards *Tisim*, she taught *Belesis* by experience, what it was to prefer another before himself, and he could not get her to speake one word unto him all that day: but whilst *Leonisa* was revenging her self in this manner, *Cleodora* was full of impatient desires, to be clearly resolved of every thing which

Hermogenes

Hermogenes told her, and moved the company, to go and walk by the river, which runnes by *Susa*: for she had no minde to walk in the common walkes, because then she could not so conveniently talk with *Belesus*, as she desired: since *Tisius* was with *Leonisa*, and being of the most considerable qualitie in all *Susa*, none did dispute with him for the place he would take, and therefore he led *Leonisa* to the Coach, and afterwards by the rivers side, to which all the company being come, they walked on foot in a great meadow, where there were many willows growing by the river side: *Belesus* seeing that he could not walk with *Leonisa*, and being desirous to hinder *Hermogenes* from presenting his hand unto *Cleodora*, he address'd himself unto her, though not with the same Aire, he was accustomed before he loved *Leonisa*: *Cleodora* spoke to him with much civilitie and sweetnes, in so much as *Belesus* assured himself, *Hermogenes* had not yet discovered his crime, and considering with himself, how *Cleodora* alwaies loved him very dearly, his soule was stunged with extream remorse, for betraying so faire, so sweet a Lady: Not but that he did still turn his head continually towards *Leonisa*, to see how *Tisius* courted her; and it was apparent, that his heart was pitifully torne in pieces. In the mean time *Cleodora*, who had a secret designe in it, did so order her pace, whether *Belesus* would or no, that they were separated from the rest of the company, taking a little path neerer the river side, to the end, as she said, she might walk more under the shaddow of the willowes; after they had walked a while, *Cleodora* seeming to look upon the river that was very calme and smooth, and would needs look upon her self in it: Ah *Belesus*, said she, I should think my glasse to be a very bad one, or else I look very ill of late, yet I see it is not, for this river flatters no more then it: *Belesus* not suspecting her designe, did contradict her, and said she never looked more faire; thinking that she said so only to move him not to consent unto her. *Belesus* therefore told her, he saw none more faire, since the first day he came to *Susa*: yet I have been very ill, and much altered since then, replied she, and I am confident that if you will look upon my picture, it will accuse you of flattery, and make my alteration evidently appeare. To shew you (said he to the end she might not see it, lest she should see *Leonisa*'s also) that I think you fairer then your picture, I will not look upon it now in your presence, because I had much rather look upon you; then it: setting flattery aside, said *Cleodora*, I pray you let me see it: I would gladly let you see what wrong you do yourself, (said he unto her) in speaking so ill of your beauty; but I am so unfortunate, as I left it this morning in my cabinet; and forgot it: in saying so *Belesus* blusht, and so did *Cleodora* also, for she knew well, he spoke not truly: but to excuse the disorder that appeared in her face: I would not have given you my picture (replied *Cleodora*) to lock it up in your Cabinet, and forget me; Oh Madam (said *Belesus* unto her, extremely non-plust) I beseech you condemne me not, for so ill expressing my self: for it was not my intention, to say that I forgot it, but that without any intention, I left it in my cabinet: However it be, (said she) I would not have given you it for that, yet I pray you let me see it as soon as you can, and look well whether or no, you left it there, for since you tell me, you left it there, and never thought of it, perhaps without thinking of it, you have it about you: *Belesus* refused a long time to look for it, saying that he knew that he had it not about him: but at last, lest *Cleodora* should suspect him; he seemed to look whether or no he was deceived, and to that end he looked amongst many papers, and other things which he carried about him, having a great care not to pul out that which he would not have her see. But as ill luck for him was, the claspes of his table book, catched hold of the clasp of the case, of the picture, and drew it out: so that *Cleodora* no sooner saw it, but she took it, before *Belesus* could hinder her; *Cleodora* had no sooner this picture, but fearing that *Belesus* would take it from her, she put it in her pocket; afterwards, turning towards him, hereafter, (said she, and seeming as if she did not think he told a lie) trust not too much to your memory. In the mean time, *Belesus* was extreemly perplexed: for although he did not think, that *Cleodora* knew *Leonisa*'s picture was in that case, as well as her own: yet he knew, that if it remained long in her hands, she would see it: And therefore it was made of such a fashion, that it was very hard for those that knew it not, to perceive that it opened at both sides, yet he thought, that *Cleodora* being suspicious, and witty, would easily finde it out, if she had any long time to consider it: And therefore he began to conjure her, to restore it presently, but durst

not for his life have recourse unto any force, against one to whom he owed so much respect: Madam, said he unto her, you asked me your picture, to see whether you were fairer then it, and to do Justice in restoring it again the same hour: I will look upon it said she, when I am with my glasse: But Madam, said he, how do you think it possible, I should be all the rest of the day without it? Since you see the Person, whom it personates, (replied she with a crafty smile) you need not regret the want of the picture: promise me then I beseech you, replied he, that you will restore it before we part; perhaps I shall restore it to morrow, said she, at least I will intreat you to come unto my chamber, and see the difference, betwixt my picture, and my self: After this *Belesis* used a hundred conjurations, and began to be very angry in his language: also he was very nigh, steeping his words in his tears: but at last he was forced to be silent, for *Cleodora* brought him into the company again, so that he could not talke any longer in private together: and to take all occasion of it from him, she went unto *Leonisa*, and parted not from her all the rest of the day: You may imagine Sr. how *Belesis* fretted, and how impatient *Cleodora* was to be in such a place where she might see whether all *Hermogenes* told her was truth: She did fit so upon thornes, that she complained it was grown late, to the end she might the sooner induce them homeward: on the contrary *Belesis* thinking to finde some remedy for the discovery which he feared, or at least finding some consolation in deferring it, did all he could to spin out time, telling *Cleodora* she was not very full of complacency, in desiring so much good company should be deprived of so much pleasure for her sake: but say what he could, they went home betimes: Yet his hope was, that when he came to her house, he might perhaps wait upon her to her chamber, and there importune her to restore the picture, but she very cunningly stayed in her Aunts chamber untill he was gone: and as soon as ever that was, she went into her closet, and shut her self up, and very hastily opened the case, where at first she found only her own picture: But since *Hermogenes* told her that the case was double, she began to consider it very attentively: and looked upon it a long while, turning it on every side, that at last she found the way to open it, and presently found the picture of *Leonisa*: As soon as ever she saw it, she let it fall from her hand, Then taking it up, she looked upon it again: after which, throwing it upon the table with as much anger as sorrow: Ah *Hermogenes* cryed she out: all is but too true: but I wish it were not; well perfidious *Belesis*, hast thou betrayed me, and become inconstant? well, well, *Leonisa*, added she, did you come unto *Susa*, to make me the most miserable woman in the world? And you *Hermogenes*, did you only love me to acquaint me with the cheat of your friend? But what good can *Belesis*, *Leonisa* and *Hermogenes* get, by the miseries which I endure? since it is my self whom I ought to accuse for all my disasters. For indeed (added she, and addressed her speech as unto a third person) to what end is it, that she is so curious in the choise of her friends, since she is so ill a chuser of her lover? she could never endure above four or five in all the world, and out of that number she hath preferred one before the rest, and it is very he, that hath betrayed and forsaken her, she I say, who forsooke all the world for *Belesis*: she changed her own humours for him, and was neither cholerick or imperious, yet he hath forsaken her when she was most favourable unto him: Doubtlesse, said she, I must now treat him, as they use to do slaves and spaniels that are better for beating and ill usage; or to expresse my self a little better, I must neither be milde nor severe unto him, but for my own quiet sake, I must not see him at all: But alas it is but too true, that I have seen him; I have esteemed him, and I have loved him: Yet I am fully resolved, never to see him again in private, but once, and that shall be, to chide him for his perfidie, and I am most certain I shall never esteem him again: But for all my wise resolutions, said she and sighed, I cannot tell whether I can never love him again; me thinks I am fuller of sorrow and anger then I am of hatred: and me thinks I cannot chuse but wish he would repent; But I am resolved though he should repent, yet never to pardon him, but to be revenged both upon him for his crime; and upon my self for my folly: After this, *Cleodora* told me, that she spoke a hundred things more, which she could not well remember: and that she fixed upon a hundred severall resolutions contrary to one another, and that her minde was full of all that love, hatred, anger, and jealousy could in the most violent manner inspire into her: And was so long in discourse with her selfe, that her

her women were constrained to come. Be that as it will, it was very late; and that if she would sleep before it was day, she must go to bed quickly. *Cleodora*, desiring to conceal her perplexities, took up the picture which she threw upon the table with much violence, and went to bed: but assured me that she never closed her eyes all that night; but after she had well thought upon what course to take, she resolved to employ all her wits to make *Belshazzar* and *Leontis* fall out, and to make a way for *Tisbea* to marry her. Yet since she could not bring this to pass by herself, but did stand in need of the help of *Heringford*, who could easily help on her design, she resolved to endue him, and make him the confident of her revenge. Since she was one of an arrogant spirit, she had an apprehension that none could observe by her eyes that she had been crying, or that she wanted sleep: so that before the sun appeared, she wiped up all her tears, and shut up all her sighs, and did strive to set a gloss of that tranquility upon her face which was far from her heart: she would needs be dressed better, then the day before, thinking her dresse would add gayness unto her looks: After that she had taken all possible care to hide her melancholy, she went from her own chamber to *Leontis*'s, which was not far off, but since this Lady did not rise so soon as *Cleodora*, she was not yet ready, and not knowing why or what her business was, she did chide her for being so early, and earnestly asked the reason; for truly said she unto her, I did not think to see you so early, and so fine to day, (adding and laughing) that surely she intended to make some new conquest at the Temple, and told her it was prophane to have any such thoughts, and that therefore she was too early up, though her complexion was as fresh, and eyes as sparkling, as if she had slept ten hours: Yet it is so early, said she unto her, that before we go unto the Temple, half the curls of your hair would be out, and hang down negligently. I assure you, replied *Cleodora*, with a blisfulness which was not very naturall, if I can but please you to day, I shall think the time employed in my dresse to be well bestowed. As for any conquest, my dear Cosen, I protest they are far from my thoughts, since if I should make any, I should endeavour to lose them again: After this, these two fair ones talked of a hundred such things as these, whilst *Leontis* was dressing herself; and when she was ready, *Cleodora*, assuming a more serious countenance, and having a minde to be revenged upon *Belshazzar*, I am very sorry said she unto her, that I am forced to give you any such testimony of my love, as will not be agreeable to your liking; and to reveal a secret unto you which perhaps you will not give me any thanks for; but since I am perswaded it is fittest to be done, I am resolved upon it, entreating you first to believe, that I have no intention to finde that which I would advise you to lose. There is so much obscurity in your words, replied *Leontis*, that I cannot make any answer, all that I can say is, that I am most willing to put a favourable construction upon any thing you shall say, and thankfully acknowledge any confidence you shall put in me: It so replied *Cleodora*, I shall confesse unto you, (though I cannot without a blush) that long before you came to *Susa*, *Belshazzar* did court me, and if I durst say so, did love me; but loved me in such a manner as made too great a noise in the world; so that to hinder him from doing many things which might be prejudiciall unto me, I was forced to be a little lesse severe towards him then otherwise I should: Then did I suffer him to tell me sometimes that he loved me, lest he should otherwise blab it unto others; so that having some esteem of *Belshazzar*, and slightly acknowledging the affection he had to me, I behaved my self with much confidence towards him. This was the state of things, my dear *Leontis*, when you came first hither. But since love is a passion which is hard to be hid, I confesse I was afraid lest you should perceive the love which *Belshazzar* professed unto me: for since I never saw you since you were five years old, I had not experience enough in you to make you my confident: so that I hope in reason it will not offend you that I did at that time mis-trust you, and to tell you truly, since you had never been at Court, I thought you would interpret things of this nature as times, and that perhaps you knew not how to distinguish between an innocent passion and an unlawfull affection: So that extremely fearing you should discover the correspondency between *Belshazzar* and my self, I told him that I would not expose my self unto that hazard, and willed him never to talk in private with me before you, nor so much as to look upon me when you were present: For though I knew you not, yet I observed in you a notable spirit, which made me fear you: I being thus full of unquiet thoughts, and not offering *Belshazzar* so much

much as he did me: I absolutely told him, that I would not live in such continuall apprehensions of fear; and he seeing I was almost resolved to break off with him, rather than you should come to know the intelligence between us; he proposed (for the settling of my mind in quiet, and so hinder you from discovering the truth) that I would permit him to dissemble a love unto you: and I, not loving you then, as now I do, consented unto his proposition: Conceiving it would be matter of great joy unto a young fresh come Lady to think she had captivated the heart of such a gallant man as *Belesus*. I assure you (said *Leonisa*) and blushed; denying only she was deceived. *Belesus* hath very ill acquitted himself of his negotiation, for he never told me that he loved me, but I very well perceived that he loved you. Pie, pie, *Leonisa* (said *Cleodora* very subtilly) never deny it unto me, for I know it as well as your self; only pardon me I beseech you for consenting unto *Belesus* in that cheat which *Belesus* put upon you. But to shew you I had no intention it should go so far: You must lend me a patient hearing: and I shall tell you, that in consenting to his proposition, I declared unto him, that I would only have him address himself in complements of Courtship and Gallantry; and not seem to engage himself in good earnest, for that would not be only a simple cheat, but a horrible Treachery which I would never consent unto: he promised me as much as I desired, and since that, my minde hath been in some serenity, knowing that you would imagine his affection was to you, and by consequence never suspect he loved me: At first I was used to ask him what he said unto you, and what you answered, but afterward I gave over and enquired no more. Having since that observed, that he addressed himself with a strange assiduity unto you, I must needs confesse my dear *Leonisa* that your fair eyes struck a terror in to me, and I feared his fiction was turned earnest: Then I resolved to tell *Belesus* of it, who swore a thousand oaths unto me, that he never loved you one minute, and the more forcibly to perswade me, he offered never to speak unto you again. And that he would put into my hands all that ever he had of yours, even your picture: in saying so *Cleodora* did shew her picture unto *Leonisa*: I cannot represent unto you Sir, the astonishment of this Lady: for I have heard her self say, that her spirits were never in her life so troubled as then. Ah *Cleodora* (cried *Leonisa*) I never gave *Belesus* my picture; I will believe you replied she, but he told me you did; and that which makes me some believe you is, because I never gave him mine; and yet he told me, replied *Leonisa*, that your own hand did give it him and he did not only tell me, but I think he told *Hermogenes* as much, for I have heard his sister say so. However it be, said *Cleodora*, I thought my self obliged, to remedy the wrong I did, and undress you. But to let you see (said she unto her) that in discovering this truth unto you, I do it not out of any jealousy, let me tell you that my minde does so disgust the proceedings of *Belesus*, that I am absolutely resolved to break off with him, and the sooner because I have credible information, that he holds a secret correspondence with a Lady of the best quality in all *Susa*. Therefore if you will believe me, and the advice of her who first consented to delude you, you shall absolutely reject him as I do, and let both resolve never to see him again. I know that if I should look upon the matter a night, I had some reason to complain against you, since your own words did signifie you believed that I loved *Belesus*; and yet for all that you did as much as was in your power to engage him unto a love of you; but it was I who committed the first fault, and therefore will pardon you the second; offering my assistance to revenge your self upon *Belesus*, better then you your self can without me. *Leonisa* hearing *Cleodora* say so, knew not what to think, nor could she doubt her words, because she found so much probability in them, so that her anger against *Belesus* for deceiving her did so exasperate her spirits, that she was not at all angry with *Cleodora*; but did very easily pardon her. After which, being very forward to incense her against *Belesus*, and told her all his passionate and obliging expressions unto her. But since this was a better story to tell *Cleodora* where with to incense her: She told her another which was much sweeter: for as she told her how she believed that *Belesus* loved her, yet I know (said she unto her) that I was much to blame in suspecting it, for when I importuned him one day to let me have your picture and all your letters, the wicked man made his deniall of them; put in my conceit for an effect of his discretion and virtue; and I had that day a good opinion of him for it, that I loved him more favour then ever I did since I knew him:

him. Thus Sir, the poor *Leonisa*, did second the designe of *Cleodora* to be revenged upon *Belshazzar*: yet *Cleodora* was not sorry that *Belshazzar* had so much respect of her as not to give her letters unto *Leonisa*. But he was so culpable to many other ways that this did not make her change her designe, and shee still looked upon him as a man who was naturally very different, but yet very inconstant. Then she began to flatter *Leonisa*, and to confirme her in their resolution of banishing *Belshazzar*, seeking out for handsome pretences to move their Aunt not to take it ill. In the meantime, since *Leonisa's* soul was not strong enough to dissemble sorrow that day, she desired *Cleodora* to say she was not well, and that none could see her, and indeed shee went unto Bed, the better to hide those tears, which perhaps she could not hold. After which, *Cleodora* went unto the Temple, waiting for the afternoon with much impatience, for shee imagined, that *Belshazzar* would not fail to visit her in her chamber: yet hee came not so soon as she hoped, for shee apprehended that shee could not find out *Leonisa's* picture, and therefore it was late before hee came to see *Cleodora*; and at last hee went, but it was with such thoughts as himself did not well know what they were: for as hee earnestly desired that *Cleodora* would not love *Hermogenes*, yet hee was still as deep in love with *Leonisa* as ever hee was, though hee bore much respect unto *Cleodora*. But for all those respects hee was extremely afraid, that she should know his crime, not out of any resentments of love, but of honour.

Thus being very unquiet in his thoughts, and fearing also that *Leonisa* should know he had talked so long with *Cleodora* the day before, and that he should go into *Cleodora's* chamber before hers, he appeared before *Cleodora* very reserved and melancholly. As for her, since she hoped, that *Leonisa* did resolve upon a revenge, her face was full of joy, which raised a great confidence in him, thinking that if *Cleodora* had seen the picture of *Leonisa*, she would not have been so pleasant: Well Madam, (said he unto her) have you not found your self far fairer then your picture? hath not your glasse convinced you of an error? and are you not clearly of my opinion, that you are infinitely fairer then your picture? I know not whether you were in the right, or the wrong, in telling me so (said she unto him) but I am sure there is one in that Case which I took from you, whom you think farre fairer then mine, or my self either. In saying so, *Cleodora* blusht for anger, and *Belshazzar* grew pale with fear and astonishment: he had not power to open his mouth: so that *Cleodora*, seeing he spoke not: You do very well *Belshazzar*, said she unto him, you do very well, not to go about to excuse your self, for you would do it so scurvily, that you would but augment my anger. I know Madam, (said he then unto her) that you have reason to think me culpable, since you have seen the picture of *Leonisa*: and I know, said she, that you can never perswade me to the contrary: for to spare you the labour of giving any scurvy reasons, or inventing any lies, I know all the passages betwixt *Leonisa* and your self: you cannot tell me a word which I do not know, either from her self, or her confident which hath betrayed her: and I remember all that you have done against me also; and after all this, I pray, judge what thoughts I ought to have of you, and whether I have not reason to slight you so far as to hate you extremely: but yet notwithstanding, I cannot hate you without an Epithite, and therefore let me repeat it, and tell you, that I do most horribly hate you: I cannot endure the very sight of you: not onely as you are an inconstant man, which is an imperfection farre below a generous spirit, but because you are a close sinner, and would have concealed your inconstancy, in feigning to be jealous, and so would have smeared me with your own crime. Pray Madam (said he unto her) why did you treat me so long, so cruelly? and why did you make me so miserable, that I was forced to make you jealous, and feigne to be so of you, thereby to obtain your love? Fie, fie *Belshazzar* (said she unto him) do not still dissemble the matter, you did really love *Leonisa*, and never thought I loved *Hermogenes*. I know not, said he, whether I thought it; but I am sure I feared it extremely, and I would have done any thing to hinder him from being in your favour. Your language is so extravagant (said she unto him in great anger) that I cannot endure you should be a minute longer with me: But since it is the last time of all my life that ever I will speak unto you, I shall be glad to know what were your motives, and reasons of your change: for before ever *Leonisa* came to *Susa*, you saw there a thousand fairer then my self, or her either; yet you did not quit me for any of them: nor can it be my severity which tired your patience, since when I was rigorous you loved me, and when I was otherwise,

then you changed your thoughts. Nor could it be any of my favours which could glaze your love; for thanks be to the gods, I did never load you with them: what then may be the cause of your inconstancy? Am I more stupid than I was? or of a more unpleasing humour? Speak then *Belesis*, but speak to me as if I were not *Cleodora*, and tell me exactly how came *Leonisa* to chase me out of your heart: for I should be glad to know whether I was violently thrust out, or came out with your good will: whether it was through your own weakness, or my fault? *Belesis* being so extremely importuned by *Cleodora*, knew not well what to answer: for he was so horribly ashamed of his inconstancy, he could not for his heart confesse it: on the other side, he saw that he could not deny it: and that though he should seem to repent, and *Cleodora* inclinable to pardon him, yet it would be upon condition to forsake *Leonisa*, which he could not do: so that not knowing what answer to returne, he spake so ambiguously, that *Cleodora* was almost as angry at it, as at his inconstancy: Sincerity (said she) is a thing which every one may have: I will believe then, that you cannot love me, and that you cannot but love *Leonisa*, all this is honest: But could you not confesse the truth unto me, and not adde a crime unto your imbecillity? What would you have me say Madam (replied *Belesis*) since at this present I know not what to think? I confesse that I have loved you more then I do, but you your self is the cause I do not love you as well as I did: since in the very heat of my passion, you put my patience to such rigid triall, as any other besides my self would have bared you. Then it seems, (said *Cleodora* sharply) according to your sence, that I am obliged unto you for passing from love onely into indifferency? But know, (weak and unconstant man) that indifferency amongst persons that once loved dearly, is much more offensive then hatred, and therefore I ought to hate you more, because you did not hate me: But alas Madam, replied *Belesis*, would you have me sincere, when as my sincerity does onely incense you more? Yet I should be glad you were, replied she, for I would know any thing that would not be advantageous unto you. All that I can do at this present (said he unto her) is to assure you that I never fail'd in my due respects of you, nor spoke one word against you to *Leonisa*, but I denied her your picture, therefore I conjure you, as you are generous, not to use hers ill. I understand you very well (said she unto him) you would have me restore it unto you: but since it will be more acceptable to receive it from her hand then from mine, I will restore it unto her, that she may give it you the second time. Oh I beseech you Madam, said he unto her, do not offer such a sensible displeasure unto a Lady who is not at all culpable: For suppose me to be an unconstant man, one that hath forsaken you, and betrayed you; yet *Leonisa* hath no other share in my crimes but in suffering me to see her. However it be, said *Cleodora*, it shall be as I say. I see then Madam, replied he, that you onely seek a pretence for doing mee an ill office unto *Leonisa*: But Madam, though you think I do not love you, yet I must needs interest my self in any thing which concerns you, when I see you are so ravished with joy that you can accuse me of inconstancy, lest I should tell you that *Hermogenes* hath made you an infidell. I would not advise you (said she unto him) to make use of any such ill policie, for it will not avail you; In the mean time, since you will have me know your real thoughts, I must tell you mine: Know then, that it is impossible any should have more horrid hatred, then I have of your inconstancy; nor lesse regret for losing that which is so easily lost. After this, pray go and seek for some crums of comfort from *Leonisa*, after you have been a whole long night without her picture: neither is she well, and did bid me tell every one that they should not visit her this day: but since perhaps you have some peculiar priviledge, you may chance to see her: In the mean time, I pray prepare your self to go any whither, so it be out of my sight, for I have so much credit with my Aunt, as I can obtain from her you shall not have the liberty to look into her house: without doubt the reason is (replied *Belesis*, not well knowing what he said) because you would have a handsome opportunity of seeing *Hermogenes*: without doubt the reason is, replied she, because I would see *Belesis* no more, neither inconstant, nor so bold as to tell me such things as he never thought: moreover, I pray do not measure my anger by the little bitterness which is in my words: for if I should follow my own naturall Genius, I should tell you most strange things. But since you may imagine, that the greatnesse of my anger is a mark of the greatnesse of my affection which I had towards you: I will let you see, that I have so much power over my self, as to be an absolute Mistressse of a passion which useth to be imperious, and hard

to be kept within the limits of Reason. *Belshis* would have said something concerning *Leonisa's* Picture, and concerning *Hermogenes*, but the patience of *Cleodora* would not permit him, and therefore away he went. As soon as he was gone out of *Cleodora's* chamber, he went to seek some consolation in *Leonisa's*, having a mind to prepare her; lest *Cleodora* should do her an ill office. But when he came within two paces of the door, her woman told him, that none could see her mistress: but he so tampered with her, that he persuaded her to leave the door open, to the end it might be said he entered without speaking unto any: and accordingly this woman went in, and left the door half shut, as *Belshis* desired her. Then presently after he entered, and went to *Leonisa's* bed-side and discern'd by any of the women which were in the other side of the chamber, she who left open the door ran unto him, seeming to be very angry that he entered, and asking pardon of her Mistress, who indeed was very angry. She would have desired him to go out again, but still he pressed forward, and *Leonisa* at last admitted of his visit: hee was no sooner set, but he asked her why shee should so cruelly drive him out of her chamber, at a time when he was most in need of consolation. The reason is, replied *Leonisa* very sharply, because resolving to drive you out of my heart, I began this day to drive you out of my chamber. Madam, said he unto her, I perceive *Cleodora* hath prejudicated your opinion of me. Ah *Belshis*, replied she, you see how she whom you named, repenting of her consent unto your cheat, hath discovered it unto me: *Belshis* hearing *Leonisa* speak so, was so astonished, that hee knew not what to think of her words: for he knew but too well, that it was *Cleodora* whom he deceived, and that he never deceived *Leonisa*: Then he desired her, shee would be pleased to let him know whereof she accused him. *Leonisa*, as plausible as she was, was so incensed with this demand, that she gave him a hundred bitter expressions, letting him understand the crime which she thought he had committed: *Belshis* then offered to justify himself, but she would not suffer him to speak, No, no said she unto him, you are culpable, and more then is imaginable: for why would you put my Picture into *Cleodora's* hands, and refused to trust me with hers? Was it not enough, that to satisfy her, you should dissemble love to me, and conceal the affection which you had, and yet have to her, but you must also triumph over my innocencie, and my credulity, in giving her a Picture which I never gave you, and which I did onely consent that you should keep, since I found you so discreet as not to part with *Cleodora's*? Alas Madam, said he, do you think that I did voluntarily give your picture unto *Cleodora*? I must needs think it, said she, for she could not take it from you by violence: *Belshis* then conjured her to admit of his justification. But she answered him, that she would sooner believe his eyes then his words, and say what he could, he could not obtain leave to speak; for *Leonisa* had such an extreme spite against him, because she thought he dissembled a love to her, that she could not suffer him to justify himself: yet had his importunity wearied her out, and he had obtained liberty to plead for himself, had not *Leonisa's* Aunt come in, who hearing that she kept her chamber, and would see none, came to see how she did: But she much wondered to see *Belshis* with her: I thought, said she unto *Leonisa*, to have found you sick by your self: and in lieu of that, I finde you well, in good, though not much company. I assure you, replied she a little troubled, that I am not a whit better for my company, and you would do me the greatest favour in the world, if you would move *Belshis*, who came in without permission, to go out without thanks, and leave me at rest, and in solitude, which is the best remedy against what I am troubled with. This grave Lady hearing her say so, and seeing both her eyes swelled, and her colour high, did easily believe that she was ill in her head: so that presenting her hand unto *Belshis*, she moved him to follow her, telling him with a smile, that she would acquaint him with a business which perhaps he knew not of; which was, that he should never visit Ladies at such times, when they had not a desire to be seen: for truly, said she unto him, I am very much deceived, if *Leonisa* pardon you this long time, for seeing her in her negligent dresse: and I know by the colour which I observed in her face, that she was very angry: *Belshis* then made a hundred excuses unto this Lady, desiring at least to be in favour with her, who had power either to admit him into her house, or to drive him out. But his spirits being in a strange disorder, he did not continue long in returning handsome answers, but did so rove in his discourse, that she thinking he was weary of her, and that he could not endure the company of any but young persons, she grew very angry with him, and played upon

him with a jeering kinde of flattery: so this poor *Beliss* went out of the house very ill satisfied with all that dwelt in it, and with him self also so much, that he complain-
ed more against himself then any of the rest. Sometimes he would upbraid himself with
inconstancy, and repent that ever he quitted *Clodona*: but he was no sooner in, but out
of that minde, and quarrelled with himself for being so respective of her. Sometimes he
would lay the fault upon *Leontisa* credulity, and afterward accuse *Clodona* of her old
fantasticalnesse: nor did he spare *Hermogenes*; yet had he no convincing proofs against
him; but thought that *Leontisa* picture was which discovered the truth unto *Clodona*,
who for her part was not without her share of iniquities; desire of revenge did so
transport her soul, that almost she did not value the ruine of *Beliss*; and hence it was
that she received *Hermogenes* with extraordinary civilitie, whilst *Beliss* was with *Bel-
onisa*. The first time she saw him, thanks for discovering the deceit of his friends, was
his first congratulation: she called him her deliverer, and gave him such obliging lan-
guage, that if he had been less in love then he was, he had thought himself deeply
obliged: but because all *Clodona*'s kind favours were but so many symptoms of her
affection to *Beliss*; though she did seem sore incensed against him, yet he could not
relish them as favours to be rejoiced at, yet she told him so often, that she would ne-
ver forget the service he had done her, that at last his hopes told him he might hap-
py draw some advantage to himself by discovering his friends inconstancy: but since he
saw much turbulence in her spirit, he durst not solicit for that place in her heart which
Beliss deserved to have, and lent an ear unto all her bitter exclamations against the
Perfidie of *Beliss* without any expressions of his own passion, further then with the
language of his eyes onely. After she had told him that she had the Picture of
Leontisa, and herself; and had related all *Beliss* told her of *Hermogenes* (said she)
I do not think it enough that you have revealed his crime: but you must also help
me to punish him: Provided that you will give me but a part of those possessions where-
with you enriched him, replied he, I shall be ready to assist you in your revenge,
and after that defend them against all the world. It appears that the possessions
you speak of, were of no great value, since *Beliss* did so willingly part from them;
but *Hermogenes*, it is not now time to talk of such things, since I need no additions
unto my misfortunes, therefore I conjure you to tell me sincerely whether you will as-
sist me to be revenged upon *Beliss*; for unless you will, I shall quite forget your ser-
vice in discovering his crime. I beseech you Madam, replied he, first tell me what
kinde of revenge you intend before I promise you any thing? not that I think
I can denie you any thing, nor that I do suspect you are capable of ob-
liging me unto any thing which becomes not a man of honour. But I must
confesse, I have already done *Beliss* so great a mischief, in taking from him your esteem
and affection, by acquainting you with his inconstancy, that I have a great desire to
know what more you would have me to do. I would have you, said she unto him,
imploy that credit which I know you have with the Prince of *Susa*, and with the friends
of *Lisias*, that the last of these may marry *Leontisa*, you know that he hath a great de-
sire unto it; and there are some reasons why both families should forward the mo-
tion; and likewise some, why they should oppose it: and because I know you are
able to surmount all obstacles, and bring it about, I conjure you to negotiate the bu-
sinesse. I can assure you, that in the humour she now is, and wherein I will keep her
as long as I can, she will marry who one will. I wish Madam, replied *Hermogenes*, that
this desire of revenge would infuse into your soul, a favourable inclination to receive
my services. I shall most willingly receive this service which I require, replied she;
But Madam, answered he, I see you do admirably well contrive your own revenge,
and you could not do it more fully then by taking *Leontisa* from *Beliss*; but I do not
perceive you have any consideration of the interest which I might have in this revenge:
do not you consider divine *Clodona*, that by putting *Leontisa* into such a condition, as
she can never be married to *Beliss*, you put *Beliss* into a way of returning unto *Clod-
ona* though he should, said she, he should return in vain: moreover Madam, pur-
sued *Hermogenes*, I must tell you, that my love to you does so perfectly tel me what
the sorrows of a man would be, from whom all hopes of enjoying his Mistress is taken a-
way, that how great soever my desires are to please you, yet I am extremely unwill-
ing to obey you, therefore I beseech you think of some other way to punish *Beliss*:
As he is not my Rival, since now he does not love you, I must confesse, I cannot leave
loving

loving him as my friend; not but that he hath denied me many things; which exceedingly incensed me against him; but for all that, I cannot commit this treason against him: I know well that I have revealed his crime unto you, but it was because in doing so I did not take from him that person whom he desired to enjoy. Therefore Madam, I beseech you once more, move me not unto a thing for which you will hereafter upbraid me; when the heat of your anger is over, and your reason free to revenge your self upon *Belshiz*, in forgetting him: or if you cannot forget him, remember him onely to hate him, and to detest his inconstancy: and if you will punish him further yet, I beseech you make me so happy, that my felicity may create a kindred envy in him: in letting him know that he hath quitted Diamonds for glass in forsaking *Clodora* for *Leonisa*. No; no *Hermogenes* replied she, I am not capable of this generosity which you would persuade me unto; and which perhaps proceeds not from your heart, but because there is in you a little disposition to oblige men. Alas Madam, said *Hermogenes*, you do not know me, if you think to want of affection which makes me speak thus: you know me worse then I know you, replied she, if you think I can keep any measure in my revenge: and not see that you have no disposition to do me service: for the truth is, said she, if you will do me any, you must assist me with your transaction, that *Tisbe* may marry *Leonisa*; or that *Hermogenes* never see *Clodora* again. Oh Madam, said he unto her, for heavens sake have some care of my honour: and force me not to a thing which will render me odious in the eyes of all the Court: I do not intend, replied she, that you should publicly speak of a marriage between *Tisbe* and *Leonisa*, but I would have you go cunningly to work, and negotiate it with all secrecy: truly Madam, said he unto her, since you force me to tell you my thoughts, I must manifest unto you, that I will not refuse you out of generosité onely, but out of love also: for Madam, what hatred soever your resentment against *Belshiz*, or what love soever he bears unto *Clodora*, I shall never be at rest as long as I see any possibility of your uniting together: after this Madam, you may imagine, that it is not for want of affection that I refuse what you desire of me: what ever it be, replied she, it seems you refuse me, and refuse to do the thing which I most desire of any thing in the world: But for all that, since I have no right to force your will, I will dispencc with you from your obedience: and the rather because I do fancy another way to bring my designe to passe without your help, and I am not sorry that I shall not engage my self unto you by it: *Hermogenes*, thinking *Clodora* was incensed against him, began to give very obliging Language, protesting unto her, that what ever he said, yet if it were her Positive pleasure, he would obey her, though his honour and life and all would be at the stake: so that *Clodora* took him immediately at his word. But Madam, said he unto her, that I may have some Colourable excuse wherewith to answer those that know my Crime, I beseech you what recompense may I hope for if I do as you desire me: even any thing, answered she, for I must confesse unto you, that if I could prevent *Belshiz* from obtaining *Leonisa*, I should be fuller of joy then I am able to expresse; and by consequence so obliged unto you, that I will put no limits unto your hopes, provided they be just. Then Madam, replied *Hermogenes*, since I see so much sweetness in your expressions, I shall conjure you, that if I hinder *Belshiz* from *Leonisa*, you shall give *Clodora* unto *Hermogenes*. No, no *Hermogenes*, said she unto him, I will not capitate with those I would have done any good office; and I wonder how you dare be so bold as to ask me any such thing: otherwise Madam, answered he, how can you conceive, (since I am so deeply in love with you) that I can hinder *Belshiz* from marrying *Leonisa*, since I fought so earnestly to wish the marriage? and how can I chuse but suspect and fear that you have some secret designe in it, if you will not engage your self unto anything; and therefore Madam, since if I break off that marriage, it is not impossible but he may repent, and you may pardon him, I beseech you take it not ill, if I be very unwilling to hinder that match which may cause yours with *Belshiz*. Then I see *Hermogenes*, (said she unto him) that you will not do this good office which I would have you; and the less to disoblige me, you pretend a resentment of love; though indeed it be onely a resentment of generosité: I will not much blame you for it; for I have not yet absolutely lost my reason: neither have I any great reason to commend you; since you have denied that which I did most desire. In the mean time since you cannot satisfie my desires, unlesse upon such a condition, as I will not engage my self into:

yet

Yet I pray you let the same generositie, which will not permit you to betray your friend, keep you from betraying her that trusts you with her secrets, and her revenge. *Hermogenes* seeing *Cleodora* would not promise what he desired, did beleieve that she would onely have *Tisias* marry *Leonisa*, to the end that *Belesis* might thereby be out of all hopes of enjoying her; and so return unto her again: and therefore resolving not to do a thing which he thought prejudicial both to his honour and his love, did excuse his denial with a hundred expressions of sorrow, and in such a sensible manner, that she plainly saw he was as full of vertue as love, so that they did not part upon very ill terms. *Hermogenes* had one imagination which proved very advantagious for him; For since he perceived the minde of *Cleodora* was filled onely with thoughts of revenge upon *Belesis*, he did cunningly hint unto her, that though his jealousie was but counterfeits, yet he could not be more sensibly vexed then to hear that *Belesis* did visit her, and that she did not slight him: Tis true, he used much art in his expressions, fearing *Cleodora* should attribute his thoughts unto jealousie, and he applied his words so ingenuously, that *Cleodora* called *Belesis* a hundred times fantastical, as well as inconstant. So as in that humour she was then in, she would not neglect the least thing that might displease *Belesis*, and therefore she resolved to speak often unto *Hermogenes* then she used, and also to treat him incomparably better. In the meantime, since she had one friend that was much in favour with the prince of *Susa*, and had a prevalent power both with him and *Tisias*, she plotted how to make use of him, though at first it went against her minde to trust her self unto any one who knew nothing of her secrets. But as sweet revenge will surmount all obstacles, she transacted with this friend, who was able to accomplish her desires, and managed the matter with so much subtilty, that the Prince of *Susa*, and *Tisias* did earnestly desire this marriage. The first of these, for some reasons of state which required this alliance, and the other, because so many impediments being now removed which obstructed his love, he was hotter then ever to marry *Leonisa*. As for her, since she had been foiled with the deceits of *Belesis*, her heart began to lean after ambition, and hearkened unto a marriage with *Tisias*: Tis true, the counsels of *Cleodora* did much prompt her unto it, and so much the sooner, because she saw *Cleodora* resolved never to see *Belesis* again, and because she saw her treat *Hermogenes* much better. Thus thinking her self disinterested, she thought she might do as she pleased: so that when the poor *Belesis* came to visit *Leonisa*, he was in a perplexed condition, for since it did extremely concern *Cleodora* that he should have no private conference with *Leonisa*, also *Leonisa* thinking *Belesis* to be in love with her Cozen, she was not sorry he did not speak unto her: They promised not to leave each other until the marriage with *Tisias* which was plotted in secret was solemnized: so that when *Belesis* waited for an opportunity to Justifie himself unto *Leonisa*, and appease *Cleodora*, he found them continually together, and could not speak with them asunder. But that which did most stick upon his stomach, was, that *Tisias* commonly was continually talking with *Leonisa*, and *Hermogenes* with *Cleodora*; and indeed Sir, the poor *Belesis* did fret with no lesse impatience to see *Cleodora* speak so civilly unto *Hermogenes*, then to see that *Leonisa* would not speak unto him at all, or if she did, it was but some interrupted word, and that in anger: so that though he had equally loved *Cleodora*, and *Leonisa*, yet he could not have done more then he did, and to speak sincerely, I verily beleieve that the love of *Hermogenes* to *Cleodora* did inkindle in his heart some embers of his first love: he grew to that height, as almost to hate his friend: they never saw one another unlesse at *Cleodora* Aunts, whither *Belesis* could not chuse but go, and whither he never went but he received a fresh discontent. For since *Leonisa* thought her self deluded, she began to hate him: and since *Cleodora* saw that her favouring *Hermogenes*, perplexed him: she doubled her civilities to *Hermogenes*; the businesse was so carried, that *Belesis* and *Hermogenes* were ready to quarrel two or three times: and if I had not been present one day by accident, certainly some hurt had ensued: but that which ruined *Belesis*, raised the designs of *Hermogenes*; For *Cleodora* imagining how *Belesis* would be incensed if she should marry *Hermogenes*, she permitted him secretly to ask the consent of her Parents, to the end that *Leonisas* marriage and hers might be published both together, conceiving it would overwhelm him with sorrows, to hear of such a shoure of perplexities all at once. And indeed the businesse was carried so secretly, and went on so prosperously in a few dayes, that all their kindred consented, and

and all seemed to be made up: *Tisias*, and *Hermogenes*, were the only favorites, in so much as *Hermogenes*, having one day found the picture which *Cleodora* gave *Belesus*, and which she took from him againe, he desired it of her, and she gave it unto him: as for the picture of *Leonisa*, she had taken it out of the case, and restored it unto her. Thus was *Hermogenes* enriched, with the ruines of his friend. Not that *Cleodora* did love *Hermogenes*, but because revenge relished so sweet in her minde, that she reflected upon nothing but what might hasten it: What things were thus carried, *Belesus* led the most miserable life of any man in the world: for his soul was so sunk with sorrows, that he never thought either of *Cleodora* or *Leonisa*, and he hated both *Hermogenes* and *Tisias*: at first his thoughts and desires were very different concerning these two Ladies: for he desired to enjoy *Leonisa*, and only desired that *Hermogenes* might not enjoy *Cleodora*: but afterwards, according to the measure that *Cleodora* favoured *Hermogenes*, so did the thoughts of *Belesus* grow more tender towards her: His shame of his inconstancy augmented, and his love to *Leonisa* did not lessen: So that he was the most miserable of men. This being the state of things, two passages above all the rest, did swell his sorrowes, the one was, he heard *Hermogenes* had the picture which once was in his possession, and the other was, that the Prince of *Susa* solicited for the marriage of *Tisias* with *Leonisa*, and that the match was as good as made up, and the marriage would be solemnized within two dayes. I shall not need sir, to relate all the raptures of his soule upon this newes: for my story is too long already: and because you may easily guesse them, I shall only tell you sir, that since the marriage of *Tisias* most pinched him, and his love of *Leonisa* was was the Predominate passion of his heart, he resolved to quarrell with *Tisias* upon some other pretence, before the businesse went any further: so that meeting him at the temple the next morning, he went out with him as if without designe; they fell upon a discourse of newes and war, and *Belesus* did obstinately contradict all that *Tisias* said; for his designe was to move *Tisias* to begin the quarrell: because knowing the hasty humour of the *Susian* Prince, he apprehended he should be banished, if it appeared that it was he who assaulted the man whom he loved: But since *Tisias* was a man of more heart then spirit, it was a long time before he would be provoked, yet *Belesus* urged him so far, that *Tisias* drew his sword first: but it was so little before *Belesus*, that notwithstanding it, he received the first blow. Their fight was furious, and if by-standers had not parted them, they had died both upon the place: yet do what all could, both were wounded: and yet *Belesus* so slightly, that he never kept his bed for it, since it was only upon his left arme. But *Tisias* was much worse, for he received two dangerous hurts, and had much the worse of the combat: for besides his two wounds, *Belesus* seeing company come in to part them, he closed with him and disarmed him by force: In the mean while, though this quarrell was conceived to be only casual in heat of blood, the Prince of *Susa* was much incensed against *Belesus*: for though he loved *Belesus* well enough at his first coming to *Susa*; yet *Tisias* being his great favorit, all matters were made worse against *Belesus*: so that there was none, but such as were altogether uninterested persons, or such as were very generous, who came to visit him: but all the crowd was upon *Tisias*, as the man that was the Princes favorit. But as for *Hermogenes*, since he was very Generous, he went to visit him, and offer himself unto his friend. Chance was, that I was there when he came, and I was a witness of their meeting: 'tis true, I much wondered to see with what hollownesse *Belesus* received *Hermogenes*: so that fearing a long discourse might draw on some quarrel, I told *Hermogenes*, that I desired to talk with him upon some businesse, and carried him away with me, extreemly wondering at the proceedings of *Belesus*: In the mean time, this combate did highly incense *Cleodora* against him, and confirmed her in her designe of revenge, by hindring him of *Leonisa*, and marrying *Hermogenes*, especially when she understood with what coldnesse he received his visit. On the other side, the Prince of *Susa* did expresse so much displeasure against *Belesus*, that his friend told him there was no safety for him to stay in court, and they advised him at least to keep his lodging for some dayes. Yet all could not perswade him not to go out, because needs would he go and be satisfied, whether *Cleodora's* picture was in the hands of *Hermogenes*. And as he went one morning unto him, under pretence of giving him a visit; he understood by the way, that his marriage with *Cleodora* was

was resolved upon, and that within few dayes, it would be solemnized: It is impossible to relate how the heart of *Belesi* trembled, but when he had recollected himself, in lieu of going to *Hermogenes* as he intended, he went to walk in a private place, behind the house where he dwelt: after he had long mused, and digested his anger, he resolved to hinder the marriage, at what rate so ever: and his love formerly to *Cleodora* began to resume such force in his heart, that it amazed himself: Being then full of these fantastick and strange thoughts, he went towards the house of *Hermogenes*, and in his way he met *Cleodora* in her coach: Her hood being up, he saw her so fair that time, that his eyes were never so full of wonder at her beauty: Since she saw him, he prepared to salute her, but she turned her head aside in a scornfull manner, and by that action did kindle the fire, which began so violently to sparkle. *Belesi* then continued on his way to *Hermogenes*, where accidentally I met him: Since he knew I was not ignorant of all passages betwixt them, my presence was no hinderance unto him from speaking: He no sooner entereth, but addressing his speech unto *Hermogenes*, Will you not restore me the treasure which you have taken from me (said he unto him) and which I would have trusted you withall: if it be of my friendship which you mean, replied *Hermogenes*, I can assure you, that I never took it from you, and therefore you may easily finde it where it was. No *Hermogenes* said he unto him, I mean not that: for I doubt not but mangle all my misfortunes, you have preserved that: But it is *Cleodora* which I demand: *Cleodora*, I say, unto whom I intreated you to dissemble love, but never permitted you to love her really: therefore I conjure you to dispute with me no longer about her: if love were a thing voluntary (replied *Hermogenes*) I should think you had reason to speake thus unto me: But *Belesi*, you your self know very well by your own experience, that one cannot leave to love when one will, and by the same reason, one does not alwaies love where one would: for if it were so, I am perswaded you would never have quitted *Cleodora* for *Leonisa*: but I understand very well, why you speake thus unto me: since it is not likely but the man who fought with *Tifias*, to prevent his marriage with *Leonisa*, will at the same time think upon *Cleodora*, whom he hath incensed by that combat: when I fought with *Tifias* (replied he) I knew not that *Hermogenes* was to marry *Cleodora*: then it seemes (replied *Hermogenes*) it is more out of hate to me, then love to her, that you oppose my good fortune. No replied *Belesi*, but it is because as to my misfortune I did in an instant leave my love of *Cleodora*, for the love of *Leonisa*, so now I leave my love of *Leonisa*, for the love of *Cleodora*. I know not whether the losing my hopes of enjoying *Leonisa*, will contribute any thing to the extinguishing of that fire which flamed towards her, to enliven another in my heart: but I am most certaine that I no sooner knew *Cleodora* was to be yours, but my old passion which was lurking in my heart, began to break forth into a flame againe, and that with much violence: as I think I shall lose my wits, unlesse you have pittie of me. I must confesse Sir, that I was never in my life so amazed, as when I heard *Belesi* speake so. *Hermogenes*, as you may well imagine was in the same condition, and knew not well what to answer: for though he knew *Cleodora* had consented to marry him, yet it was rather out of revenge upon *Belesi*, then out of any intencion to make him happie: and therefore he had strange apprehensions, lest *Cleodora* should come to the knowledge of his repentance, and repent her self also. Therefore, beginning to answer, I know very well, said he unto him, that what I shall say will much trouble you; but since it is necessary that you know it, both for your tranquillitie and mine own; I must tell you, that though I should consent, yet it is a thing impossible for you, ever to be happie in the enjoyment of *Cleodora*, since she is so incensed against you, that it may truly be said she now hates you, as much as she loved you before: it is because she hates me, replied *Belesi*, that I hope she will love me; for if her soule were only upon termes of indifference, or that she scorned me, I should for ever have despaire of pardon: but since she does not, I beseech you let me have no other obstacle but *Cleodora* her self: moreover (said he unto him) I know that she gave you a picture, which indeed she could not give, because she gave it unto me first, therefore I pray you restore it unto me. But is it possible (said I unto him, and interrupted him) that this you say should be really true? Can I believe that the man which within this eight hours said he could love none but *Leonisa*, should now love none but

but *Cleodora*? I cannot well expresse my thoughts (said he unto us) for there is such a multitude of things which at once do overpresse my heart, that I cannot utter them; all I can say unto you is, that I know the gods are resolved to punish me for my inconstancy; and therefore I do most cordially repent of it: I am confident that within this eight hours, neither *Cleodora*, nor *Leonisa* hated me; yet by a most fatall turne, I am like to lose them both, and that in the most cruell manner. For *Leonisa* is ravished from me by a man, whom of all living I most scorned; and *Cleodora* by him, whom I most dearly loved. To speak my minde really unto you (said I and interrupted him) you can blame none but your self, for your misfortune: I know very well, replied he, that I am culpable; I see my request unto *Hermogenes* is not just; yet since the love of *Cleodora*, could first root in my heart, me thinks *Hermogenes* might pittie my weakness. I doe very much pittie you, replied *Hermogenes*; but me thinks I ought to pittie my self also: However my dear *Hermogenes* (said he unto him) I beseech you for heavens sake, oblige me, and tell me sincerely whether you think *Cleodora* does really love you? or whether it be only spite against me that moves her to let you serve her. I know very well your merit is much above mine, and therefore, since I had the honour once not to be hated, it may not be impossible, but she may now love you: However I begg this favour from you, to tell me what you think, pressing unto you; that if you will swear as you are a man of honour, that you think she loves you as well as she loved me, I will never seek for any other remedy, against my misery but death: All that I can tell you, is (replied *Hermogenes* who could not tell all his thoughts) that I am perswaded *Cleodora* hates you, and I know she consents that I shall marry her. This is enough to let me know, replied he, that you are not upon such good tearmes with her, therefore I conjure you to permit me so much favour as to speak once more in private with *Cleodora*: For if she love you so well as not to value my repentance you will be the more happy: And if I be so happy as to reduce her unto the same tearmes she formerly was, you will be a gainer by that also; since it would have been but halfe a happinelle for you, to marry a woman whose affection was but weak towards you; therefore, I beseech you, deny me not this request: I confesse, that since I thought the request of *Belesis* to be something reasonable, I endeavoured to perswade *Hermogenes* unto a consent, but he would not by any means harken unto it. In the mean time, the more he denied, the more hopes *Belesis* had that he was not quite rooted out of *Cleodora*'s heart, so that having no hopes at all from *Leonisa*, but conceiving some glimps from *Cleodora*, his passion did much increase: Seeing then that *Hermogenes* would not by any means consent he should speak unto her, he began to ask the picture which he had: But *Hermogenes* replied, that he ought not to take any notice whether it was his or no, it sufficed that he received it from *Cleodora*; and therefore he would not restore it to him: As I had blamed *Hermogenes* a little before, because he so obstinately refused to let *Belesis* speak unto *Cleodora*: so afterwards I blamed *Belesis* for pressing his friend, to restore a picture, which he had not from him. In the interim, since I did extreemly fear that being alone with them, I could not hinder them from being too sharp and high, I told them that being both possessed with one too violent a passion, to speak of their interests with moderation, I desired, that for the time to come, they might know each others pretentions only by me: Adding further, that when they were seperated I should tell them something which I could not tell them in their presence. So that temporizing thir minds, as well as I could: I got them to part without a quarrell: After which, I went sometimes to the one, and sometimes to the other, not knowing which side to take: For when I was with *Belesis*, he repented so bitterly of his inconstancy, that he moved me to pittie him: and when I saw *Hermogenes*, he would perswade me that right was on his side: for said he unto me if *Belesis* had never forsaken *Cleodora*, I should then not only have never saine in love with her, but if I had, I should have restrained my self out of respect unto the lawes of friendship: But since he forced me to see her often, and entreated me to dissemble love unto her; and now to barre me from seeing her any more, but to ravish out of my heart a love which he himself caused, that is a thing which I neither can, nor ought, nor will do: on the other side, said *Belesis* to me is it just, that because I intreated *Hermogenes* only to see a Lady whom I loved, that he should therefore rob me of her? does he not know that ever since the first time he asked me leave to discover my inconstancy unto her,

her, I told him, that I would never suffer him; might he not well imagine that I neither would, nor ought, to do it but out of resentment of love, though he gave it another phrase? Can one be Jealous without affection unto the party of whom he is Jealous? might not *Hermogenes* rather think I loved two persons at once, then to think me jealous of him without being in love with *Cleodora*? Afterwards (said he unto me) my demand was but just, when I propounded to let *Cleodora* judge the difference between us; and that he would suffer me to see and speak to her; for if after that she would have chosen him, I would have left *Susa*, and should have gone unto some place far off from hence, where I might have hid my self from the acquaintance of men; where neither he nor *Cleodora* should have heard any more of me. After this *Belesi* began to aggravate his misfortunes, untill anger did so swell his spirits, that never remembering his love or friendship to *Hermogenes*, he said that he was not able to suffer him to marry *Cleodora*. In the mean while, the Prince of *Susa* hearing that *Belesi* stirred out of his lodging, was so incensed against him, that I was surprized, he intended to give command that he should retire himself. And I understood that *Tisbe* (thinking that whilst he could not stir out, *Belesi* might perhaps work upon the spirit of *Leonisa* against him) had moved the Prince of *Susa*, upon some Colourable pretence or other to place *Leonisa* about the Queen, untill he was perfectly recovered of his wounds: So that fearing some mischief was plotted against my friend, I conjured him to quit *Susa* for some certain dayes; but he told me that he would never quit it untill he had spoken with *Cleodora*, and that in private. He told me how that he had been severall times at her house; but he was alwayes answered by them that she was not within, or would not be seen: Adding, that if *Hermogenes* would enjoy her in quietnesse, it were his best course to procure him a sight of her: When I therefore perceived the obstinacy of *Belesi*, I went unto his friend, in hopes to do some good upon him; but found him as resolute as a Rock which would not be moved: So that when I saw I could make no good end between them, I went privately unto *Cleodora* to let her know the state of things, and that her prudence might prevent all mischief, and order the businessse between them; for they being both my friends, I knew not how to be partiall, and so perswade one before another: I had no sooner acquainted *Cleodora* how things were betwixt *Belesi* and *Hermogenes*, but she said that she last of these did her wrong to tell his friend she would not see him, she seemed to be much surprized, and very unquiet: Yet afterwards she used so many expressions of anger against *Belesi*, as I thought he would finde no great satisfaction in seeing her: But since he did so vehemently desire it, and since I could not perswade him to go out of *Susa* untill he heard his sentence of death pronounced from her own mouth, I beseeched her to let him have the opportunity to see her; but she would not consent unto it; Yet for all this, I had a conceipt that if I did deceive her, and finde out a way for *Belesi* to see her, she would pardon me; So therefore thinking to advance the happiness of *Hermogenes* by advancing the departure of *Belesi*, who would not stir from *Susa* till he spoke with *Cleodora*, I ordered the businessse so, that the next morning, I employed *Hermogenes* in some businessse another way, and one of my Cosen carried *Cleodora* to see a new built palace, which for its curiosity, every one went to see it, since it was yet uninhabited; *Belesi* who had his instructions failed not to be there; & my cosen conducted *Cleodora* unto a Gallery, where leaving the rest of her women, she carried her into a chamber, & within that chamber a closet where *Belesi* was waiting for *Cleodora*; she no sooner saw him, but she started back, & would needs go out again: he falling upon his knees, and having hold of her gowns; For God & Heavens sake Madam (said he unto her) give me but one howres hearing, I conjure you. 'Twas to that end this charitable woman brought you hither: Give me leave therefore Madam to beg your pardon, and to beg it in a flood of tears. Provided you will give me leave to deny you all you aske (said she unto him) I shall consent to give you audience: If I demand death Madam, will you deny me that also? (said he unto her) doubtles I would deny you that, replied she, not only because the punishment which you deserve would not be long enough if you dyed so soon, but because it sufficeth that you have desired something, which I cannot consent unto, how ever it be Madam (said he unto her) if it be only to chide me, yet I beseech you hear me, & hear me with patience, whilst these two were thus in discourse, she who brought *Cleodora* in the house went unto the rest of the women which were in the Gallery, & did amuse them with shewing them pictures, & other such talk, so that *Belesi* seeing he could talk and not be understood: Give me leave Madam (said he unto her, before

fore I ask you pardon, to assure you that this *Belesis* whom you see at your feet, is the very same *Belesis* whom heretofore you were pleased to prefer before any other. And so I do still, said she, for I think you so much different from all other men, that I think you do incomparably excell them all. However it be Madam, said he, I am most certain of one thing, which is, that my heart was never so full of love unto you as now; Oh, I wish with all my soul, replied she, that you spoke truth; and I wish with all my soul Madam, said he, that you did really desire it; No, no, *Belesis*, answered *Cleodora*, I was not far from my real thoughts, when I said that I should be even ravished with joy, to be certain that you were desperately in love with me; But you do extremely mistake my meaning if you think I make this wish with any intentions to accept of your affection; Since I do not wish you should love me for any other reason, but that I might thereby punish you for ceasing to love me before. I confesse Madam (replied he) that I am the most to blame of any man alive, for doing as I lately did; But Madam I beseech you do not too severely looke upon the most extravagant act of all my life; or if you do looke upon it, let it be as upon a subject whereupon to exercise your goodnesse; Forgiveness Madam does most resemble divinity, and by consequence your self; To what purpose is clemency; but to forgive; and this is the operation, that when it is extended in the greatest measure, it converts the greatest offenders to become the greatest lovers; Moreover Madam, do not think, I beseech you that I did absolutely cease to love you, at that very time when I seemed to be most in love with *Leonisa*; She can tell you that I would never be moved to acquaint her with the least passage which had been between us, nor could I ever endure that my best friend should ever love you; and therefore it must by necessary consequence be concluded that I ever loved you; Not that by this I intend to justify my self; But that I would if I could something lessen my crime, to the end you may the sooner pardon it; Before I can ever have such a thought, replied *Cleodora*, I must lose my wits, for inconstancy is a crime of such a nature, as is absolutely impardonable. But I beseech you Madam, replied he, did not you your self so behave your self towards *Hermogenes* in such a manner as might very well make me believe that you were guilty of the same crime wherewith you tax me? When I observed, replied *Cleodora*, that out of a most fantastical humour you were angry I should begin to love *Hermogenes*, I must confesse that ever since the first time I perceived you loved *Leonisa*, I would not undeceive you: think on therefore, if it anger you, that I do love him, and did love him, and more then that, ever will love him: for I assure you, that you cannot please me better then to torment your self; But Madam, I beseech you (replied he) do you not fear to drive me into a horrid despair; and to make me rush upon any rude attempts, which a man desperately in love may do, when he has lost his reason and wits? No *Belesis*, replied she, I apprehend no such danger, for I heard say and believe it, that a man of a divided heart is not capable of over violent passions: But Madam, replied he, my heart is none but yours, nor ever shall be any others. Can you be so impudent, replied she, as to make any apologie for your self, after your weather-cock inconstancy? for my part since I use to judge of the future by what is past, I am confident I should love you to morrow again, and you would say the same unto *Leonisa* which now you do unto me: and perhaps forgetting both her & me the third day, you will make a fresh address to a third: Alas Madam, said *Belesis*, can you not finde a heart to pardon me: And will you not have any confidence in my affection? no doubtlesse, (replied she) for how is it possible you should give me any assurance of it? Since you cast me off when I was as handsome as ever I was, or ever shall be; and at a time when I was most affable and complacent to you? What can I trust unto? to your words which you have so ill kept? or to your oaths which you have so wickedly falsified? No Madam (said *Belesis*, and interrupted her) you may trust unto my repentance. That is, divine *Cleodora*, which will preserve me from inconstancy for the future; for I am so horribly ashamed of my crime, that it will most certainly prevent a relaps: I cannot believe it (answered she very sharply) and I assure you, that I do interest my self so little in any thing which relates unto you (except in such things as may vex you) that I care not a straw what befalls you. In the mean time, I must tell you, that I would not have you seek for any more opportunities of speaking to me, unless you would have me put a thousand incivilities upon you before all the world:

But Madam, (replied he) though all my past services are lost, and though I am quite ruined in your opinion, yet I cannot chuse but beseech you to obliterate all past crimes, and to suffer me to begin upon a new score of love, as if I had never loved you before: and then if you be not satisfied with my fidelity, treat me as the most vile, base, and infamous man that lives; and may you marry *Hermogenes*: and untill then, give me leave to tell you Madam, that I cannot endure him. Yet I will marry him, replied she, since my parents consent unto it, therefore the best course you can take for your own tranquillity, is to endure him, and say nothing, rather then nothing to the purpose; for all you can say shall be in vain. Moreover, never think of speaking unto *Hermogenes*, unlesse you will augment my hatred, and my scorn of you: In the mean time, you may hope to your comfort, that perhaps, *Tisbe* will die of his wounds, and then you may return unto *Leonisa*, and quit me the second time: for since she is of a much more sweet and affable disposition then I am, doubtlesse she will receive you more kindly then I shall. And after that *Belasis*, I have no more to say unto you, unlesse to assure you, that when you have quitted me for *Leonisa*, I shall have such thoughts of you, as shall deserve that you become more faithfull then you have been. These *Belasis* are all the advantageous thoughts I can have of you: After these words *Cleodora* rose up, and say what *Belasis* could she left him complaining against her that deluded him: But Sir, that which was most rare in this encounter was, that this conference produced different effects in the hearts of *Cleodora* and *Belasis*. For this imperious Lady was extremely joyed, to know by the eyes of *Belasis* he was the same to her as formerly he had been, though it was without any intention to pardon him, but onely to make him more miserable: So that she published to all the world her marriage with *Hermogenes*, as a thing which much pleased her: As for *Belasis*, he parted from *Cleodora*, more in love with her then ever he was: so that extremely wondering at his love of *Leonisa*, he looked upon her as the cause of his losing *Cleodora*, and began to hate her extremely. Being thus in a most horrible despair, he came unto me to tell me, that he found *Cleodora* absolutely inexorable; but that for all this, he could not endure *Hermogenes* should marry her: I used my best rethoricke to perswade him to it, but all in vain: I hinted unto him what he had said unto *Hermogenes*, that if *Cleodora* should make choise of him after he had talked with her, then that he would let him alone in quietnesse. But he told me, that he was not obliged by any such promises, as were impossible to be kept; so that not knowing how to prevent that inconveniencie which I feared, I told him that the Prince of *Susa* would banish him the Town, I hoping that time and absence would settle his soul: But although *Belasis* received this command that same day, yet was he not so quick in his obedience; but did something to obey it, for he did conceal himself some dayes in the Town: In the interim, he writ divers times to *Cleodora* without receiving any answer: also he saw *Hermogenes* once: but *Hermogenes* gave him such satisfactory and prevalent reasons, that they parted without a quarrell as *Belasis* intended: for in the very heat of his love, he still retained a great love of *Hermogenes*. Whilst he was in *Hermogenes* his Closet, he spied the picture of *Cleodora*, lying upon a Cabinet; and being transported with violence of passion, he took it, whilst his friend was gone to speak with one who asked for him: I do confesse, I saw him commit this theft: but since I knew *Hermogenes* was ere long to marry *Cleodora*, and that *Belasis* would depart the Town within two dayes, I did not oppose him: but fearing lest during those two dayes some sad consequence might follow, I stayed with *Hermogenes*, and told him how it was, desiring and conjuring him not to deny so small a consolation to his friend: and indeed *Hermogenes* promised me to take no notice of it, though the losse of this picture did exceedingly trouble him. In the mean time *Tisbe* thought himself all happinesse; his marriage and *Hermogenes* his also, was published to be both in one day: and all preparations were providing to render the solemnities joyfull: But during this while, *Belasis*, *Hermogenes*, and *Cleodora* were not without their uneasinesse. The first of these, as you may well imagine, had cause enough: *Hermogenes* also, though ready to marry *Cleodora*, yet thought himself not satisfied, because he saw she was extremely melancholly: And *Cleodora* was as sad as any, for though her heart was full of sweet revenge upon *Belasis*, yet she was to be revenged upon him, by being revenged upon her self: But whilst they were all in their discontent, *Leonisa*, whose ambition recompensed the losse of *Belasis*, knowing that he was concealed in *Susa*. And hearing, that it was onely to be in obstacle to her greatnesse, desired *Tisbe*

to move the Prince of *Susa*, that he might be searched for, and secured: so that *Belesis* hearing of this, and fearing to fall into the hands of a violent and incensed Prince, resolved to leave *Susa*: but before he went, he heard that the marriages between *Tisias* and *Leonisa*, and between *Hermogenes*, and *Cleodora* were to be solemnized the day after: For my part, I went with him some two hundred furlongs out of *Susa*; but I never in all my life saw so sad a soul, as *Belesis* had at that time: At parting, he gave two letters unto one of his servants, the one for *Cleodora*, the other for *Hermogenes*, with order to deliver them into their own hands before he departed: That which did a little perplex me at parting was, that I saw he sent all his arms and equipage into his own Country, with a letter to his father; and that he would retain none with him but one slave, having no mind to tell me what his designe was, nor whither he went: In the mean time the messenger with the letters did not fail in his Commission. Since it was very early, for *Belesis* went out of *Susa* by break of day, he went unto *Hermogenes* before he went unto *Cleodora*, and gave him a letter, which was thus indited:

BELESIS
UNTO
HERMOGENES.

I Think you will not complain against me for taking *Cleodora's* Picture, since I leave you in possession of *Cleodora* her self: I cannot deny, but that if I had found any inclination in the heart of that fair One, to pardon me, I would have contested for her till death: and I confesse my sorrows to depart before I have given you some testimonies of my resentments, for the troubles you have put me unto; yet since I have taken up a resolution to pursue none of all those that were causes of my miserable misfortune, I entreat you to acknowledge my moderation; and to let me make one request unto you: Which is, that when you are in possession of *Cleodora*, you would not insult over an unfortunate lover, whom you have made miserable, and not put her in memory of that inconstancy, whereof you your self have been a confident. This is the only desire, which an unfortunate man will ever ask of you as long as he lives: who having found no compassion in the heart of his friend, nor sweetness towards him in the mind of his Mistress, will for ever renounce the society of men and women.

Belesis.

Hermogenes received this letter with some resentment of flanderesse; but for all that, he was not sorry for the departure of *Belesis*: and his hopes of marrying *Cleodora* the next morning, made him so full of joy, that he could not very much condole the misfortune of his friend. But as the letter of *Belesis* to *Hermogenes* had no great operation upon his soul; yet that to *Cleodora* produced considerable effects: for it was so full of moving expressions, that unless her heart had been made of marble, it would have moved compassion: and certainly it made such a deep impression in her mind, that when *Cleodora* shewed it unto me, I asked her a copy of it; and though I never read it but once, yet I shall never forget it: The words were these.

Belesis

BELESIS UNTO CLEODORA.

Madam,

I Have so well deserved all the torments which I endure, that I cannot accuse you of any Injustice: and I am so really repentant, that I do not think it fit to murmur against your goodnesse, though it would not grant me a pardon: In the mean time I respect you so much irreconcilable as you are, that I will not complain either against you, nor against Hermogenes, nor any else but my self: and to let you see that I should have been faithfull unto you, I promise you, to live in some place farre from hence: I passe my word, that I will think of nothing else but you, all the rest of my miserable life: and since I became criminall by the sight of One whom I ought not to have looked upon, but for the love of you, I will never look upon any whosoever, but one servant which I will carry with me, to the end that when I am dead he may relate unto you the constancy of him whom you banished for his inconstancy. I am confident that if he be faithfull, he will draw tears from your fair eyes, and will perhaps make you grieve for the death of him whose life you have made most miserable.

Belesis.

When Cleodora received this letter, her mind was extremely unquieted, and though she was ready to marry Hermogenes, yet her sweet desire of revenge upon Belesis was converted into extreme sorrow for him: and though she exceedingly esteemed Hermogenes, yet her soul not being able to love any but Belesis, she discovered, that notwithstanding all her resentments, and her anger against him, her heart was never quite disengaged from him: she received his letter with a blush, and opened it with extreme beating of heart: she began to read it with a sigh, and ended it with a shower of tears: In short Sir, Cleodora saw she could not marry Hermogenes, and that she still loved Belesis: In the mean time all things were prepared for her marriage, and shee saw an impossibility of recalling Belesis: Not knowing then what to do, she deferred her marriage, purposely to consider what was to be resolved upon: and to that end she fained her self to be sick, and went to bed. Hermogenes hearing this, he was exceedingly troubled, not onely because she whom he loved was not well, and because his happinesse was deferred, but also because he had some suspicion of the truth: he went then to see Cleodora in all hast, but he was told by orders from her, that shee was asleep, yet he came so often, that she was forced to let him see her, but she spoke very little to him, and that she did speak was onely in complaining of her sicknesse, and pain, which shee did really endure, though it was of an other nature then she complained of: Thus the marriage of Hermogenes was to be put off for that day: And Tisias more happy then he married Leonisa, whose eyes though dazzled with the magnificence of all the preparations, yet sometimes they were very melancholy that day of great jollity; yet very few observed them, for I onely perceived it: As for Hermogenes, hee was not present that day, though the whole Court was. But whilest the Kings Palace was filled with joy, where the Prince of Susa would have this marriage solemnized, Cleodora was in her bed: Sometimes she repented that she did not pardon Belesis; otherwhiles, shee would blame her self for treating Hermogenes so kindly; and presently after, she would approve of what a little before she condemned, and passing from one thought into another, she found rest in none, especially when she considered that perhaps shee should never see Belesis again, who was the onely man of all the world with whom she thought

thought she could live happily : as rarely accomplished as *Hermogenes* was , she then discovered a hundred things in his humour , which concurred not with hers ; in conclusion Sir , not to abuse your patience too much , *Gladora* passed over three dayes in such horrible agitations of spirit , that she thought it would cost her either her life , or her wits : but at last , being resolved what course to take , she gave orders secretly for the execution of her intended designe ; and indeed did execute it as I shall tell you . Be pleased to know Sir , that one morning as I was ready to go out of my lodging , I received a letter from *Gladora* , which desired me to bring *Hermogenes* that same hour , unto the Temple of *Ceres* , which is not above thirty furlongs from the town , whither she went , to give thanks unto the Goddesse , for a favour which she said she had received , during her sickness . Then Sir , be pleased to know further , that this Temple is kept by an hundred virgins , who observe the same ceremonies which they at *Ephesus* do , though they be not consecrated with the same Goddesse . I confesse that at first , I had not any suspicion of *Gladora's* designe , but went unto *Hermogenes* , unto whom I shewed the letter which I received : but as for him , he was more clear-sighted then I was , for as soon as he saw the letter , he feared she would take some desperate resolution : so that without any more delay , we took horse and went unto this temple : as soon as we were alighted , they conducted us unto a chamber , which was ordained to receive strangers ; where we stayed awhile : presently we saw a door open out of the cloister of the Virgins , out of which we saw *Gladora* come accompanied with two women , but with such a sober melancholy in her aspect , as would have tendered the most obdurate heart . *Hermogenes* also was so moved , so amazed , and so angry , that he had not power enough to expresse his astonishment : after this she came unto us , and after civil salutations she did sit down , and caused us to sit by her : After this , she began to speake ; I do not doubt (said she unto *Hermogenes*) but what I shall now say unto you , will trouble you : And I had a mind to let you know it in a place , where the respect due unto the Goddesse of this place , will perhaps oblige you to receive it with more moderation . I beseech you Madam , (said *Hermogenes* unto her) do not put me to the utmost triall of my vertue ; and consider well what you will tell me , whether I can hear it and live , or without losing my wits and reason , and respect unto sacred things . Since I know by my own experience , that none ever dies of sorrow ; and since I have a better opinion of your vertue and wisdom , then your self has , I shall not fear to tell you , what resolution I have taken . Know then , said *Gladora* , that I should be unworthy of your affection , if I should marry you , for the discovery of my heart since the departure of *Belesis* , lets me see , that I am not in a condition to make you happy : Why Madam , (said *Hermogenes* , interrupting her) will you delude those hopes which your self did create in me ? I should delude them more , replied she , if I should go about to satisfy them , since then I should attempt a thing above my power . For to tell you truly , I have these three last dayes , continually contested for you against my self , and could not overcome ; so that seeing it was impossible to give you my affection , since I had given it to *Belesis* , and by consequence , should make you miserable , and augment my own sorrows ; I thought it most expedient for me , to disengage my self from all the world , and wholly devote the rest of my dayes unto the Goddesse which is adored in this place . This *Hermogenes* , is that which I had to tell you , and it is your part to testify by your voluntary consent unto it , that you have more vertue then love . Ah Madam , replied he , I am not able to endure this ; but I must murmur and oppose it with all my power . I would not advise you to do so , replied she , since if you do , it will be in vaine . But Madam , (said he unto her) if it be so , that you love *Belesis* still , why did you not pardon him ? and if you do not love him , why will you not accomplish my happiness ? Do not force me (replied she) to make a precise relation of what hath passed in my heart ; for since I am resolutely determined to forget all my follies , I will not revive them in my memorie : The truth is , I will never returne again to *Susa* : perhaps Madam , said I unto her , that during the time that you are but a probationer , and before you engage your self for ever , your minde will change : I do not think it , (replied she) for it is not my custom to change my minde ; and if I ever change , it shall be in favour of *Hermogenes* : For heavens sake Madam (said he unto her being transported with sorrow and despair) do not shut up your self in this place .

if it be (added he) because you do not think me worthy of that honour which your parents would confer upon me; though you would deprive me of that happiness; yet do not deprive the world of its chiefest ornament: Beleeve me *Hermogenes*, my fate hath called me to this place, and there is no remedie you can use to prevent it; as *Hermogenes* was going to answer, the same door through which *Cleodora* came unto us, opened the second time: and the Governesse of these sacred Virgins, appeared all in white, holding a sheafe of gold in her hand, accompanied with a great number of virgines in the same habit, holding every one of them, apples of gold in their hands. As soon as they were all come out and ranked behind the governesse, she called *Cleodora*: who leaving us, and desiring us to acquaint her Aunt that she was in that place; and after she had made a low congee to *Hermogenes* with tears in her eyes, she went towards that door, whom she who kept the door received in: all the virgines beginning to sing hymnes unto the honour of *Ceres*, as soon as she was entered and the door shut. But Oh heavens, how dolefull was that song unto *Hermogenes*, and in what a pittifull plight was he in? In the meane time there was no remedie but complaints; for there was no possibilitie of procuring any more conference, either with *Cleodora*, whom they carried into the temple, nor with any of the virgins. But we were constrained to returne unto *Susa*, and report this strange story: and never since Sir, was it possible for *Hermogenes*, to see *Cleodora*; yet we understood by one of the sacrificers, that since she came into that place, she never enquired of any worldly businesse, except it were sometimes, she would aske if any knew in what part of the world *Belesis* lived; or in what part he died? But as none could inform her what was become of him, she was nothing satisfied: yet we were told she was something joyed to know, he was not returned into his own country, which made us think she had rather be her self miserable, then to know that he was happy: Yet for all this, she lived a most strict and exact life, and as regular to the orders, as any of the most ancient virgins of the temple, though she had yet six monthes to be as a probationer, before she made her last vowes. This Sir, was the adventure of *Belesis* and *Hermogenes*: and I have no more to tell you, unless that *Hermogenes* since *Cleodora* took this resolution, was a hundred and a hundred times at deaths door with sorrow: but beginning insensibly to consider, that he himself was in some sort a cause of her reclusement, and of his friends losse, reason began to revive in his heart: his passion by degrees grew lesse violent: and I have heard him with divers times that he were able to call back *Belesis*, whom we thought to be dead in some unknown country: and therefore I cannot chuse but wonder that he should quarrell with *Belesis* when he first met with him: doubtlesse it must needs be *Cleodora*'s picture which *Belesis* took from him; the sight whereof did surprize his reason as well as his eyes, which was the cause of it, since I am very certain that he preserved a good opinion; and much friendship for him, especially since his love to *Cleodora* began to lessen.

Alcebor having ended, *Cyrus* was well satisfied with his relation, and gave him thanks: *Panthea*, *Araminta*, *Abradates*, and *Mazares* did also thank him: afterwards upon examination of the matter, they could not conceive it any great piece of difficulty, to reconcile these two enemies. For since *Hermogenes* could live without *Cleodora*, and that his love to her was lessened, doubtlesse it was fit for him to yeeld unto *Belesis*, whose love was rather augmented then lessened: they conceived also that as for the picture, it was just it should remaine in the hands of him unto whom *Cleodora* gave it, and that if *Hermogenes* could not consent to renounce *Cleodora*, then to let that faire one know *Belesis* was alive and loved her still, and that *Hermogenes* loved her also: and that afterwards whether she would remain still in that place, or chuse one of them for her husband, they should conforme their wills thereunto accordingly, and become friends: but the best of the story is, when *Alcebor* went to *Belesis*, with intentions to acquaint him that *Cleodora* had not married *Hermogenes*; he found them talking together, having both of them desired their guards that they might meet: so that *Belesis* understanding that *Hermogenes* had not married her, his animositie against him so vanished, that he was full of tender expressions in words to him: making a short relation of the miserable life he had led: & so that *Hermogenes* being exceedingly moved with it, & considering that he was the cause of all his miseries, resolved to overcome himself, and consented to use his best endeavours to get

get *Cleodora* out of her Cloister: Since *Alfenor* was friend unto them both, he embraced them with much joy; and carried them into *Pantheas* Chamber, more to thank the company for their patience in hearing their Adventures; then to be reconciled by them, since they had composed all differences themselves. Yet notwithstanding *Cyrus* willed them to promise the Queen of *Susana* that they would live lovingly together: and so they did very willingly: Afterwards *Cyrus* and *Mazares*, accompanied with *Belesis* and all that followed him thither returned to the Camp. In the way thither, *Chrisantes* brought a man unto *Cyrus* whom he thought to be a spie, and upon whom they found a Letter directed unto the Princesse *Araminta*. This did constantly affirme, that he was not sent to know any thing concerning the Army, but only with a letter to the Princesse of *Pontus*: *Cyrus* taking this letter but not opening it, asked him from whom it came: but he answered he could not tell: All he knew was, that a man unknown to him, came into *Heraclea* where he dwelt, as it appeared by his language and taking him aside offered him a great recompence if he would undertake to carry a letter unto the Princesse *Araminta*, and a greater if he brought him back an answer, and told him that he would expect his return about eight dayes hence, and would be every morning by sun-rise at the Temple expecting the successe of his voyage: *Cyrus* knowing by the ingenuity of him who spoke, that he lyed not, did not set any guard upon him, but to testifie the respect he owed unto the Princesse *Araminta*, did send this letter unto that Princesse and never opened it: Commanding *Chrisantes*, who had orders to carry it, to observe her countenance whilst she read it: and in obedience to this command he went unto the Princesse, and delivered the letter; which as soon as ever she saw the superscription, she knew it to be the hand of *Spiridates*, so that opening it with extreame desire to know where *Spiridates* was, she read these words,

THE UNFORTUNATE
SPITRIDATES,
UNTO THE PRINCESSE
ARAMINTA.

Madam,

What sorrowes soever I suffered; yet I do declare in the frontispiece of my letter, that I do not intend to complain against you; but to observe all those due respects which I ever rendered unto you; and if in the sequell of my discourse any unbecoming word drop from my pen, it is against my will. After this Madam, I shall not doubt, to let you know the adventures of an unfortunate man who has no share in your affection, and shall tell you, that the prison in which my father keeps me for the love of you, they cannot torment me more then by telling me every day, that you have conquered the conqueror of all Asia, and if I durst, without offence, speak it, your heart is more illustrious in that victory, and more secure. I beseech you Madam, do but imagine how insupportable is my imprisonment, in hearing how kinde you are to him by a hundred particular circumstances; Yet I would not resolve upon death, till I had it under your hand that you have changed your thoughts, no thinks I owe so much respect unto those assurances of fidelity which you were pleased to honour me with, as not to condemn you before you answered for your self. Not that I do think you perfidious in changing reports: But Madam that which most of all perplexeth me is this, knowing I resemble *Cyrus* I know not how you can look upon him without a remembrance of unfortunate *Spiridates*: and I know not how you can remember him but you must also remember my loyall love. This resemblance mixt *Cyrus* and my self is not at all in our fortunes as in our faces: for be it happy, I

am miserable: he is with you: I am absent: he a Conqueror, I a Captive: He can command most of all Asia, but I cannot command my self: But yet for all this, Madam, this Prince does all his actions more for his own then your glory: whereas on the contrary, I have renounced all mine to do you service: I have forsaken Crowns, suffered Banishment and imprisonment: and to speak all in few words, I have done all I could and consequently all I ought: Ah I wish with all my soul Madam, that you could say as much, and say truly: However, since I never had the least desire of life, but only to do you service: and since I ought not to enjoy it unless you will look favourably upon me, I beseech you be so generous as to pronounce my death under your hand, that I may have the glory of dying in obeying you.

Spiridates.

The Princess *Araminta* blushed all the while she read this letter, and *Chrisantes* did so seriously observe her, that he made no question but it was a letter of some importance, though he could not imagine the truth: But whilst he was guessing at it, the Princess of *Pontus* call'd for her dear *Hesetide* to shew her this letter, her self not being able to contain her wonder at the contents of it, nor well knowing whether or no, she should let *Cyrus* see it, because her modesty made a scruple of it: But *Hesetide* upon serious consideration of the business, and how he had sent this letter unopened unto her, she thought it but fit she should trust him with the secret of it. Moreover, this Princess knowing very well how grossly *Spiridates* was mistaken, and that *Cyrus* was as constant unto the Princess *Mandana* as her self was unto the Prince of *Bithynia*, she resolved to let him see it, lest he should imagine it to be of another nature then it was: so that without further delay, she writ these lines,

ARAMINTA UNTO CYRUS.

Sir,

IT is fit my confidence in you should equal your civility: and since you would not open this letter which by the laws of war you very well might, I will shew you one which I ought to conceal: if I did not think you as discreet as you are generous. You may judge by it Sir, after you have read it, how ingenious fortune is to persecute me: since unless you will be pleased to lend me your helping hand you will augment my miseries: I beseech you pardon the crime of unfortunate *Spiridates*, in thinking you to be guilty of one, and help me to lament his miseries and to sweeten mine: you may if you please, Sir, send back this letter unto me by him who brought it, to the end I may have a little better, in what condition that unfortunate Prince is.

Araminta.

This Princess had no sooner done writing, but she inclosed the letter of *Spiridates* in her own, and sealing them up gave them both unto *Chrisantes*, who returned to his master after he had received much civility at the perplexities of that Princess would permit her: After which, she began to repeat all his misfortunes, with referring

ting aggravations. In the mean while *Cyrus*, who longed for an occasion to oblige her, as soon as he had read the letter of *Spitridates* and her own, did send it back unto her by him that brought it, and answered her in these termes.

CYRUS UNTO THE PRINCESSE ARAMINTA.

Madam,

Since the lawes of warr ought never to contradict those respects which are due unto persons of your Quality and virtue, doubtlesse I have done no more then what I was obliged unto: But for your part Madam, you have gone far beyond what might be required at your hands. All I can say, unto you by way of gratitude for the confidence you have in my discretion, is to assure you, that the Prince is only mistaken in Name, when he speaks unto you of that affection, which your merits hath planted in my heart, since certainly my love of you is as perfectly pure, as his love is constant: I am confident Madam that what I now say, will not offend you, but that you will be pleased if I conjure you so to transact with *Spitridates* (whose virtue makes me admire him) that he will look upon me as his friend, as I am resolved to be and already am, that so justifying me, you may thereby justify your self also: And in the interim I promise you, manere the hatred which doubtlesse he conceives against me, that I will be very carefull of restoring him unto his liberty, as soon as ever the Gods have made me so happy as to release the Princess *Mandana*.

Cyrus.

This Letter being given unto him who brought that of *Spitridates*, he was conducted unto the Princess, who made no question of being by him fully informed of the fortune and condition of that Prince: But she was astonished when she found he did not know so much as that he was a Prisoner: He could only tell her, that about some moneth since, there were some prisoners brought from *Heraclea* in the night time, and that they were closely kept, but he could not tell who they were: Then she asked him what was reported of *Spitridates*? to which he answered that none knew what was become of him, and that all the people both in *Pontus* and *Bithynia* did much lament him. After this, she enquired concerning *Arbians* and *Aristhem*, who he said were in health: So that since she could not receive any further satisfaction from him, she resolved not only to send him back with a letter, but also to send one of her servants with him, to speak with the man who was to meet him in the Temple of *Heraclea*: Then without more delay, the Princess *Araminta* writ unto *Spitridates*, and chusing out a servant to send back with him who brought the letter, she recompensed him in an ample manner: for though she was a prisoner, yet such was the generosity of *Cyrus*, as he allowed her whatsoever she pleased: In the mean time, the treaty concerning the exchange of this Princess for the Prince *Artamas* went slowly on: for *Cressus* did so delay the business, as that there was not one Article resolved upon the day before the Treaty was to end: *Cyrus* no sooner consented unto any thing, but *Cressus* raised a new difficulty in the business: and his secret designe to gain time, did so manifestly appear, that though it concerned the liberty of the Prince *Artamas*, yet the King of *Phrygia* was the first that told *Cyrus*, it was not fit to treat any longer with such a Prince as was not sincere in his business: and the rather, because it was reported there was great joy in the Army of *Cressus*, for the arrivall of some Egyptian forces

forged, which were reported to be commanded by a Prince of a most gallant deport-
 ment. So that perceiving this Treaty was onely a colour whereby to protract
 the war: It was resolved to prolong it no longer; what propositions soever the
 enemies made, yet would not *Cyrus* break it until the last minut of it was expired:
 but as soon as ever that was, and the Commissioners for treaty on both sides being
 come back, *Cyrus* renewed the war; And began to draw up his forces, to passe
 over the river *Halis* at that passage, where the brother of *Andramites* commanded:
 and since there was in that place, a great and stately Castle, as soon as the Ar-
 my had passed the river, and the Forlorn hope of *Cyrus* had beaten back the
 scouts of *Cressus*, to the very wals of *Sardis*, *Cyrus* caused the Queen of *Susiana*,
 the Princess *Araminta*, and all the rest of the Ladies to be brought into that Castle,
 to the end that *Abtradites* might not be troubled to passe over the river, when he
 went to see *Panthea*: in the mean time this great soul which was capable of many
 things at once, in the midst of all his amorous sufferings, was as vigilant as any
 young ambitious man, and as prudent as any old weather-beaten Captain. he did
 not onely know how many troops he had, what ammunition, and what magazines,
 and artillery, but he knew also who commanded every particular Squadron, and who
 was fittest to be trusted in any dangerous expedition: he knew the capacities of every
 Captain, even to the personal valour of every private souldier: so that when he
 drew up his army into Battalia, every one was ranked in such a place as was fittest
 for him: but whilst his diligence was in the ordering of every thing, it was much
 murmured in the army, that *Araspes* should revolt unto the enemy, and intelli-
 gence was one day brought unto him, when the kings of *Phrygia*, and *Hircania*,
Tigranes, *Mazares*, and many others were present, that this *Araspes* was the onely
 adviser of *Cressus* how to rank his men in the day of battle; and as some prisoners
 which were taken were brought unto *Cyrus*, and as he asked them, how they thought
Cressus would order his army? they answered they heard say, that all would be
 disposed according to the counsel of a certain Medean who was come unto their side,
 and who advised them to alter that order which they were accustomed to observe.
 The prisoners had no sooner given this answer, but every one knew it was *Araspes*
 they spake of: but they were all much amazed to see *Cyrus* in lieu of being angry
 against him, onely smil'd and said, that he wished this Medean in his power. Yet he
 had no sooner said so, but without any further reflection upon it he called a counsell
 of war, to consult upon the businesse in general: yet there did not need any where *Cyrus* was:
 for he so strengthened his advice with such & so many prevalent reasons, that none ever
 opposed him: so that the Kings of *Assyria*, *Phrygia*, *Hircania*, *Susiana*, and *Mazares*,
Tigranes, *Persides*, *Phraortes*, *Gobrius*, *Gadales*, *Anaxaris*, and every one referring all
 things to his conduct: he began to consider of all things requisit for the march of
 his Troops, and for the day of battle; in order to that he caused all the officers of
 his Armie to come before him, and gave every one of them his particular order what
 to do: so that their businesse was onely to obey his orders, and that was enough:
 it is your care, (said he unto the Captains) to inclose the worst of your souldiers
 with the best, that their valour may on all sides be exemplary, and keep them from
 running away: afterwards, he commanded the Captains what confidence so ever
 they had in their men, yet to exhort them unto their duty, and be sure to punish cowards
 telling them, that the onely way to make their souldiers invincible, was to make their
 souldiers to stand in more fear of their Commanders, then of their enemies; after that,
 he gave all necessary orders for the march of his Artillery and baggage, as well as for the
 Chariots of war: he ordered how the Regiments should march one after another, and
 was very circumspect that none should be displeased with his employment, he took or-
 der for the Archers which were to be carried in those Chariots, assigning every one in
 all this great Armie his particular dutie, and his soul was of such a large capacite, as
 made it apparent that he could govern the whole universe with as much ease as others
 could a private family. This one thing he did especially recommend unto all his of-
 ficers, that those that were of the Rere-guard should alwayes keep themselves in as
 ready a posture to fight, as if they were in the front of the battle. All things being
 thus ordered, and it being resolved to march the next morning, *Cyrus* the night before
 went to take his leave of the Princess accompanied with most of any qualitie in the Army,
 and

and amongst the rest those that had neereſt relation unto that place, as *Phraartes*, *Andramites*, and *Ligdamis* : who knowing that *Cressus* would ſurpriſe the Caſtle of *Hermes*, and that his father who was governour, would be forced to declare himſelf, he made no difficulty at all in fighting for *Cyrus*, ſince ſo many other *Lidians* would be in his Army. *Cyrus*, being full of generous civility, told all the Ladies in general, that he would do all he could to prevent their ſhedding of tears after the victory which he hoped to obtain, aſſuring the Princes *Araminta* for her particular, that he would not fail in any thing he had promiſed. *Cyrus* had that night as much joy in his aſpect as might eaſily perſwade unto a belief of a happy ſucceſſe in that batttle which he was to fight; *Panthea* alſo added unto the hopes of it, imagining he knew well enough that his enemies were not ſo ſtrong as they gave out : but he told her, that on the contrary he underſtood there was an extraordinary gallant Egyptian Prince come unto his enemies, and that the Prince of *Myſia* was alſo arrived at *Sardis*, and further that a valiant *Joſnian* Commander called *Arimaspes* was come with Auxiliaries to the aid of *Cressus* : but ſince the valiant *Abraſdaces* is on my ſide (ſaid he) and ſince *Juſtice* is alſo on our ſide, I ſhall not deſpair of victory : but I ſhall have this conſolation at the leaſt, that I will either get the victory or die : after this, he took his leave of them and all the reſt of the Ladies, every one of them commending his civilitie, and praying for his proſperity. Yet *Phraartes* could not obtain one ſmile from the Princes *Araminta*, whoſe ſorrow for the priſonment of *Spiridates*, and fears of the battel were ſo great, that ſhe hardly took any notice of him : as for *Ligdamis*, he received all imaginable expreſſions of tenderneſſe from his dear *Leonisa* : but for *Andramites*, he ſaw *Doralisa* onely in termes of civilitie, yet he did not think himſelf altogether miſerable, ſince ſhe looked ſo well as in termes of civility upon him : in the mean time *Abraſdaces* took not his laſt leave till the next morning : but as he was ready to put on his Arms which he uſed to wear, *Panthea* ſent him a moſt magnificent ſute which ſhe had ſecretly cauſed to be made, and which ſhe trimmed up with all her jewels ; His helmet glittered with abundance of rich Diamonds, and had a plume of purple colour ; the reſt of the arms were ſutably rich, and of the ſame colour with his plume : ſo that *Abraſdaces* wondering to ſee a ſtately ſute of arms, began his thanks unto his dear *Panthea*, by complaining againſt her for dreſſing his arms with her jewels, which were for her ſelfe at a feaſt of rejoycing after the victory. I have ſo great an opinion of your valour (ſaid ſhe unto him) and we are ſo indebted unto the illuſtrious *Cyrus*, that I thought it requiſit you ſhould weare very remarkable arms, to the end your glorious acts, may the more eaſily be diſcerned by him in the day of battel : but for all the courage of *Panthea*, ſhe could not pronounce theſe words without a ſhower of teares : ſhe endeavoured to hide them, leſt *Abraſdaces* ſhould take them as a ſad omen, nor would that Prince take notice of them, leſt it ſhould too much melt her heart and his own : but many expreſſions of an inviolable eternal affection paſſed between them : and he promiſed ſo to acquit himſelf in the ſight of *Cyrus*, as ſhould become him, ſo that inſenſibly ingaging themſelves in a diſcourſe of *Cyrus*, they did infinitely commend him for his civiliſage of them, *Panthea* making the time as long as ſhe could before they bad this cruel adieu, purpoſely the longer to enjoy the ſight of her dear *Abraſdaces*, who was never ſo handſome, and gallant as in this glorious ſute of arms. But the time did come that he muſt leave her, and he embraced his dear *Panthea*, and then pronouncing the word adieu, he went out of her chamber, to mount into a moſt magnificent Chariot of war which waited for him at the Caſtle-gate, *Panthea* following him with all the reſt of the Ladies which were priſoners. And he eſpying her with ſuch a ſadneſſe in his countenance as was not ſutable to his great and heroique ſoul, he went back unto her, and taking her by her fair hand, which he kiſſed with a ſad devotion, and being deſirous ſhe would go in again, I pray unto the gods, (cryed he out) I may behave my ſelf as one that is worthy to be *Pantheas* husband, and *Cyrus* his friend, after which conjuring her once more to retire, he left her, and went haſtily into his Chariot : but ſhe was not retired till he was quite out of ſight, he ſtill looking upon her as long as he could. But as if the conſtancy of *Panthea* had been inſpired, that ſhe ſhould never ſee him again, ſhe ſounded, and her women were forced to carry her to bed.

In the mean time, never was ſuch a glorious ſight as this Army, for not onely

only *Cyrus*, the king of *Assyria*, *Mazares*, and all the rest of the Princes were most magnificently armed; but there was not a common souldier, which shined not in his arms: so that the sun shining that day without a cloud, made the march of this army the most glorious sight that ever eye beheld. All the Cavalry had marriages of burnish Brasse, with white feathers, their suits of arms carnation colour, and their lances all gilt or imbroidered. As for *Cyrus* his arms were the same of gold, which he wore that day he gained the victory over the King of *Assyria*: the horse he rid on, had also the honour to serve him in many of his victories, and particularly in that: so that the king of *Assyria* knowing these armies, he sighed, and could not chuse to say unto *Cyrus*, I pray heavens, (said he unto him) that those arms which now you wear, prove as fortunate against *Cressus* and the kings of *Pontus*, as they did against me, and I beseech the gods I may make better use of mine this day then I did on that. You did such glorious things that day, (replid *Cyrus* modestly) that if fortune had not been your foe, *Cressus* had not been conquerour, and therefore I have greater hopes this day in your valour then in mine own. Then *Mazares*, *Tigranes*, *Phraortes*, *Anaxares*, *Gobrias*, *Galates*, and all the volunteers coming unto him; he commanded that all the army should march; he himself did lead up the vanguard with the king of *Assyria*, unto whom he gave the right hand, and offered him the command of it: *Hidaspes* commanded the main body of the battle, wherein were all the Homotimes: the King of *Phrygia* the rare guard: and *Abradates* the Chariots of war, which made a distinct body of it self: *Cyrus* then beginning to advance, having first sent out scouts to discover the enemy, gave motion to this huge body, who with one wink dispersed spirits into it. *Cressus* also and the King of *Pontus* prepared for a general combate, and neglected nothing that might get a victory. This true, there was a vast difference between these two armies: for hope was in that of *Cyrus*, and fear was in the *Lydian* kings. Not that he was any thing inferiour in numbers, especially since the arival of the Egyptian Auxiliaries, and of those forces which the Prince of *Myssia* and *Arimaspes* brought up: but the very name of *Cyrus* was grown so terrible every where, that it was no sooner known in the camp of *Cressus* this prince was come over the river *Halis*, but fear seized upon the hearts of all his souldiers, and the night following their frontier Guards gave many false alarmes to their own side, for they apprehended such fears as made them believe they saw what they saw not, so that they stood all night in their arms. *Cressus* then fearing lest this general terror should grow to be one of those panick fears which hath ruined whole armies, without a blow, resolved to expresse some courage, and by his example to infuse it into others, that he might meet *Cyrus*: so that the morning after, he disencamped, and advanced a little beyond *Thybarra*, at the same time *Cyrus* was drawing towards him: so that these two huge armies encamped that night within fifty furlongs of each other. *Cyrus* because he would not be surpris'd, passed over all that night without any sleep: and the King of *Assyria* and *Mazares* being as vigilant as he, they were witnesses of the pains he took in every thing, and how he neglected nothing that might obtain a victory. In the mean time these three illustrious Rivals spent all the night together in one tent, but with different thoughts, though *Mandana* was the onely object of them all. As for *Cyrus* his certainty of *Mandana's* love, maugre all the manaces of the gods, afforded him many hours of joy amidst his sufferings: whereas on the contrary, the king of *Assyria*, maugre the favourable oracle which he received at *Babylon*, knowing he was not loved, and that *Cyrus* was many times possessed with such fits of fury, as he had much ado to master them. *Mazares*, though his thoughts were lesse violent, yet was his sorrow a heavy load upon his heart, for when he began to consider, how he had imposed upon himself a necessity of never pretending further then to the friendship of *Mandana*, he knew not whether he was able to keep within those limits which he had prescribed unto himself: on the other side, the king of *Pontus*, thought himself as miserable as any, especially when he considered that it was not a victory could make him happy, since when he had conquered *Cyrus*, he could not conquer *Mandana*, unto whom he had not spoke one word of the battle towards, lest it should trouble her too much: for it may well be said, never was ravisher lesse violent, and more respective then himself: so that *Mandana* and the princes *Palmis* not knowing they were ready to fight, for their liberties, did both condole and comfort each other. Yet was *Mandana* very sorry she

did not credit *Mazares*, for she understood by *Cyrenis*, how that Prince was really gone unto *Cyrus*. The Prince *Artamas* for his part; he did suffer unconceivable torments of mind, not onely by reason of his own imprisonment, but for the Princeſſe *Palmis*, and in thinking upon the Battle which was ready to be given: yet as brave as hee was, he was something glad that he was not to begin it, because the Princeſſe *Palmis* could not hereafter upbraid him for fighting againſt the King her father. But as reſtleſſe as theſe three, nay all theſe Illuſtrious perſons were, I think it may truly be ſaid, that *Cyrus* being moſt amorous, was moſt tormented; or at leaſt moſt diligent to obtain the victory: For no ſooner did *Aurora* begin to gild the clouds from the Eaſt, then hee awaked all his Camp, by ſound of Trumpets, Drums, Fifes, and Howboys: ſo that all this vaſt Army, was in a moment in their Armes, and ranked under their colours, ready to obey their Generall; who, being as full of Piety as valour, commanded a Sacrifice to be offered unto the Gods, and to beg victory from them: and willed the Sacrificers to uſe no other Ceremonies: then after the *Persian* cuſtomes ſo that the *Magi* who made preparations for this Ceremony, made choiſe of a Hill, which was in the miſt of the Camp, to ſacrifice unto the Sunne, which they called, *Ocoſmades*, and unto *Venus Urania*, whom they called *Mitra*, and unto *Jupiter*: *Cyrus* making choiſe of theſe three divinities: to the end that *Jupiter* might give him power to vanquiſh; that the *Sunne* might ſhine upon his victory: and that *Venus Urania* might favour his deſigne of *Mandanes* releaſement: Since the *Persians* never uſe to ſacrifice, but under the Canopy of Heaven, nor dreſſe up any Magnificent Altars; nor light any Fire, nor uſe any Crowns of flowers: the Ceremony was not long, for the Sacrificers do nothing but put a wreath of Myrtle upon their heads, and carry the Victims up to the Hill they make choiſe of: and there they invoke the Gods unto whom they ſacrifice, and according to the *Persian* cuſtome, which is never to make any prayers but for all the *Persians* in generall, excepting for their King, they aſk of thoſe divinities all that may be glorious unto their nation, and by conſequence victory: Afterwards they pray for all their Army, and for *Cissarus* onely in particular: *Cyrus* deſiring to make no diſtinction between *Persians* and others: In the mean time, how early ſoever the *Magi* were, thoſe of *Cressus* were before them: 'Tis true, it was in a different manner: For ſince he and the King of Pontus, and the Prince of Myſia, and alſo the other great Commanders, had obſerved that their ſouldiers ſtood in fear of their enemies, and that the very name of *Cyrus* ſtruck a terror into them, they were themſelves afraid leſt this panick fear ſhould put their Army into diſorder: Therefore ſince they were to fight a detiding battle, they thought beſt to infuſe mettle into their men by ſome rules of religion. And in order to that, they brought into uſe an ancient ſacrifice uſed in wars, in the time when *Heracles* reigned in *Lydia*: And about two hours after midnight, they make ready their Altars in the miſt of the Camp, all the ſouldiers being drawn about them as in Battle array: After this, they make about theſe Altars, twelve fires, which ſhews unto the ſouldiers a great number of Victims, which the Sacrificers kill before them: About theſe Altars, fires, and bloody Victims, ſtand two hundred men with ſwords drawn in their hands: After which, theſe men do ſwear all the Officers, never to leave fighting untill they have met with deaths or victory; then they call all the ſouldiers one by one, and make them promiſe and ſwear with moſt terrible Impreſſions upon themſelves and their poſterity, to be obedient unto all that *Cressus*, or their Officers ſhall command them: and never to flee from battle, but every one to kill his fellow that ſhall offer to give ground before victory be obtained, and if there were any which out of fear of ſuch a ſtrange ſacrifice, would not ſwear, theſe men with ſwords in their hands were to kill them; and by this cruell example to affright the reſt to promiſe what was deſired them; though perhaps they had no intention to keep it: yet notwithstanding ſince ſuch things as theſe do extremely move the hearts of the multitude, the ſouldiers in the Army of *Cressus* in generall, did believe they ſhall become more valiant after this Ceremony: ſo that hopes ſucceeding their fears; the Army of *Cressus* began to be confident of happy ſucceſſe in Battle. *cyrenis beluſimmon*

However, the King of *Lydia* did not truſt more to the multitude of his men, then he did of ſome advantages which might be taken, and therefore he advanced to *Hyberna*; ſo that *Cyrus* was much amazed, when after his ſacrifices ended, and day began to break, he ſaw his enemies removed from the place he thought them to be, conſidering that they had

had possessed themselves of a place of great advantage for themselves: and the very truth is, if this Prince had not been full as wise as he was valiant, he had expelled his Army to an inevitable ruine. *Thyberra* was a Town of an indifferent largeness, seated upon a pleasant Hill, some thirty furlongs from *Sardia*: at the foot of this hill ran a little river, which running round the walls made the access very difficult: So that it seemed, *Cressus* thought he stood in need of all advantages to deal with such a Prince as *Cyrus* was. As this Hero was ever used to seek his enemies, and never to turn his back upon them, he drew up into battalia upon another hill, opposite to that which *Cressus* possessed, and seemed so exceedingly desirous to be fighting, that he stood in need of all his prudence, to stop the heat of that courage, which desired to hazard all then not fight. Yet upon better consideration, finding that if he lost this Battle his glory would receive a foil, and *Mandana* would not be released: he examined the matter a little better. He saw that the right wing of *Cressus* was sheltered with the Town of *Thyberra*, which on that side was naturally fortified, by the fall of many Torrents which time had made so deep and impetuous, that the passages were not fordable: *Cyrus* also saw that the main body of his enemies was most judiciously placed, so that more advantage could not be devised: for indeed it was in a little wood, which nature had so intrenched, that all art could not mend it: As for his left wing, it also had possession of another Hill, the access unto which was through many ditches: so that it were fond imprudence to fight upon such disadvantages, especially since *Cressus* was more numerous than himself. The King of *Lydia* hoped that *Cyrus* would have done as hee did at *Artaxates*, and in *Assyria*: so that *Cyrus* hazarding all, and he nothing, he might chance get the victory. But since prudence will alter thoughts according to occasions, *Cyrus* who did hazard all in *Armenia* to deliver *Mandana*, where he might well in reason do it, would not do so in *Lydia*, where he should hazard the losse of *Mandana* and the victory also: yet hee used all possible stratagems to make *Cressus* quit the ground he was in possession of; and to provoke him to fight upon reasonable termes. It may truly be said, all military Art was used upon this occasion, to draw his enemy out of his holds: so that every day both Armies had continually skirmishes, though *Cyrus* could not engage his enemy in a main Battle: In the mean while the place where he was encamped was very incommodious for him, for his enemies being master of the little river which ran by *Thyberra*, he wanted drink both for horse and man, and likewise all manner of forrage: *Cyrus* then resolving to disincamp, resolved to quarter near *Pactolus*, where his Army might have plenty of all provisions, which he wanted in the quarters he quitted; and where he might observe the motion of his enemies, which way soever they moved, and force them to fight if they stirred: the question was, whether they should remove at the night, or in the day time: for though prudence told *Cyrus* it should be in the night, yet his great soul would not permit him: his chief reason why he desired to follow the motions of his courage was, because he was in hope *Cressus* would follow him, and so he should face about and fight him. But since there was some danger in that attempt, and that good success was doubtfull: he resolved upon an honourable Retreat, in the face of an Army much stronger than himself, and commanded by Princes expert in Command: so that at break of day his first Brigade began to march, the second followed; afterwards the Artillery, and Charriots marched in the head of the Infantry. The Orders of *Cyrus* were so well executed, that the Retreat was without disorder, except the first Brigade of the right wing, wherein *Cressus* was, because the left wing of *Cressus*, which was opposite to it, and wherein the *Lydians* and *Mariandins* were, was best able to fall upon this Prince, because there was fewer obstacles on that side than any other: and they left them to charge that Prince, whom not a *Lydian* durst look in the face upon even termes, nor now assault him but because he retreated: In the mean time *Cyrus* commanded that body of Horse which *Hydaspes* commanded, to keep their ground upon the plain, to the end his Brigade might retreat between the Horse, as indeed they did: But those forces which *Artabases* commanded that day, who retreated with the rest of the Army, as well as those which *Anacarsis* commanded, were assailed by the *Mariandins*, who received them with much courage, especially *Anacarsis* who indeed did miracles at that time. But do what they could, the Troops which they commanded were worsted, *Anacarsis* was wounded, and taken prisoner; and *Artabases* more happy then he, disengaged himself from amongst them,

them, and got amongst his own party. The enemy encouraged by this prosperous beginning had advanced their victory, if *Hydaspes* had not stopped them; and given them such a sharp repulse, as merited the acclamations and praise of both Armies: for he recharged with such furious valour, as made it appear he merited the favour of *Cyrus*: and fighting both for his own glory, and the glory of his Master, he beat the *Medianes*, and *Lydians*, as farre as half way up the Hill from whence they descended. But three Squadrons continuing fresh upon him, and all the Cavalry of *Crossus* being commanded to oppose the valour of *Hydaspes*: He and his forces were forced to submit unto such a multitude; and retreated in confusion, especially because they retreated down the Hill. *Cyrus*, whose prudence could not be deluded, did foresee this, and commanded one part of his Troops to draw up into Battalia on the top of the next Hill, and ordered his Brigade to keep the plain, to assist the retreat of *Hydaspes*; and to that end he went from Squadron to Squadron, to exhort them all, to shew themselves worthy of that good opinion which he had of them, and their courage, and indeed, he had a confidence that they would do as heretofore they were accustomed, and never forsake him: Yet as he charged those who forced his men to retreat in disorder, these same Squadrons who promised never to forsake him, nor never yet had done so, were blasted with that same fear which heretofore they were wont to astonish others: so that whether the multitude of their enemies did amaze them, or whether the tumultuous retreat of their own side did shake their courage, they forsook *Cyrus*: so that there was no other course for him, but to think of saving himself, that he might save all his Army, yet he would not resolve upon that course, untill he was driven to the danger of being either killed or taken, more then once: so loath was he to retreat from his enemies, who never met him but were beaten. Those of his men whom fear frightened out of judgement, ran away to the bottom of the Hill, where all the Infantry stood as a Reserve: but those who had so much courage as to look danger in the face, and retain their reason, stayed at a passe in the plain, where there was a little blinde, which did in some sort hide them. *Cyrus* who at this time had his Spirits as free, and his soul as soeing as if he were in no danger, spying some of his men which made a halt in this place, began to rally as many of them, as he could together, and courageously facing about upon his enemies did not only stop their pursuit, but did vigorously repulse them; and beat them up the Hill which *Cyrus* his men had quitted: After this Heroick Act, *Cyrus* meeting with the King of Assyria, the King of Phrygia, the King of Media; and all the Princes of his Army, he fully determined to give Battle, and not to alter from the first Orders which he had given: and indeed there needed no other alteration, unlesse that the first Brigade of the right wing should change places with the second; *Cyrus* not conceiving them yet recovered out of those feary into which they were driven, and therefore would not expose them to the first shock of the Battle: not but that there is ever some danger to change Orders in the face of an enemy, yet the change of those two Brigades was done in such excellent order, and regular motion, that the least confusion did not appear: for commanding a counter-march, they passed from ones place to the others, between rank, and rank, and kept their distances and motions so even, that in a very little time, they were ready to fight, as if there had been no change at all: All the Cavalry which *Cyrus* had rallied were sent unto such Quarters as were fit to be possessed: and all things were so soon, and so well ordered, that it was not discernable any men were lost in this retreat: the losse whereof in reality was very small. In the mean time, *Cyrus* who was alwayes circumspect to chuse the most advantagious ground, especially in the day of Battle, took the right wing, and quartered them with the first Brigade, whose Squadrons were composed of Persians, Medes and Cappadoceans, and placed a Body of Volunteers, who desired the honour to fight where he did, between two Squadrons which *Godanes* commanded, in the head of which this Prince would fight: The most eminent of these Volunteers were *Persides*, *Andramides*, *Ligdamis*, *Tamorus*, *Sesules*, *Hermogonus*, *Bilests*, *Orsanns*, and *Tegens*: *Peraulus*, and *Ortalques* alwayes keeping close to their Masters: Those who this day served under this Prince, were the King of Assyria, who commanded the first Brigade, assisted by *Aglaisides*: *Tigronis* kept close unto the person of *Cyrus*, and was adjutant unto him as *Aglaisides* was unto the King of Assyria. *Ariabanes* commanded the Cavalry of this Brigade: In the mean

while *Morana* took upon him the command of the left wing, the first division whereof was equal in number of squadrons to the first division of the right wing: *Gobry* commanding this first division, was assisted by *Adastus*: *Phaenias* commanded the cavalry of this Brigade. The first division of the infantry marching between these two wings, consisted of five battalions: the artillery marched in the head of the infantry: and so did the hundred armed chariots under the command of *Abnadas*, whose stately chariot was drawn by eight of the finest horses ever eye beheld: the second division of the right wing was commanded by *Abnadas*; the second division of the left was by *Clarissus*: the second Brigade of infantry was divided also into five battalions: many squadrons of horse were placed between the two Brigades of infantry, & all the body of Persian Cavalry wherein were the Homotimians, and the Assyrian Infantry commanded by *Hidaspes*, made up the body of the battle: the body of foot-soldiers, composed of Phrygians and Hircanians, were commanded by the Kings of Phrygia and Hircania. All things being thus ordered, there was such an interior joy appeared in the aspect of *Cyrus*, as inspired courage into the souls of all those that looked upon him: But that the same spirit of valour which did animate him, might be infused into all the army, he commanded a muster of all his troops, and going from Division to Division, from Brigade to Brigade, from Squadron to Squadron, and from Rank to Rank, he dissipated all fears out of cowards, and inspired valour into them, and the most courageous also.

Remember my Companions (would he say unto the first squadrons) that it concerns you to fight this day, not only to get victory, but to keep that Glory which we have gotten at other times. Afterwards turning towards other Troops, Forget not (would he say unto them) that those who fight ill, are in more danger than those who fight well, and that in all places and fights, there is more safety in keeping ground than flying. Then going a little further and speaking unto others: Make it appear Souldiers (said he) that you know how to vanquish by Art, and never Triumph by hazard: Remember (would he say to others,) that most of our enemies have been vanquished by us before, and that they never vanquished you: Let not the multitude of our enemies fright you, (would he say unto such whose valour he suspected) for if you have but more heart than they, you will easily overcome them though they were as many more. I should do you wrong (would he say unto such whom he desired to flatter) if I should exhort you to fight: It is enough if you do but as you were wont. Moreover my Companions, (said this Prince and went a little further) Remember that our Cause is Just, and the gods are Just. I know you are brave and Gallant men, and that you were never overcome, and that you justly expect great Recompence. And I dare boldly promise both it and victorie unto you, if you will but do as I will do my self.

After this *Cyrus* recommended three things especially unto them all. The one was, to observe each other in their march, that thereby the order of Battle might not be broken, but that their divisions might be even, and their distances equal:

The

The second was, neither to be too backward when they charged, nor too precipitately forward. And the last was, to let their chinies shoot all their Arrows, and shrow all their darts, before they began to shoot and throw theirs. Afterwards *Cyrus* going to *Abdages* told him that he expected to be a debtor unto him, for the victory which he hoped for. But the King of *Susiana* seeing himself very disadvantageously placed, answered, that he stood most in need of his help to get the victory, and that he desired some Persians would come and teach him to fight. After which, *Cyrus* still exhorting his souldiers, returned to the head of the right wing in which he was to fight: and he had no sooner took his place, but *Araspes* who had disguised himself from the *Lydians*, came into the Army of *Cyrus*, and presented himself unto him. I am now come Sir, (said he unto him) to expiate the crime which I committed, by dying in your service; as I writ to you that I intended when I went first unto your enemies, purposely to give you intelligence. We have so much need of valiant men, replied *Cyrus*, that as faulty as you are, I cannot chuse but be glad to see you: and when you have given me a short account of what you know concerning the enemy, I will assigne you your place to fight with *Andramites*. Then *Araspes* whispered with *Cyrus*, and told him all which he thought of most concernment: As soon as *Cyrus* had well considered upon the advice which *Araspes* gave him, he saw the *Lydian* Cavalry appear upon the hill which was opposit to *Cyrus*, and to divide themselves into right and left wings, to make room for the maine Battle of *Cressus*. *Cyrus* seeing by this, that now his enemies would fight, was infinitely joyed to see that his seeming retreat had deceived them, and invited them to fight in hopes of a victory, upon more easie termes now then ever, by reason of the disorder which happened. In the meane time, the Army of *Cyrus* was in a condition to fight: and that of *Cressus* was not for the great diligence of this famous conqueror, surpris'd the spirits of those who would have surpris'd him. And indeed without any delay, or giving his enemies so much time as to rank themselves, *Cyrus* marched up to them, the sun being then three hours and a half high: untill now the Army of *Cressus* was full of hopes to be victorious. But as soon as ever they saw *Cyrus* come to them with full resolution to fight, their confidence failed, and victory became doubtfull. The word of Battle which *Cyrus* gave unto all his Troops, was, *JUPITER* our *PROTECTOR*. But all the Army animated by the presence of a Prince, whom all the souldiers called a second *Mars*, in lieu of Crying *Jupiter* our *Protector*, made the aire echo with the name of the god of war: so that all crying out *Mars, Mars, Mars*, the noise of so many severall voices, mingled with the Musick of Trumpets, Fifes, Hoboyes and Drums, seemed to be acclamations of victory, though it was only the beginning of combat. The Charriots and the Artillery of *Cyrus* did much more execution then those of his enemies, for they rained most terrible clouds and showers of arrows upon the *Lydian* troopes: and the artillery made such impetuous shots of stones upon the enemy, that they were exceedingly annoyed, insomuch, as they had much ado to keep in order: yet *Cressus* and the King of *Pontus*, seeing they were forced to fight, did shew much gallantry, and came up to fight with great resolution: yet were they put to one notable disadvantage, for they were forced to rank themselves into Battalia as they marched: so that it was a hard matter for a great body not settled in order to sustaine the shooke of another which is better ordered. But yet at last they ranked their troopes: The Prince *Myrsilus* notwithstanding his imperfection, commanded the two divisions of the right wing: being assisted by *Pallas* who gave orders for him, this Prince having only the honour of the command, not being able to do any other service, then by his personal Valour. The of Prince *Myssia*, and a *Lydian* of qualitie called *Arribus*, commanded the two divisions of the left wing: *Arimaspes* the valiant *Jonian* Captain, commanded all the infantry: and the King of *Pontus* all the other troopes which were as reserves. *Cressus* was placed in the head of a body of *Lydian* Cavalry in the midst of the battle: these two great armies, were some thirty paces from each other, when *Cyrus* perceived the left wing of his enemy sent three volleys of arrowes upon the right wing of his, so that this Prince desiring that his men should not shoot theirs before the enemy had thrown all their darts, did make a stop to hinder them, and commanded that none should

should draw an arrow until their enemies had done theirs: This command was exactly obeyed as judiciously given: from whence did arise three considerable advantages: for it did redouble the fury of the troops in restraining them, in put order into all the divisions and ranks: and by receiving upon the shields all the arrows and darts of their enemies, they exaulted them of all at the very first shock: This being the state of things, The Prince of *Assia* to signal himself, advanced with his first division against that of *Cyrus*: who at the same time advanced to receive him: These two Divisions, being come within reach of darts, did both make a stand a pretty while, both desiring the other should begin: At last the *Lydians* more impatient, began to obscure the Ayre with an incredible Cloud of Arrows and Darts: at the same time *Cyrus* Commanding his men to do as he did, he threw the first dart, and drawing their swords, rushed upon the Squadron which opposed him, and did such miraculous acts, that all he did before was nothing in comparison of this: his first division courageously following him, charged the first division of the *Lydians* with such fury, that they entirely routed them: *Cyrus* seeing he had taught them in that place how to get a victory, disengaged himself from amongst them, to the what other place stood in need of his help: But he was no sooner from amongst them, then the second division of the enemies seconding their first, did so repulse that from which *Cyrus* departed, that all the King of *Assias* valour could not save himself from being taken: His true he made a gallant resistance, and charge through both divisions of his enemies: *Tigranes* also was unhappily wounded, and mangled his valour, taken prisoner, though he did most gallant things in the fight of *Cyrus*: nor did he render himself until his horse was killed, and was over-numbered by a multitude.

This being the state of things; the second division to repair the misfortune which it had in his retreat, had command to relieve the first: Which is courageously did under the conduct of *Artabastus*: In the mean while *Cyrus* having rallied his first division, fell upon them on one side whilst *Artabastus* was on the other: And both this Prince and *Artabastus* did such wonders, that the whole power of their enemies was not able to stop their valour: Yet the combat was a while very doubtful: and victory knew not which side to take, for sometimes the Troops of *Cyrus* would so presse upon the *Lydian* Troops with such fury, as one would have thought them quite routed and torne in pieces: And sometimes they would so rally, and charge afresh, as would make those who routed them before so stagger: That which to the glory of *Cyrus* was most remarkable, was, that there was not one of his squadrons squandered by any of the *Lydian* Troops, which *Cyrus* did not rally, and bring up again to fight with as much courage and judgement, and quickness, as if he had been more then in one place at once, so ready was he to do all that his great soul did prompt unto him: And it is not imaginable how oft he charged, and how many single combats he had: He no sooner had vanquished in one place, but he sought out a new subject for his valour: and being not contented with overcoming all he met with, he sought out for the King of *Perians* with extreme desire: But all in vain, for fortune would not let them meet: In the mean while he met with fresh resistance, and the resoluteness of his enemies gave him an ample subject for his prudence and valour: So that not enduring that the victory should continue any longer upon doubtful terms, he caused his body of reserve to march up: The King of *Lydia* did the like but with different success: For the Kings of *Phrygia* and *Hircania* did so sharply charge their enemies, and were so exceedingly animated by the example of *Cyrus*, whom they saw do such incredible acts of valour, as they had the honour to second him in his courage, and routed the left wing and body of his enemies reserve, who were forced to fly & yield unto the valour of a Prince whom none could surmount: In the mean while, since the whole Army of *Cyrus* was inspired with the same spirit, *Manares*, where he was, did as much as any brave Prince could do, who desired death and victory: for he charged the Prince *Adysiles* and *Pastime* with extraordinary valour. He did not only go unto them with a resolution of fury, but seeing they would not come unto him, because they were on a very advantageous ground, he went up the hill unto them, with incredible courage, though without any disorder or indirection, and charged them so hard, that he routed them; yet one of his squadrons, passing up a place of difficult

ry, was repulsed by one of the enemies squadrons, but *Gabrias* relieved them, and forced the Lydian Squadron to do like their fellows, which was to fly away in disorder: Yet The second division of the enemy attempted to relieve their first but *Chrysantes*, coming up to *Mazares*, the right wing of the Lydians was entirely squandered: So that *Mazares* now made no doubt of victory, though himself was two or three times in danger to be taken by the enemy. The body of the battle, in the head of which were the Charriots, had no mean share in the victory: and *Abradates* did more then he promised his dear *Panibea*, and indeed more then he should have done; for he did so expose himself unto dangers, as if he had either known himself invulnerable; or else desired death; he drove the eight horses which drew his charriot with such fury, as he tumbled down his enemies, and forced their charriots to fly; The rest of the Charriots which followed him, doing the same, struck terror into all that opposed them; Some of the enemies charriots fled; others were tumbled over and broken: all were rendred uselesse to the Lydians. *Abradates* having done this, and seeing the Egyptian Battalia keep their ground, went with his Charriots to rumble amongst them and overthrew all he met, either by the impetuosity of his Charriots, or by his sword, or with the Sythes wherewith the Charriots were armed: Never was sight more terrible to behold then this: The horses trampled upon the bodies of dead and dying men: The Sythes cut off others and the wheels ran over those which the horses and Sythes tumbled down: But alas, the victory of *Abradates* proved fatal unto him: for the field was so strewed with horses and dead men, with broken arms, and overturned Charriots, that he could not passe but over Mountains of these mingled together: so that the wheels sometimes went high, and sometimes low, and his Charriot unfortunately overturned maugre the skill of him which drove it: Yet *Abradates* disingaged himself from under it, and began to fight on foot, but was forced to yeeld unto a multitude, who seeing him down fell upon him: so that this valiant Prince and all those with him perished at this time; Yet his death was revenged to the full; For *Hidaspes* and *Gadates* coming in, they charged all those that fell upon *Abradates*, with such fury that they forced them to retire in confusion into the body of their battle; Afterwards *Hidaspes* with those troops under his command charged *Arimaspes* and his troops, and all the Battalions of the first division charged those enemies which opposed them with such vigour, that *Arimaspes* as Great a Commander as he was, was forced to yeeld unto the valour of *Hidaspes*, not being able to resist him long. The King of *Pontus* who fought with as much courage, and ill fortune, perceiving the disorder in *Cressus* his Army, did what he could to Rally, and was twenty times in danger to be taken: But in that deplorable condition in which he saw himself, he could do no good. *Cressus* also, as well as he, gave many rare testimonies, of his courage; but could not finde any remedy against his misfortunes. He saw the two wings of his Army broken in peeces, and the main body of the battle squandered: He saw the field was covered with his dead and dying men: That terror was in all his Troops: they fled wheresoever *Cyrus* assaulted them, and in some places where they were not assaulted. So that *Cressus* seeing no way but to secure his person, and defend *Sardis*: And the King of *Pontus* thinking upon the preservation of the Princeesse *Mandane*, both these two Princes resolves to retire; and so they did notwithstanding *Cyrus* fought all over for them, and could not hear any thing of them: for they were gotten into a great body of horse, which hastily flying, raised such a cloud of dust as obscured their sight, and hindered him from the pursuit: In the mean time *Cyrus* and *Mazares*, being both of them in the heads of those wings which they had so gloriously conducted, fell upon the Rear of the enemies battle, which consisted only of the remainder of Infantry, the Horse being all fled away. So that *Cyrus* seeing none that was able to resist him, but one Egyptian Battalion which stood still upon their ground: He sent *Ferantus* to take their Guards the Captain whereof was killed, and to give this Battalion Bartel. But as *Ferantus* did execute the commands of his master, he found that these Egyptians did naught else but cover themselves with their Bucklers, and stood as men that were resolved to dye upon the place: *Cyrus* wondering to see this Battalion neither advance nor retreat; and seeing all his Army victorious, and also the Army of *Cressus* quite defeated; He commanded the fight to cease, and to ask the Egyptians, why they would not throw away their armes, if they

intended to render themselves, and why they did not fight if they would not? unto this they answered, that the Prince, who commanded being dead, and his body in the middle of their Battalion, they were resolved never to forsake it: and therefore if *Cyrus* would have them submit themselves unto him, he must give them leave to render all the honours which was due unto his bodie, and go to bury him: this being granted them, they would take the part of *Cyrus*, and leave *Cressus* who had forsaken them: otherwise they would be all killed upon the body of their dead Prince: *Cyrus* no sooner heard their desires, but he admired their fidelity and affection to their Prince, and consented to their demands, appointing *Peranlus* to let the body of the dead Prince be carried in a Chariot of war whether they would have it, desiring also to speak with the chief commanders of these Egyptians, who without more delay lifted up the corps of their General. But as if heaven would recompense them for their fidelity, as the Chariot passed by *Cyrus*, he casting his eyes upon him whom the Egyptians thought to be dead, he perceived that as he leaned his head upon a Buckler, he opened his eyes: so that *Cyrus* seeing a Prince so handsom as he was, in a condition to be recovered, commanded *Peranlus* to carry him into one of his tents: so after this pursuing his victory he went before *Thybirra*, and summoned it, which the same honour submitted unto his discretion. So that having in one day won a battle, took a town, and released the king of *Assyria*, *Tigranes*, & *Anaxaris* he was most triumphant: it is worth observation, that this prisoner king was he who did capitulate about the surrender of this town, unto which they who took him carried him: for the inhabitants seeing themselves with out any hopes of relief, or any power to defend themselves, threw themselves at his feet, beseeching him to intercede for them unto *Cyrus* so use them well, which he promised and performed: for *Cyrus* at the request of his Rival did most generously expresse all signes of clemency and sweetnesse unto them upon all occasions. This victory left the conquered no manner of consolation: for the Lydians were totally defeated: they lost all their Artillery, all their Ensignes and all their Chariots, and all their Baggage. Abundance were killed, and abundance were taken prisoners: *Arimaspes*, that valiant Ionian was taken, and died the next day of his wounds: and all this with a very inconsiderable losse unto *Cyrus*, unless in the death of *Abdrades* which did so sensibly grieve him, that he expresse much sorrow upon the field, and where he encamped that night, notwithstanding his satisfaction not onely to see that all his friends and souldiers had exceedingly well behaved themselves, but also that his very Rivals should adde unto his glory. Seeing he had now nothing to do for the releasement of *Mandana*, but to enforce the walls of *Sardis*, his joyes as it did comfort him for the losse of *Abdrades*, whose corps he sent to seek that he might render it all the honours it deserved. And since the gods were pleased to shew happiness upon him, after so many bitter storms of misfortunes, as he went into his tent to rest himself after all his glorious paines, there came a post unto him from *Thimastulus*, to let him know that his Armies were no lesse prosperous under his command, then under his own: for he had vanquished all that ever opposed him, and that the greatest part of al lower *Asia* was reduced under his Empire: at the same time also arived an Envoye from *Cimmeria*, to tell him that he could spare him many fresh troopes, because *Thimastulus* was now in a capacite to make any war upon him, since she was desperately sick of a languishing disease which was like to cost her her life, or her reason. And to compleat his happiness, a Cavalier whom he knew to be one of those he heretofore had pardoned, for being in the conspiracie of cowardly *Artamus*, brought him a letter from *Mandana*, which before he read it, did induce him to beleve that he had very ill expounded the oracles of the gods, and that for the future he should be as happy under the name of *Cyrus*, as he had been miserable under the name of *Artamenes*.

The end of the fifth

Part.



ARTAMENES,

OR,

CYRVS the GREAT.

The Sixth Part.

Book. I.

THough Cyrus was infinitely impatient to see what the incomparable Mandana had writ unto him, yet it was a long time before he could read the Letter; not only because excess of Joy had disorder'd his heart so much, that he knew not whether he should believe what he saw, but also because he would have the man who brought it tell him, whether he receiv'd it from the hand of Mandana? how he saw, and when? but he had no sooner ask'd him all such questions as he desir'd to be satisfi'd in them, without staying for his answer, he opened the Letter which had no superscription, but when he had open'd it, hee knew her Character, and found in the beginning of it these words:

The unfortunate Mandana unto the unfaithfull Cyrus.

This Prince had no sooner cast his eyes upon her cruell words, but hee stop't, and read them over the second time, yet with so much wonder and despaire, that hee could not chuse but breake out into sad expressions of his sorrowes, inso much that feeling his heart full of violent Agitations, he return'd in private, but still as he return'd he read Mandana's Letter, which contained these words:

I would I could lock up in my heart my resentments of your Inconstancy: But I doe confesse my wonder is so great, to heare that you have changed your opinion of me, that I cannot chuse but vent both my admiration and indignation; though I know it argues weakness to make any complaints unto such as offends me, and that it speaks more greatness of Soule not to accuse such Delinquents as we are resolv'd never to pardon. But since I cannot indure your change without complaint, I will complaine like one that will never be appeas'd: Therefore I doe declare unto you, that I will not any longer be the Pretence of the ambition, nor be the innocent cause of all Asia's desolation. Render back unto my Father these Forces which you have of his, to the end my fetters may never be untied by your hand, for I confesse I had rather remaine a Captive still under a respective Ravisher, then to bee set at Liberty by a perfidious Prince; who hath heretofore given a hundred illustrious Testimonies of his fidelity unto

MANDANA.

Cyrus read this Letter with so much Grief, with such astonishment and perplexity of spirit, that he was forced to read it over againe. But the more he read, the more he was amazed, and the heavier was his heart: and though his innocency might have been a cordiall unto him, yet his too delicate a soule could not without extreme sorrow, suffer such an unjust accusation: and his purity of love could not chuse but be apprehensive, that *Mandana* should think him capable of any change in his affection to her; moreover, since it appeared not by her letter who it was she thought he loved, he could not guesse whether it was *Panthea* or *Aramina*, for he rendered equal civilities unto them both: so that being in a most sad despaire, he sent for him who brought the letter, to see if he could draw such conceits from him, as might give him any satisfaction. This man then told him, that being in the citadell of *Sardis*, when they brought the Princessse *Mandana* and the Princessse *Palmis* thither, he resolved to stay there untill he found an opportunity of paying a debt which was upon him, by doing some service unto the Princessse *Mandana*; hoping alwaies to finde an occasion to make it knowne unto some of the women which belonged unto that Princessse, how he was ready to attempt any thing which she would command. He further said, that since she was strictly guarded, he could not devise any way how to execute his designe, untill of late he met with an opportunity of talking with *Martasia*, who at first gave no credit unto his words, but afterwards believing what he said unto her, she brought him this letter, assuring him it would be a very acceptable piece of service unto the Princessse *Mandana*, if he delivered this letter unto him. Cyrus seeing this was all he could get out of the man, commanded *Ortalques* to have a care of him, and conjuring him to let none whatsoever know that he brought a letter from *Mandana*, for he would not make his Rivals so glad as to know he was in her disfavour: and love is of such a nature, as all those in whom it is predominate, doe foresee any thing that may either advantage or disadvantage their Rivals, aswell as themselves: and therefore Cyrus would not adde unto his sorrowes, those Joyes which he should finde in the King of *Assyria's* eyes, if he should come to understand his disgrace. His respects also of *Mandana*, would not permit him to let it be knowne unto others, that she was capable of so much injustice and weaknesse, and as all jealousie does argue love, so his discretion would hide it in the Princessse. After *Ortalques* was departed with him, who thinking he had brought such joyfull newes unto Cyrus, that fitted him full of sorrow; Cyrus called for *Ferantus*, who was not a little surpris'd to finde so much Griefe in his eyes. Sir (said he unto him after the same accustomed fashion, which he never used unto his illustrious Master) I did not think it possible a victorious conqueror could be so melancholy upon the very field of Battle. Ah *Ferantus* (said Cyrus) I shew thee his *Mandana's* Letter. Fortune is more ingenious to torment me then you imagine. (said he) Read the sweet words which my Princessse hath written, which must needs poison all those sweets which life to follow Victory. This is it, which makes me insensible of the glory in Vanquishing, which bitter all my joyes, and ruins all my hopes, I most confesse (said *Ferantus* after he had read the Letter) that I wonder how the Princessse who is so prudent can thinke you unfaithfull. But for all that, I know not why you should so excessively grieve, for there is no question in the World but it is an easie matter to deceive her. No, no *Ferantus* (said Cyrus) my misery is not so inconsiderable as you thinke it: for since my Princessse can so easily believe I love her not, and that I fight only out of Ambitious ends; she may as well doe me more injury: perhaps she may absolutely take her heart from me, and give it to the King of *Pomus*, whom certainly she would never have so constantly refused, but for love of me. You know her, you know not how firme her resolutions are: you see how she would not let *Mazanes* release her, and you see also how she treats me as she did him, since she would have me surrender up unto her father, those forces which are his, and tells me plainly she had rather be in the power of a respective Ravisher, then be released by a perfidious Prince: Fie, fie, *Mandana* cryed he out, can any so unjust a thought harbour in your minde? can you believe it is possible you should set your hand unto it? Alas, alas, but since I see you have, I must needs thinke you will not see my innocency, but that you are become the most unjust, the most perfidious, and the most ungracefull Princessse in the World. But Sir (said *Ferantus* and interrupted him) why may you not as well believe that as soon as you have taken *Sardis*, the prejudicated opinion of the Princessse will cease? For truly when she shall see you prostrating at her feet, all those Lawrells which Fortune and Victory hath Crowned you withall, and that you doe no longer look upon *Panthea* or *Aramina*, she must needs repent of her error, and render you her affection, which doubtlesse she never yet took from you, though she have writ it; for if she had, she would never have

writt unto you: however it be, said *Cyrus*, my Princeſſe thinks I love not her, but that I love ſome other: ſhe thinks that all I have done for her, the giving of ſo many battles, the many hazards of my life only for her liberty, were only conſequents of ambition, not love: though heavensknew all my affection of glory, all the ambition of my ſoule, had never ſet fire on all *Aſia*, had never overturned ſo many Provinces, nor Conquered ſo many Kingdomes, if my love of her had not been my only ſpurr; yet ſhe thinks & ſhe writes that all was but a Cloake to cover my Ambition, and never telling me whom it is ſhe accuſeth me to love, ſhe treats me as one: whom ſhe loveth not; truth muſt be confeſſed *Ferantus*, there is ſome odd ſupernatſticall fury in my Fate: may it not be ſaid, that Fortune which makes all in the world happy and miſerable, hath forſaken the care of the univerſe to thinke upon me only? for by an unexpected cruelty ſhe moves my ſoule to paſſe eternally from one extreame to another, and that there is not a minute between an extreame joy and an extreame miſfortune: ſhe ever makes the ſweet to precede the bitter, ſo that it plainly appears, ſhe gives me the firſt only to make me more ſenſible of the other: doe you not ſee in what a time, on what a day, at what an hour, and in what a place ſhe will have me receive this cruell letter from *Mandana*? had ſhe ſent it before the battle, perhaps Victory would now have ſweetned that bitter Wormwood which is in my heart. But on the contrary, I muſt receive it after I have overcome my enemies, and my Rivall: after I know all lower *Aſia* is reduced under my power: receive it when I was ready to take *Sardis*; in the field of Battle, where I ſaw nothing about me but ſignes of my Victory: yet in the miſt of all theſe cauſes of joy, ſorrow muſt needs clogg my ſoule and overcome it, inſomuch as I am moſt confident that the King of *Pontus* who hath loſt the Victory is not ſo ſad as I am: But he hath more cauſe then you, replied *Ferantus*: for truly Sir, all your Arguments cannot perſwade me that the Princeſſe can continue long in this beleeſe. However, replied *Cyrus*, I muſt make haſt and go to *Sardis*, that I may either periſh under the Walls, or elſe come to throw my ſelfe at *Mandana*'s feet, and aſke her with whom ſhe thinks me in love, and that I may proteſt unto her I love none but her ſelfe. After this and much other diſcourſe with *Ferantus*, he reſolved to ſend him who brought *Mandana*'s Letter to him, with an answer unto that Princeſſe: For the man ſeeming to be reſolute and bold, *Cyrus* thought it an eaſie matter for him to get into *Sardis* as indeed he did: ſo *Cyrus* tranſported by the violence of his paſſion writ a letter unto *Mandana*, but in ſuch haſt, as one may ſweare it was the diſtate of his heart, and his hand following his thoughts he writ theſe words.

Vnhappy CYRUS unto unjuſt MANDANA.

MADAM,

It muſt needs be that I love you better then ever any did, ſince notwithstanding your injuſtice in calling me perſidious, I love you no leſſe then I did before. On the contrary, my paſſion is ſo violent, and your unjuſt accuſation makes me ſo ſenſible of it, that if you did but know the reſentments of my ſoule, you would confeſs your ſelfe to be the moſt cruell and unjuſt woman in the world. If fortune in War continue her ſmiles upon me, and that I find no greater difficulty in taking *Sardis* then in winning that Battle which *Creſſus* and the King of *Pontus* loſt; you ſhall ere long (*Madam*) ſee me at your feet; and as you were my firſt paſſion, ſo you ſhall be my laſt. In the interim, I beſeech you remember that you permitted me to aſſect glory; and that's the reaſon, I did not think it handſome to be rigorous after conqueſt; but that it was permitted me to be civill towards two great but unfortunate Princeſſes, and to compaſſionate their miſeries. This is all I have done (to too unjuſt *Mandana*) unto the two only Ladies I have ſeen ſince the War began; and to the only perſons I thinke you can ſuſpect me to be in love with. But how was it poſſible (*Madam*) you ſhould doe ſo? How comes it to paſſe you knew your ſelfe, and me no better? However I beſeech you, diſpence with me from ſurrendering my power unto the King your Father, untill I have ſet you at liberty, and when that is done (*Madam*) and when I have conquered all my rivalls, I ſhall ſurrender the Army which I command unto the King of *Medes*, and leave you all the Crowns I have conquered, that you may wear them upon your head; and then (as I have already ſaid) I will come and proſtrate my ſelfe at your feet, and either die with ſorrow & love, or elſe perſwade you that I was never unfaithfull, and that never any ſince the world began did love one more, then you are by

CYRUS.

This Letter being written, *Cyrus* read it over more then once, imagining that his repetitions of it, would perswade *Mandana* of his innocency, and after he had sealed it, *Ferantius* was to give it unto the man who was to deliver it: yet upon second thoughts, *Cyrus* would needs deliver it with his owne hand, and it may truly be said, that never bringer of ill newes was better recompensed. After this he was forced against his will to take some houres of rest and the wearinesse of the day precedent, and his sorrowes were something charmed by sleep, 'tis true his sleep was but an interrupted slumber, and far from soft security: for since his Imagination was sweld with nothing but tumultuous things, his sleep and dreames could not be pleasant. But to see the force of his love, & tendernesse of his affections; in lieu of dreaming upon combatts and noise, he dreames only of *Mandana* and *Abradates*: he was full of various dreames, though all were sad ones: sometimes he saw *Mandana* without *Abradates*, but he never saw *Abradates* without *Mandana*: this Princeesse was most deeply imprinted in his Fancy, as well as in his heart, though that part of the soule is accustomed to be light & extravagant, and will ordinarily represent severall kinds of objects, especially in sleep. 'Tis true, the sleep of *Cyrus* was not deep, nor lasted long: as soone as he was awake, a councill of war was held in his Tent where the King of *Assyria*, *Musamus*, and all those that used to be there, were present; where it was resolved, that without giving any time unto the enemy, to recollect himselfe, or to the King of *Pontus* to carry *Mandana* out of *Sardis*, they should the same hower goe and beleaguer the Towne: so that without more delay, they considered the scituation of it, & when quarters were most convenient to be possessed: *Cyrus* then assigned the quarters unto all his Army, which was to march that very hower: but he himselfe stayed untill the next day, because he intended a visit unto *Panthea* to condole the death of *Abradates* with her, and to comfort her: but newes was brought that his Corpes could not be found upon the place where he fought, by reason of the abundance of men slaine which lay dead upon the ground; *Cyrus* commanded search should be made the second time, and sent for all the Captains that fought under *Abradates* and were alive, to assure them that he would recompense the admirable service both of their Master and them: Then after he had taken all requisite order for the Siege of *Sardis*, and for the interment of the dead, he took horse to visit *Panthea*, all orders for the beleaguering of the Towne were easily executed; for as *Cyrus* foresaw it would come to that pass, he brought all manner of Engines with him, which were requisite for the taking of that Towne: But before he went to the place where *Panthea* was, he stept into the Tent into which the Egyptian Prince was carried, who was so loved by his souldiers; The chief of those Egyptians who never did nor would forsake him, told *Cyrus*, that the Chyrurgeons, after search of his wounds, did not despaire of Life, but yet would not undertake for him; and though the Physitians did forbid any to speak with him, yet they would permit their illustrious Conqueror to enter, but he refused; knowing it might prejudice their wounded Master: so commanding that all possible care should be had of him, and assuring those Egyptians that they might expect any thing from his assistance, he departed. But as *Cyrus* was as sad after Victory as if he had been conquered: so *Cressus* and the King of *Pontus* were in a most deplorable condition; the first of these in flying away after the losse of the Battle, did foresee the losse of his Kingdome: and though the *Delphique* Oracle assured him, that if he undertook Warr with *Cyrus*, he should ruine a great Empire, he was affrayed he meant his owne, and that he understood the Oracle since he saw himselfe so neer ruine: on the other part, the King of *Pontus* considering he was the cause of his ruine who had protected him, imagined that he should now lose *Mandana* as he had lost his Kingdome; so that these two Princes retired in silence and mourned in secret for their lamentable condition, not being able to complaine either against Fortune, or one another, or of themselves, since they knew themselves to be the causes of their miseries: Terror had struck so deepe into the hearts of all their remainder of troops, that those which followed them did continually imagine themselves to be followed and assaulted: so that by degrees they disbanded themselves, and in little troopes tooke severall waies: And *Cressus* and the King of *Pontus* saw themselves so slenderly accompanied, that they could easily count all that followed them: so that considering how in the morning they were in the head of 200000 Men, and that before night they saw themselves without one servant, sorrow and despaire did so seise upon their sad soules, that not knowing what they did, and coming unto a place where there were severall waies, they parted from each other without any intention so to doe, and there was so very few men with them, that it may well be said they were alone. Which way soever *Cressus* turned his eyes at the beginning of his flight, he

he saw nothing but dead and dying men, and men that fled: Presently after hee saw none but a few affrighted persons who saved themselves in the Towne with their Baggage: At last leaving the high way, and crossing the Country to get unto *Sardis* unlesse in such a despicable condition, he came unto a little solitary vally: so that comming out of a terrible tumultuous world into a place where all was silent but onely a little murmuring Rivulet, where birds were singing, he sighed, and, as if a place of silence were a place of safety, he marched softly: But as hee turned his head to see who followed, hee found himselfe alone, for of those foure or five which did follow him when the King of *Pontus* strayed from him, one of them had his horse wounded, and could not follow; another himselfe wounded and stayed behind, and all having some impediment or other upon them; left their unfortunate Prince, who seeing himself alone in this solitary Valley; then knew, that all his beloved treasures were but uselesse vanities, and that wife *Solon* had good reason to despise them. Whilst he was there in his sad contemplations still going forward; he heard the sound of a pleasing Pipe, and turning himself that way, he saw that he who played upon that Rustique Instrument, was a young silly Sheapheard about fourteen or fifteen yeares of age, who without any feare of publike misery, or knowledge of any Battle that had been fought, plaid upon his Pipe, and kept a little flock as innocent as himselfe. *Cressus* then standing still and considering this young Shepheard who was very faire, sighed with more Bitterness: then his countrey musique was sweet, and casting up his eyes unto heaven, he envied the happinesse of this silly Boy; and though he was a King, yet wished with all his heart he could change his Scepter into this Shepherds hooke. But since he could not be dictator to his destiny, nor alter the mutable decree of that soveraigne power which rules the world, he continued his March, and came at last to *Sardis*, where he was received by all the people with teares of tendernes and sorrow. The King of *Pontus* who wandered another way came not till an hower after him: so did likewise the Prince *Myrsiles* and the Prince of *Myssia*, who had taken another way. All the Princes did what they could to keep up the hearts of the People: but every minute wounded men came in, who told the people of the death of some freind or other, so that it was a hard matter, to gull those men who saw their King return single after he went out in the head of the greatest Army in the World. Moreover these Princes understood that the *Thracians* in lieu of coming to *Sardis*, after they were rallied, faced about into their owne country: and that the *Ionian* Troopes did the like; the *Myssians* also followed their example and retired: so that in all appearance they could never recruit into a body againe, and that their only course was to keep the Towne, till they could make new levies for their reliefe. Thus the people being too well informed of the lamentable state of things, did murmur highly, and said very boldly, that the Prince *Artamas* must be released, that there was no other way to prevent the danger which hung over their heads, and that it was a shame for the *Lydians* to let so innocent a Prince be in prison, who had formerly established their Empire by so many brought-home Victories, and who onely was able to check the Power of *Cyrus*. This murmur of the people seemed so full of justice and reason, that it became the generall opinion of all in a short time, and nothing could be heard of in all places, but that *Artamas* was innocent, *Artamas* was a gallant man, *Artamas* knew what belonged to warr, he was a great captaine and a fortunate conqueror; so that pure respect which they bore unto their Sovereigne, kept them from releasing this Prince. But *Cressus* thought these respects (considering the urgent necessity of things) too weake an obstacle to prevent it; so that he told them, hee would release him, and in order to that, he propounded unto Prince *Artamas* to set him at liberty upon condition he would defend the walls of *Sardis* against *Cyrus*. But since this Prince could not accept of this condition, unlesse he should fight against the King of *Phrygia* his Father; therefore as well as he loved the Princeesse *Palmis*, and as great a desire as he had to prevent the ruine of *Cressus*, he refused it: yet with so many signes of sorrow and evident testimonies of respect; as made it apparent he grieved that *Cressus* should have such enemies, against whom neither honor nor nature would permit him to fight. However this unfortunate King was much incensed at the denyall of Prince *Artamas*, and doubling his guards, he divulged amongst the people all that he could possibly devise, to allay their zeale of releasing him. But the giddy incensed people who are light and capable of any impressions, still continued their devices of this Princes liberty, making eternall Elogies of his Valour and Magnanimity, and railing against *Cressus*, threatening every hower to release this renowned Prisoner, before they would sleep: yet they did not attempt it. In the meane time the King of *Pontus* took
such

such order in the Citadell, that the Princeſſe *Mandana* and the Princeſſe *Palmis* knew not that the Battle was loſt, untill *Sardis* was beſieged: as for the Princeſſe *Mandana* her ſoule was ſo full of ſorrow that *Cyrus* ſhould prove perfidious, that thoſe thoughts took up all her minde, and ſhe enquired of nothing; therefore it was eaſie to hide it from her. But whilſt ſhe thought upon nothing but the ſuſpected inſtancy of the moſt conſtant Princee in the World: And whilſt the Princeſſe *Palmis* thought upon nothing but the deplorable condition of the King her Father, and the Prince *Artamas*, and whilſt all the cares of *Creſſus* was to ſecure the walls of *Sardis*, and whilſt the King of *Pontus* looked for nothing but death in defending the Citadell, and whilſt the Prince *Myſileſſe*, the Prince of *Myſia*, *Pactias* and all other commanders were buſy in fortifying the Towne, and whilſt the tumultuous diſcontented people diſapproved of all that the Princes did, not knowing whether it was right or wrong, *Cyrus*, though a Conqueror, yet went in extreme ſorrow to viſite *Panthea*: But in his going thither, he had ſome repugnancy againſt it, for ſince he knew it was either ſhe or *Araminta* with whom *Mandana* thought him in love, he feared leſt this viſit ſhould hurt him, and leſt Fame (which carries the leaſt actions of Princes over all the World) ſhould let *Mandana* know it. But for all that, *Abradates* dying in his ſervice, nothing could hinder him; ſince his ſoule was full of ſorrowes, he would go not only with a ſmall compay, but alſo a dark way, by the River *Halis* untill he came at the caſtle where the Queen of *Suſiana* lodged; yet he needed not to goe ſo far to ſeek her, for aſſoone as newes was brought unto that Princeſſe how the Battle was fought, not telling her *Abradates* was kill'd, ſhe took Coach immediately without acquainting the Princeſſe *Araminta* or *Doraliffa*, ſo that taking none with her but *Phineneſſe*, two other women, and a few ſervants, ſhe went unto the place of fight by the ſame way which *Cyrus* took to come unto her; and though *Phineneſſe* did all ſhe could to diſſwade her from this voyage, yet needs would ſhe goe, telling her, that if *Abradates* were living, ſhe could not go too ſoon to rejoyce with him; if he were wounded, ſhe could not go too ſoon neither to help him; and that if he were dead, ſhe could not make too much haſt to follow him unto his Grave: ſo that her Coach going as faſt as her Horſes could draw it, and going alſo all the Night, ſhe came unto the place where *Cyrus*, who was coming to her, diſcovered her Coach, yet not knowing it to be hers: but that which took up his eyes moſt was to ſee her ſtopp and ſtay by another near the River, where many men were doing ſomething which he could not diſcerne; his curioſity was much higher when he ſaw women come out of their Coach which ſtopped in much haſt, one of which ſat downe upon the earth, but he could not diſcerne what ſhe did, *Cyrus* ſeeing all this, without any extraordinary apprehenſion, went on ſtill towards them. But he was extremely ſurpriſed, when coming neerer, one of thoſe men whom he ſent to ſeek the Corps of *Abradates* told him, that his companions and himſelfe had found it and brought it to the River ſide, with intentions to carry it in the next Boat that paſſed by unto the place where *Panthea* was: but no Boate paſſing by, and an empty Coach coming that way, they altered their intentions, ſo that as they were ready to put the Body of *Abradates* into it, *Panthea* came unto them, who no ſooner knew the Body of her Husband, but that ſhe came haſtily out of her Coach, and ſat downe by it upon the ground, making ſuch lamentable cries, and ſhowering out ſuch floods of Teares, as never was more ſad an object. *Cyrus* making haſt unto her, and lighting from his Horſe a little diſtance from this deplorable Princeſſe, he ſaw her ſit by the Corps of *Abradates*, from whom they had not taken his Rich ſuite of Armes which *Panthea* gave him; for the enemy being vanquiſhed they had no time to think of Plunder, or ſtripping the dead, and *Cyrus* purſued ſo far, that his men were buſied another way. 'Tis true theſe ſtately Armes had loſt much of their luſtre by reaſon of the abundance of blood which dimm'd the Diamonds, and turned them to ſatall Rubies; but as for him, he was ſo little changed, that he only looked a little pale: *Panthea*, who held his head in her lapp, upon whom ſhe fixed her eyes and bedewed with abundance of Teares which ſhe continually wiped off that ſhe might look upon her deare *Abradates*, her Teares were accompanied with ſighs ſo ſad and loud, which came from the depths of her heart, and from the ſaddeſt heart that ever was, ſo that they could not chuſe but fill all ſpectators full of ſorrow and compaſſion. This Princeſſe was ſo ſadly taken up with this ſo ſatall object, that ſhe ſaw not *Cyrus* when he came unto her: and certainly ſhe had not knowne he was there, if the Prince extremely moved at the ſight of dead *Abradates* and to ſee *Panthea* in ſuch a pitifull condition, had not kneeled down upon the ground to comfort her, and by his loud language moved her to turne towards him. I would it were
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the will of the Gods; Madam (said *Cyrus* unto her, with such a cadence upon his face as sufficiently justified the sorrows of his soul) that I could revive the illustrious *Abdatis* with the loss of my life; and that the loss of my blood could stop your tears. You see, Madam; how much the loss of *Abdatis* troubles me; and how your sorrows grieve me. At first *Panthea* could answer *Cyrus* no way but by profound sighs and sobs, which would not give her leave to speak. But as this Princess had a soul as great as sensible, she recollected her self. Sir (said she unto him with a dolefull lifting up of her eyes, and with her right hand pointing at her dear *Abdatis*) since I have received this fatal loss, you never need to think of stopping up my tears, since it is the office of death to doe it, and which ere long most certainly shall. May you quietly enjoy that Victory which you have got, and remember sometimes, that my dear unfortunate *Abdatis* was perhaps the Victim which rendered the Gods propitious unto you. But, Sir, whilst my sorrows are sobbing over *Abdatis*, I forget my obedience unto his last commands. In saying so, she pulled out a paper sealed, and gave it unto *Cyrus*. Sir (said she unto him) the day before the departure of my dearest *Abdatis* from me, he gave me this, which I present unto you, with orders: so to doe if he dyed in your service. You see he's dead, Sir (said she, and showed teares afresh) and therefore you may see there what he desired you should know. *Cyrus* did what he could to get *Panthea* into her Coach, and to let them lay the Corps of illustrious *Abdatis* in the other, desiring to deferre the reading of the Letter which she gave him; unill so sad an object as dead *Abdatis* was removed; but she would not by any means, so that this Prince not daring to contend too much with her in the first apprehensions of her sorrow, did as she would have him, and began to see what *Abdatis* had writ with his own hands. As soon as he opened it, he saw these ensuing words written in a greater Character then the rest of the lines.

The Last Will of ABRADATES.

I Leave my heart and entire affections unto my dearest *Panthea*, and my Kingdome unto the illustrious *Cyrus*; upon no other condition, but that he shall promote this Princess who wore the Crown, and comfort her after my death: Considering that all my Subjects will be as obedient unto this Prince as unto myself; and knowing that I cannot doe an act more glorious for my selfe, then to make choice of such a Successor; nor more profitable for them, then by giving them such a Sovereign; nor more advantageous for the Queen my dearest wife, then in procuring her a generous a Prince.

ABRADATES.

After *Cyrus* had read what the King of *Susana* had writ, he was astonished at the generosity of this Prince, so much, that his sorrow began afresh; and since his great soul could never yield unto any in point of Generosity, I must needs declare unto you, Madam (said he unto *Panthea*) that I accept onely of this last Qualification which the ever Renowned *Abdatis* hath conferred upon me; conceiving that he would never have constituted me King of *Susana*, but because the Laws of his Country would not permit him to make you Queen. But I accept of the title of your Protector, with hopes of meriting it by my services, and promising you against all the world, I doe declare, and promise you, never to make use of this Authority which *Abdatis* hath given me in his Dominions unto any other end, but onely to settle the Crown upon your head. Your expressions (replied *Panthea*) are worthy of your self, and worthy of *Abdatis* his friend. But, Sir, I need no more then a Tomb large enough to hold *Abdatis* and my selfe. Therefore I beseech and conjure you to leave me by my self awhile with this dear illustrious Corps, which I am fully resolved never to forsake. I know, Madam (said *Cyrus* unto her) that your sorrows are but just, and that they may be extreme without ever accusing you of any weakness. But, Madam, it is requisite that you should preserve the memory of *Abdatis*; and in order to that, it is requisite you should live. Therefore I most humbly, and earnestly beseech you, let us goe and prepare a Tomb worthy of his Valour and Quality; and give me leave to separate you from him, whom death too cruelly before me hath separated you. I conjure you unto it (said *Cyrus*; and taking one of the hands of

this

this Illustrious Corps) by the most valiant Prince that ever lived; and by the onely man of all the world whom you loved. But, alas, *Cyrus* was extremely surpris'd to see this hand which was quite cut off from the arm of *Abradas*; with a sword, remaining in his own, and separated from the body of his illustrious friend; his speech failed him, tears dropt from his eyes; and *Panthea* redoubling hers, took his valiant hand out of the hand of *Cyrus*; and after she had kissed it with abundance of tendresse, and respect, she layed it in its place, as if she desired to fasten it unto his arm again; washing it with many tears as quite took away all the blood wherewith it was sprinkled in severall places: It is my self, said she, it is I who am the cause of *Abradas*, my dear *Abradas*; his death; for I had not confidence enough in his own accustomed valour, to pay that debt which I owed unto you, Sir: I spoke a hundred things which moved him to surpass himself; and I am most confident, that his love of me caused him to precipitate himself into the midst of dangers: Is it possible I should look upon him and live? Can I suffer any should speak unto me of any such thing as consolation? Madam (said *Cyrus* unto her) since your miseries cannot be remedied, you ought to endure them patiently. *Abradas* dyed full of glory; his memory will passe to Posterity with honour; but to make it more illustrious, it is your part, Madam, to make the constancy of your soul equall his courage; and it is my part also to make the friendship betwixt me and him, and the respects I have of you, conduce unto his glory, and your tranquillity. I beseech you, Madam, tell me whether it is your pleasure I should conduct you; and leave it unto my care, to provide for the Funerals of this Illustrious Corps. Sir (said she unto him, with a little more serenity in her looks) I beseech you let me have the sight of this dear Corps only one quarter of an hour, and let me have the liberty to lament in silence and privacie when none shall be with me. *Cyrus*, unwilling to contradict her too much, rose up, and taking *Phinence* apart as well as *Belis*, and *Hermogenes* who followed him, he began to desire her she would help him to perswade *Panthea*, that they might take away this doleful object from before their eyes: But *Phinence* and *Hermogenes* were so sadden with sorrows, that they could not speak; and as for *Belis*, he durst not think that his eloquence could prevaile where all the Rhetorique of *Cyrus* could not. None of the other men which waited upon this Prince were so near as to speak unto this miserable Queen; so then seeing he was the onely man who must deal with her, since *Phinence* could not by reason of her extreme grief, and abundance of tears, he began to chide *Panthea*: But *Phinence* who by long experience knew she could not endure to be cross in her first apprehensions of sorrow, restrained him, and desired him to give her a minutes patience. Stay, Sir, said she, I beseech you stay: I will if I can stop the current of my tears, and cast my self at the Queens feet, and endeavour to get her from *Abradas*. But whilst *Cyrus*, *Phinence*, *Hermogenes*, and *Belis* were devising how they might separate *Panthea* from dead *Abradas*, this deplorable Princess was devising in her mind what course she should take never to be parted from him. And since Fate favoured her dismall design to dye, she espied a Dagger which her dear *Abradas* had about him, which he used not in Battaille; so that conceiving her self to be the cause of her husbands death, not onely in what she had said unto him at parting, but also because she did first engage him on *Cyrus* his Quarrell, she thought the Gods did suffer *Abradas* to have this Dagger, that she might by it both punish her self, and free her self from all her miseries. Since she had lost all she loved, nothing could please her; she could not conceive she ought ever to comfort her self; and she thought it a shame to live since *Abradas* was dead. So that her excessive sorrow made her think death to be the greatest good that ever could befall her. She no sooner espied this Dagger, but taking it unseen by any of the company, because every one diverted their eyes from that lamentable object, she struck it into her body, and drawing it out againe to give her self a second blow, she had not strength enough; she leaned upon the body of her dearest *Abradas*, the blood which poured out of her wound, gushed upon the arm of this illustrious dead corps. Though those who were near *Panthea* never perceived this act; yet one that was a servant unto this Princess, and who was farther off, did see her take this Dagger, and crying out aloud, and running towards her, his voice made *Cyrus*; and all the rest turn their heads towards him, and not towards *Panthea*; so that this was partly a cause that none but this Servant saw the act, and by consequence why they could not prevent it. But since the loud cries of this Servant doubled, who still cryed out, and never told why, *Cyrus* began to suspect something; he went towards him, and coming near *Panthea*, he found her at the last gasp; yet she opened her fair eyes, turning them towards *Abradas*, and afterwards

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one side of the Towne, at which he feared the King of *Pontus* might carry away the Prince. In the meane time, as he would never neglect any thing which was becoming him, so he sent unto the Prince of *Classomina*, whom he acquainted by Letter with the deaths of *Abradates* and *Paubea*, he sent also unto *Ciaxares*, to let him know of his Victory, and to tell him that he had no need of those Forces which he offered him; he sent also unto *Persopolis* to the King his Father, and the Queen his Mother; he desired also that *Alcenor* would goe into *Susa*, accompanied with *Ariabases* and *Adusius*, and that they should carry with them the last Will of *Abradates*, the better to move the people to put it in execution; his device was also to send *Hermogenes*: but this generous friend knowing that *Cyrus* would send *Belesis* also, he desired a dispensation, not daring to trust himselfe, but feared he was never able to see *Cleodora* come out of the Temple of *Ceres*, without some resentments of sorrow, if so it chanced that *Belesis* should perswade her to come out, so that there was onely *Abradates*, *Adusius*, *Belesis*, *Alcenor*, and some other *Susaniens* who were in commission to goe into *Susa*: They did not take their leaves of *Cyrus* without expressions of much sorrow to leave him at such a time, when they might be serviceable unto him. *Cyrus* to testifie his acknowledgment of *Belesis* his zeale towards him, wrote unto *Cleodora* to assure her of her adorers fidelity. *Mazares* also did the same, and that *Belesis* might not be necessitated to tell *Cleodora* himselfe what a miserable discontented life he lived, this Prince sent *Orsanas* with him. The parting between *Mazares* and *Belesis* was exceedingly sad; as well as that between *Belesis* and *Hermogenes* who had so much power over himselfe, as to let his friend see he was well satisfied and contented. *Cyrus* appointed *Alcenor* and *Belesis* to goe and bid adieu unto *Doralisa* and *Phereuice*, who might perhaps employ them in some businesse. When *Cyrus* had given satisfaction unto all others, he thought upon nothing but how to satisfie himselfe in releasing *Mandana*. The King of *Assyria* and *Mazares* were much in Admiration to observe he was more disquieted after the Victory, then he was before, yet they could not dive into the reason, but did in vaine seek for it: however, the melancholy of *Cyrus* beginning to lessen by reason of his hopes ere long to justifie himselfe, their curiosity did lessen accordingly, and both they and he thought upon nothing but the taking of *Sardis*; yet had they very different thoughts, for *Cyrus* hoped that by the taking of this Towne he should justifie himselfe in the opinion of *Mandana*; and as soone as he had vanquished the King of *Assyria*, to enjoy her: but as for this King, the taking of *Sardis*, and the vanquishing of *Cyrus* would not suffice to make him happy, for when all this was done, he had the obduracy of *Mandana*, to vanquish which in all probability he could never hope for, unlesse in the promise of the Oracle; as for *Mazares* he was in a more miserable condition then they both; for which way soever squares went he could never finde any favourable hopes, he did his best to banish that hope out of his heart, by banishing that love which first planted it there, so that at the same time when he fought against the *Lydians*, he fought against himselfe: and there passed not a day away, wherein love and vertue did not contend which should have the dominion of his soule. In the meane while *Cyrus* was extremely vigilant, he went perpetually from quarter to quarter, and longed with exceeding impatiency to see things in such a state, as they might make an assault, upon the Towne, though all the Walls were manned with such a multitude of souldiers, that the very thought of placing ladders, was enough to stagger the stoutest resolution. 'Tis true, that those which in the Towne upon their ramparts, seeing this great victorious Army environ it, were not terrifyed with the spectacle, as not doubting their ruine, thought upon nothing but how to sell their lives at as deere a rate as they could; yet the sight of this apparent danger did not produce the same effect in the hearts of all the inhabitants, for the Towne was so divided among themselves, that *Cressus* stood in as great feare, of his owne subjects, as of his enemies. As love is such an heroique passion as is infinitely above the capacity of the vulgar, so the people of *Sardis* could not believe that *Mandana* was the reall cause of the Warr; but on the contrary they imagined it to be ambition only which exasperated *Cyrus* against them; so that knowing how this Prince had rendered back the Kingdome unto the King of *Armenia* after he had conquered it, and that he contented himselfe only with the honour of it, and making him to pay a tribute which was due unto *Ciaxares*. Therefore the rout of the people took up a Fancy, to say that *Cressus* had no better way then to propose unto *Cyrus* to become his Vassall, imagining that this Prince would accept of it: so that this fancy passing from minde to minde, and from mouth to mouth, it raised so great a tumult in the Towne, that *Cressus* to calme it, was forced to tell the people, that he would make some propositions

of peace unto *Cyrus*, but yet must stay a few daies first. Whilst *Cressus* and the King of *Pomus* were in this condition, *Cyrus* whose great soule thought nothing difficult, prepared himselfe for a generall assault. 'Tis true, one side of the Towne towards the Mountaine *Tmolus*, was so inaccessible, that there was no possibility of assaulting it on that side, and every where else, the Walls were so full of men, that there was apparent danger in the assault: however, *Cyrus* resolved to attempt it, he visited all his Engines, and Ladders, to see if they were long enough: he mustered up all his forces, he spoke his souldiers faire, and after he had given order to assault it in three places at once, the one of which was to be commanded by the King of *Assyria*, the other by *Mazares*, and the third by himselfe; This Prince was the first that put a Ladder against the VValls of this Famous Towne, after the ditch was filled full of Faggots, maugre the resistance of his enemies, considering the disorder in the Towne, there was great hope of good successe unto *Cyrus* in the attempt. Yet the report was no sooner spread about amongst the Inhabitants of *Sardis*, that their Towne was ready to be stormed, but despaire did so rouse up their spirits, and made them so Valiant, that there was hardly a woman that went not to defend it, and had not to throw upon the heads of them that climbed the Ladders: indeed the resistance of the *Lydians* animated by the King of *Pomus* was such, that all the valour of *Cyrus*, and them that fought under him, could not force them that day; *Cyrus* was repulst above twenty times from the top of the walls; and if fortune had not happily preserved him, he had most certainly perished at this bout, for the enemies did so stoutly defend themselves, that there was no possibility to get upon their Ramparts: nothing but overthrown and broken Ladders could be seen; there flew from the VValls of *Sardis* such a prodigious number of Arrows, Darts, and Javelines, that the Aire was obscured by them, those who escaped them, missed not a shower of stones, which were continually throwne at them; they also had a kinde of Sythes which kept the Walls from the assaultants, so that all three divisions were forced to come off: but *Cyrus* in his coming off quartered under the counter-scarph of the Mote, since he would not be upbraided with getting no advantage. *Anaxarxis*, who fought that day next him, and did such wonders, that *Cyrus* confessed he never saw a more valiant man, did exceedingly help this Prince to take this Quarter, and to keep it the night also coming on, did much facilitate the worke, and made it in a condition to be kept; yet *Cyrus* was very sorry his first assault succeeded no better; but knowing all daies were not alike in Warr, he shrunk not, no more then the King of *Assyria* or *Mazares* who were very gallant that day, and he commended his souldiers, as indeed he had no reason to complaine, for they did as much as any couragious men could doe. He was so happy as to lose not one man of any quality in this storme, 'tis true, a great number of souldiers were killed, so that as soon as day appeared, a truce was made to carry off the dead, during which time *Cyrus* was very circumspect to observe whether there was any other quarter of the Wall which might be attempted with lesse difficulty. But whilst he was considering what was advantageous or disadvantageous, the *Lydians*, who in reason should have been more couragious, after they had repulst their enemies, became more cowed in their spirits, for many of them being wounded and killed, they were more affrighted then before, the women seeing their husbands and children wounded and killed, were so full of cries and teares, that they melted the hearts and courages of the rest, so that supposing their King might now make a more advantageous treaty after he had repulst *Cyrus* then before, they began to speak of nothing else, and that in so high a manner, as this unfortunate Prince would willingly have parted with *Mandana* to save his Crowne. But the King of *Pomus* had so cunningly carried the matter, as *Cressus* was not Master of the Cittadell, for this Prince had so complied with *Pastias* and all the souldiers, that *Cressus* could not dispose of it: inso much as this unfortunate King was not Master to much as of his owne Daughter, nor of the only Towne which was left him. In the meane time *Cyrus* being advertised by some spies which *Andramus* employed, and which went in and out of the Towne, that the tumult began to grow high, resolved to let them alone, and try what it would produce before he would give a second assault: also intending to assault in all places of the Towne which were accessible, he found he had not Ladders enough for it, so that he contented himselfe with keeping that quarter which he had made, and to repulse those enemies which two or three times did indeavour to dislodge them that guarded it; but as oft as they sallied, *Cyrus* beat them back so sharply, that at last they thought no more upon it. As all things stood upon these termes, *Leontidas* accompanied with an Envoye from *Philoxipus*, came from *Thrasibolus* and *Harpagus*, to acquaint

acquaint *Cyrus* with the particulars of the happy success, which before he hinted unto him presently after the Battle was won: *Cyrus* no sooner saw them, but he was as much Joyed as possible, for since he loved *Thraſibulus* very well, and exceedingly esteemed *Leontidas*, he hoped for much consolation from them. Yet he could never look upon this jealous Lover without a remembrance of all his jealous passages which he related at *Syracuse*, or without calling into his memory at the same time the unjust jealousy of *Mandana*, so that notwithstanding his joy to see *Leontidas*, he embraced him with a sigh, yet he gave a sudden check unto all his sad resentments, purposely to expresse how great satisfaction the victory of *Thraſibulus* did give him. I assure you (said he unto him after the first compliments, and after he had asked the Envoye from *Philoxipus*, how that Prince did) I have made no fewer prayers for the felicity of *Thraſibulus*, then for my owne, and his happinesse keeps me from murmuring at the continuation of my owne miseries. You have reason Sir (answered *Leontidas*) to interest your selfe in the good fortune of the Prince *Thraſibulus*, for as his good fortune keeps you from murmuring against the Gods for your miseries, so your miseries keepe him from thanking them for his owne happinesse. But I pray you relate unto me not only all his Victories (said *Cyrus* unto *Leontidas*) but also all his and your adventures, and tell me also, how fares all your friends? is *Philocles* yet cured of his passion, does he love still without being loved againe? is *Thimocrates* still Amorous and absent? and are you yet jealous? All that you aske replied *Leontidas* (does questionlesse deserve answers, except the last which concerns my selfe: for Sir, it is to no purpose to aske a man who is naturally jealous whether he be jealous still, since certainly he can never be otherwise. This answer of *Leontidas* did much grieve *Cyrus*, conceiving that according to it, the jealousy of *Mandana* would last Eternally; for the exaspe of his passion would not permit him to distinguish between a jealousy naturally rooted in the heart without cause or reason, and a jealousy which hath some colour and cause, and which by consequence continues no longer then the cause; yet he concealed the disorder of his thoughts, and moved *Leontidas* to satisfy his curiosity in letting him know all the passages concerning *Thraſibulus*, *Harpagus*, *Philocles*, *Thimocrates*, and himselfe, conceiving it would be a great joy unto him to heare that these lovers, who were so unhappy the last time he saw them, are now in a better condition: also since *Leontidas* came upon the day of *Truce* when *Cyrus* had no great business in hand, knowing that *Sardis* was not in any condition of reliefe, he employed this leisure in hearing of the particulars of both the Victories and amorous adventures of *Thraſibulus*. But since *Leontidas* knew that the Envoy from *Philoxipus* whose name was *Megasides* had something to say unto *Cyrus* from his Master which would be more pleasing unto him, than all he could say, he resolved to satisfy his curiosity in few words. Sir, said he unto him, the Prince *Philoxipus* hath sent you such joyfull newes, by *Megasides*, that lest your soule should be too much surprised at it, I thinke it is expedient for me to prepare you for the reception of it by relating things of lesse consequence; yet I must not keep you too long, therefore I will tell you all you desire to know in as few words as possible. *Cyrus* hearing *Leontidas* say so, did beleve that what *Megasides* had to say, related only unto *Philoxipus*, and not himselfe at all, so that though he much esteemed him, yet since he loved *Thraſibulus* better, he did not interrupt *Leontidas*, who at first put him in minde of the state wherein things stood concerning the Prince of *Miletus*, when they parted from each other: But *Cyrus* interrupting him, Ah *Leontidas* said he, you wrong me much if you thinke I forget the interests of my friends, no, no, I have not forgot any thing which concerns *Thraſibulus* or your selfe, I very well remember how the people of *Miletus* drave out the wicked *Malasia*, the ambitious *Philodice*, the unfortunate *Lanceus*, and the Tyrant *Alexidesmas*, and that all these abominable wretches retired to the Prince of *Phocæa*, brother of *Philodice*, who endeavoured to contract a league with all his neighbour states, and that in the meane time *Anthemus* in lieu of calling back his Prince, as the wife *Thales* advised him, he employed all his endeavours to make the people cry up Liberty, and not to acknowledge their Master. I remember also that the fair *Alcionida* stayed at *Myselene* whilst the Prince *Tysander* came to *Sardis*, and from thence went into *Armenia*, where you know he dyed, declaring by his last words, and by a Letter unto *Alcionida*, and that it was his will *Thraſibulus* should marry her. And to shew you, said *Cyrus*, that I remember all that concerns my friends, I remember also that the last absence of *Thimocrates* was caused by a combat which hee fought with one of his Rivals, whom he killed, for which he was banished from *Dolphos* for three years. Nor have I forgotten how the unfortunate *Philocles*, who never was beloved, was absolutely out of all hopes to be so, because

cause the fair *Philista* was married, and returned into *Ialissa*. And for your part (said *Cyrus*, with a smile, which he seconded with a sigh) I remember very well you were jealous of all both above and below your quality: and that when you left *Samos*, after you had fondly consulted with the Philosopher *Xanthus*, you left three of your Rivals with the fair *Alcisonida*. And after this, I pray judge whether it be necessary to call into memory what I have so well, and so often thought upon. I must confesse, Sir, replied *Leontidas*, I could not think your own misfortunes would have permitted you to remember so exactly the misfortunes of others: but since I see that I am deceived, I will hasten, and tell you that the Prince *Thrasibulus*, not being able to carry *Tisanders* Letter unto *Alcisonida* himself, nor to acquaint her with the death of her husband, and having no mind to urge her unto the accomplishment of that unfortunate Prince's Last Will, as soon as he came into *Milete*, of which he was not yet Master, he sent *Leosthenes* to give the Letter of dying *Tisander* unto *Alcisonida*, giving him also another from himself to that Fair one, which, Sir, I am very sorry I cannot shew you as *Thrasibulus* did unto me: For, Sir, I never in my life met with so well a penn'd Piece, so moving, so full of Art, Wit, Eloquence, and Judgement: But to hint it a little into your apprehension, I need say no more, then that when *Thrasibulus* was not in love with *Alcisonida*, but only the friend of *Tisander*, it was impossible shee could be more tender then she was towards that illustrious deceased Prince: And that when he was not the friend of *Tisander*, but only a Lover of *Alcisonida*, she could not be more passionate then she was: He used not one word which was unbecoming: The word Love was not so much as once used throughout the Letter: He did not entreat her to fulfill the Last Will of her Husband, who desired her to marry him. But in asking nothing, he asked all, and never was peevish so full of wit and passion, as this admirable Letter. But after *Thrasibulus* had fully instructed *Leosthenes*, and dispatched him away to *Alcisonida* and unto the sage *Pitimus*, Father of *Tisander*, unto whom he writ also; he consulted with *Harpagus*, upon the best expedients to compass his designs, and they conceived it best; First, how to become Masters of *Milete*, before he thought of any revenge of his enemies: Yet the matter was not in their owne choice, for the Prince of *Phocens* as I told you before, made a league with the *Lombians*, the *Carians*, and the *Cannians*, so that getting up a considerable Army, he must thinke of fighting and not of going unto *Milete*, whither *Thrasibulus* then sent one of his men secretly unto *Thales*. In short Sir, this Prince did fight him and defeated him. After this Victory, the Prince of *Phocens* and *Alexidesmus* were forced to retreat into their Towne: which *Thrasibulus* the same hour beleaguered with Trenches, and by that meanes they had only that side towards the Sea open, from whence they had no hopes of any suddain reliefe, so that since their crimes put them in minde of punishment, if ever they fell into the hands of *Thrasibulus*, their plot was to get their persons out of the reach of his revenge. They inspired into the spirits of the *Phocian* People, so great a horror of strange dominion, that the innocent People were out of all heart: Then they desired a Parle, and at first proposed such advantageous termes, that *Harpagus* moved *Thrasibulus*, to forget some of his resentments and hearken unto them: So that all acts of Hostility ceasing on both sides, and they were in treating two dayes: In the mean time, the *Phocians* took hold of this Interim, to tackle up all their Ships, which were not a few: For they were the first of all the *Grecians* which made any long Sea voyages, and who also found out the way of *Tyrrhena* and *Tartessa*. In conclusion, Sir, in one night all the *Phocians* embarked with their Wives and Children, and carried with them all that was of any value, even to the Statues of their Temples. So that the next morning in lieu of Commissioners to Treat, we saw none, neither upon the Walls, or any where else: Inasmuch as *Thrasibulus* triumphed in an empty Town, none remaining in it but a few miserable Slaves. This, Sir, much perplexed *Thrasibulus*, for it was prejudicial unto him: Who putting a Garrison in *Phocens*, he stayed no longer there, but sent to assure *Euphranon*, who was chief of all the *Gnidian* Councell, that he had no other design but to protect them, and conjured him not to give any Retreat unto the Prince of *Phocens*, nor *Alexidesmus*. But notwithstanding all the fair words of *Thrasibulus*, he knowing that the Army which he commanded belonged unto a Prince which pretended to subiect all *Asia*, he would not trust him, but endeavoured to cut that *Isthmus* of land which was between the two Seas, and which only joyned the *Gnidian* Country unto the Continent. But as they digged to make their country an Isle, whether it was so, or whether they imagined it, they thought the stones rebounded against them; so that think-

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Megasides, before I satisfy your curiosity, be pleased to remember, that in *Cyprus* there is the Oracle of *Venus Urania*, which for matters of Love did never fail in her Answers. After this Sir, give me leave to tell you, that the Princess of *Salamis*, sister unto the Prince *Philoxipus*, in whose fortune hath been many changes, since you were in our *Ile*; having a minde to consult with the Oracle upon a businesse on which the welbeing of her life depended, and having sent unto *Delphos*; as unto the most famous Oracle of the World, she received an answer, which so surpris'd her, that she thought it impossible to come to passe, so that seeking for further satisfaction of the answer, she consulted with this of *Venus Urania*, which told her in expresse termes, *It was not more true that Cyrus was the greatest Prince in the World; and that he should be hereafter as happy as hitherto he had been unfortunate; then what this Oracle of Delphos had told her should come to passe.* Ah *Megasides*, said *Cyrus*, how should I believe this? for the Gods never use to contradict themselves: however, they did not give me any such answer when I consulted with those by whom they sometimes reveale their secrets unto the sons of men. *Megasides*, seeing he was not beleev'd, presented unto him a Letter of credence, which the Prince *Philoxipus* writ unto him, which he did not present sooner, because *Cyrus* and *Leonidas* were so close, he could not without interruption. But after he had given him this Letter, he gave him the Oracle also which the Princess of *Salamis* received, so that *Cyrus* not knowing whether he should sooner beleev'e *Venus Urania*, then the *Sibyll* with whom he had consulted, or *Jupiter Palus* who readred the favourable answer unto the King of *Affrica*, his minde was in an anxious perplexity. That which induced him to thinke he had ill expounded what the *Sibyll* said unto him, and what was answered the King of *Affrica* at *Babylon*, was, to see the Oracle at *Delphos* assure *Cressus*, That if he went to War, he should ruine a great Empire. Yet he saw that he was in a condition of ruine. But all the hopes of *Cyrus* could hardly expell feares from his heart, therefore he said unto *Megasides*, I perceive the Oracle which the Princess of *Salamis* received, tells her, *That it is not more true I shall be happy, then that which the Oracle answers her shall come to passe.* But *Megasides*, the knot of the matter is to know, whether that which the Oracle of *Delphos* answered her will come to passe, for it is upon that which I must finde a foundation for any of those hopes which the Prince *Philoxipus* would haue me entertaine. Sir, replied *Megasides*, as the Prince who sent me did imagine, that it would be the good fortune of the Princess of *Salamis*, which would create beliefe and hopes in you, it hath obtained permission from her, to let you know what all her adventures, which doubtlesse is so rare; as the relation of it will adde much unto your hopes and delight, if you can spare so much leisure to heare it. Though I ought not to interest my selfe so much in the Fortune of one of the fairest Princesses in the world (answered *Cyrus*) yet since my owne hath a dependency upon hers, I am forced to intreat you to acquaint me with it: and therefore since the Prince *Philoxipus*, and the Princess *Salamis* have given you permission, I beseech you to doe me the Favour: but that I may have the better leisure to heare you, and not hinder my cares of the Siege, which is of so great importance, it is requisite I take the time which I use to allow my selfe for sleepe: therefore let it be in the night if you please: and so it was. In the meane time *Cyrus* appointed *Ferantus* to have a care of *Leonidas* and *Megasides*, and to bringe them unto him as soon as he was retired into his Tent, after he had bid goodnight unto all the company. But doe what he could, his minde still ran upon what *Megasides* told him; and he had such impatient desires to know how the Oracle was fulfilled, that he dispatched all orders concerning the Army with as much celerity as possible, to the end he might retire the sooner. *Cyrus* then was no sooner at liberty, but *Ferantus* in obedience to his commands brought *Leonidas* and *Megasides* unto him, and *Megasides* began his relation after this manner:

The History of TIMANTES and PARTHENIA.

I beseech you Sir, doe not expect I should relate any thing of those wonderful events wherein *Mars* has a greater influence then Love; or wherein fortune workes the greatest alterations, in acquainting you with the Adventures of the Princess of *Salamis*, whose name is *Parthenia*: but on the contrary, be pleased to know, that all the accidents in *Cyprus* cannot be of that nature. Indeed, it may well be said, that Love, who in all other places does often cause tragicall events, is contented, when he is angry, to produce only fantastick and capricious effects in our *Ile*. However, those who find these effects in themselves do thinke themselves most unfortunate, and complaine as much as those whom Fortune, Love and Ambition all at once doe torment. After this Sir, I know not whether it be necessary to put you in minde, that

Love in our Court is not a simple bare passion as in other places; but a passion of necessity and decency: All men must Love; and all Ladies must be loved: no hard-hearted insensible man ever gets any esteem amongst us, except the Prince *Philoctetes*, who yet continued not so long: This obduracy of heart is branded as a crime, and liberty of this kind is such a shame, that those who are not in Love, will at least seeme to be so. As for Ladies, custome does not necessarily oblige them to love, but onely to suffer themselves to be loved, and all their glory consists in making illustrious conquests; and not to lose their Loves which they have captivated, though they be rigid unto death: For the principall honour of our Beauties is, to returne in their obedience those captives which they have made onely by the power of their Charms, and not by their Favours: so that by this custome, there is almost an absolute necessity of being a Lover, and unfortunate: yet it is not forbidden Ladies to acknowledge the perseverance of their loves by a pure affection; *Venus Præmia* allows it: But sometimes it is so long before they can win the heart of the person loved, that the paines of the Conqueror does almost equall the pleasure of the conquest: yet it is allowable for beauties to make use of many innocent Arts wherewith to take hearts: Complacency is not a crime: care to seeme faire is no affectation, obsequiousness is extremely commendable, so it be without baseness: Plausibility is a vertue: and to conclude all in short, all that may make themselves amiable, and all that may make themselves to love, is permitted, provided it be not against the lawes of modesty and chastity; which manage the Gallantry of our life, is the predominat vertue of all Ladies. Thus allowing Fate, Innocency & love, they live most pleasant & merry lives: This Sir I thought requisite to hint unto your memory, that you may better comprehend what I am to relate: I shall not neede to tell you Sir, that *Parthenia* was borne with a taking beauty: such a one as strikes at the first sight, & which seems to augment, every moment one looks on her, for it is impossible you should have been in *Cyprus*, and not know it, though she was at *Paphos*, when you were there: But give me leave to tell you Sir, that her witt sparkles as well as her eyes: and her discourse charms as well as her beauty: Moreover, her minde was none of those narrow ones, who knew one thing, and was ignorant of a thousand: but on the contrary, it was so miraculously large, that though it cannot be said *Parthenia* knew every thing equally well: yet it is most certain she could give an excellent account of all things: there was also such a delicate sharpness in her witt, that those whom she honored with her conversation stood in feare of her, and though all her expressions were simple and naturall, yet were they full of strong soliditie: moreover she could turne her witt as she pleased: shee would be serious and wise with those that were so: she would be gallant and pleasant upon necessity: she had a high heart, and sometimes an humour of flattery: None knew the newes of the World better then shee: she was of a naturall civility in some things, and bold in others: shee was full of heroicall Generosity, and Liberality, and to conclude her description: Her soule was naturally tender and passionate: and it may justly be said, that never any did so perfectly know the difference of love, as the Princeesse *Palmyre*: And I never in my life heard a more pleasing discourse then hers, to make a distinction betwixt a pure refined love and a grosse terrestriall passion: between a love by inclination, and a love by acquaintance: between a sincere Love and a Counterfeit, between a Love that hath endes in it, and a Love Heroique: For indeed, she would penetrate into the very heart: she would describe jealousy more terribly by her words, then those who flint it with Serpents, gnawing the heart: she knew all the innocent sweetnes of Love, and all the Torments, and every thing that had any dependency upon this passion, was so perfectly knowne unto her, that *Venus Urania* her selfe did not know them better then the Princeesse of *Sulamis*. This Sir is her description of whom I must speake, who was no lesse loved, then she was lovely. And indeed, whosoever would Catalogue the Prodigious number of her Lovers in his memory, would questionlesse be astonished, since it is most certain, the fair *Parthenia* hath Captivated many, above a thousand hearts since she began to appear a Glorious Starre in the World: The greatest wonder in *Paphos* was, that she was never taken away, because the Father of *Philoctetes* being Governour of *Amathusia*, caused all his children to be taken away untill they were in a fit condition to appear in Court: So that the Lustre of *Parthenia*'s beauty was not like that of the Sun which we see every day, and unto whose Rayes we are accustomed intos: For she appeared upon a suddain at *Paphos*, all Lustre and Glory, and dazled all beholders: It may most truly be said, that she dimmed all other beauties, and scorched more hearts in one day, then other beauties could onely warm in all their lives. But that which is most observable in the Conquests of *Parthenia*, when she came first to *Paphos*, was, that she never made use of her admirable wit, because her beauty was so Prodigiouly charming,

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not so good as your word, for you promised to correct all my faults in what you read: You are so far from wife (said she unto him and smiled) that I should be as foolish as you are, if I should take the paines to answer you seriously: However Madam (said he unto her) certainly you will confesse that yesterday you did not thinke that Polydamas spoke so ill as you doe to day: I assure you (said she) I did not heare the answers of Polydamas, but my owne, and I am beholding to you for nothing but for undeceiving me of the over good opinion I had of my selfe, for I thought I had spoke better then I did: Ah Madam (said he, and would have taken the paper from her) certainly you did not read them so well as you spoke them: These speeche you give me leave to thinke your words, yet Callicrates could not get the paper out of Parthenia's hands, who kept them whether he would or no; perhaps if you desire to see what was writ in this paper, that you might see the difference between the witt of Polydamas, and Parthenia: But Sir that a sister which I have, who waites upon this Princeesse did tell them unto me, yet I cannot remember them; yet certainly nothing could be more different from another then the answers of Parthenia and Polydamas. In the meane time this conference of Callicrates and Parthenia, which began in raillery, did end in a more serious discourse: for passing insensibly from one thing to another, Callicrates moved Parthenia to confesse she could not but wonder Polydamas should be so amiable and have so little Witt. For Heavens sake Madam (said he unto her) doe me the favour the first time you see him and are in discontent with him, turne away your head, and wink, that you may heare him and not see him: and if after that you doe not confesse you have no cause to love him, I will for ever forsake those hopes I have that you will never hate me: for really Madam, there cannot be a greater difference between any two, then between the Princeesse Parthenia and Polydamas. Therefore Madam take my advice, prophane not those excellencies which the Gods have given you, by giving your selfe to one who cannot halfe understand them; but finde one out that is able to know and adore you. This Sir was the conference between Parthenia and Callicrates, who left her with much satisfaction, that he had so well prospered in his designe: and indeed, ever since that day, Parthenia was Mistress of her selfe, and disengaged her heart, able to look upon Polydamas as a lover, whom she would condemne unto despair, which was no small joy unto Callicrates, who as oft as he met Polydamas, did treat him most cruelly, and abuse him in the presence of Parthenia; yet in such a manner, as Polydamas did not perceive it, because it was by applauding him for things which were not at all commendable, and in admiring all he said, and making an Elogie upon every word he spake: and he had been more gross in his abuses, if the Princeesse had not imposed silence, and forbidden him to use him so. In the meane time the Prince of Salamis continued to see and serve her, though he made no great progresse into her affections, and observing that Callicrates was much in her favour, but had not the least thought of his being in love, though it was already noised in the world, he indeavoured to oblige him, and made him the confident of his designe; but Callicrates having no minde to turne solicitor for another in matter of love, told him, that he could doe nothing for him, and that Parthenia was one who would take advice from none but her selfe: But since he perceived that Polydamas was not yet enough out of Parthenia's Bookes, he hinted such things unto the Prince of Salamis, as moved him to apprehend, that as long as Polydamas was a visitor of Parthenia, none ought to be pretender unto her: yet he told this as a mighty secret, for his designe being to make the world beleve Parthenia loved him, he would not publish that she had any inclination to Polydamas: But he told him all that he could devise which might move the Prince of Salamis to hate his Rivall, and to make him quarrell with him, hoping thereby to be quit of two Rivalls at once, either by killing each other, or by banishing them for fighting: and indeed his plot did hit, and that which did advance it, was, the Prince of Salamis being one day in Parthenia's closet, she went out for something, and left this Prince with others in it, and the company coming out presently after, left him in the Closet expecting Parthenia's return, so that looking upon divers things which lay upon the Table, he found a paper which the Princeesse had left and forgotten, and it proved to be that which Callicrates writ, with the answers of Polydamas and Parthenia; for the Princeesse would not burn it, because she kept it to cure her spirits in reading of them: so that the Prince of Salamis seeing the name of Polydamas and Parthenia, took up the Paper, and would see the contents of it; yet seeing there was much to read, and fearing the Princeesse would returne before he had finished, and being transported with a curiosity as great as his love, he took it and went away before the Princeesse returned into her closet: but he was strangely amazed when he saw it, for it passed all mens understanding, nor he could not thinke that

Parthenia

Parthenia, who had too much wit to could thinke well of all that *Polydamas* had said, nor could he imagine it writ by *Callistrates* with her consent; though he knew it to be his hand; nor could he beleve, considering his suspicions, that *Parthenia* loved *Polydamas*; that she should take any delight to see *Callistrates* full of such raillery against him; so that not knowing what to thinke, he resolv'd to make him who writ this fantastick Dialogue, tell the truth: he sent then to seek *Callistrates*, and rather then faile of finding him; went himselfe to look him; but since this man, manag'd his vanity he had in being thought to be *Parthenia's* Idoll, and her lover, had many other passions less honorable then that; the Prince of *Salamis* could not easily finde him, though he went unto twenty severall houses to enquire: but at last, accidentally seeing him come out of a house which he never thought of, he sent for him; and conjured him to tell him what was his designe in writing those answers of *Polydamas*, and giving them unto *Parthenia*. Sir (said he with an answer as quick as his wit) I wonder much you should not understand my designe, and that you should not see I have no other but to doe you service, in letting faire *Parthenia* see the odds that is between her wit and your Rivalls. Ah *Callistrates*, said the Prince of *Salamis*, why would you keep secret my obligations unto you? and why did you not let me know *Parthenia* suffered you to abuse *Polydamas*? As she hath much wit, reply'd *Callistrates*, what resentment soever she hath; she makes no expressions of them: However it be, said the Prince of *Salamis*, all will doe no good, since after this I see *Polydamas* in as great favour as ever; *Callistrates* perceiving that this Prince was not jealous of him, he kindled it against *Polydamas* by a hundred cunning expressions, so that when he left him, he left him more jealous then ever, but with more hope of revenge also against his rivall, imagining that since *Parthenia* out of her prudence had wink'd at *Callistrates* his jeering railleries, she would be also discreet as to hide her resentments at his quarrelling with him: The Prince of *Salamis* having this Fancy, it was not long before he put his designe in execution; for as there never wants a colour of a quarrell between two Rivalls: The first occasion that he met with; he began to contradict all that *Polydamas* said very obstinately, and passing from contradictions unto angry disputes, they fell from words to blowes, and fought a Bloody duell. For the Prince of *Salamis*, having a secret designe upon him, stay'd for *Polydamas* in a great plaine, which is before *Parthenia's* Palace, so that this Princesse was a spectator of the Combat out at her Window, which was ended before they could come in to part them. Which of these two had the advantage could not be judg'd, for they were both of them equally wounded, and their swords both broke when they closed, and fell; doing both of them what they could to vanquish each other; this combat made a great noise in the Court, but *Callistrates*, he laugh'd in his sleeve yet hewent presently to the Princesse to grieve with her, or rather to see how she took it; but she thought him to be her friend, she did not dissemble how this combat had a great influence upon her heart; which newes was nothing pleasing unto *Callistrates*: for she let him know, that she hated the prince of *Salamis*, and that she loved *Polydamas* better then before; taking it very ill at the hands of the first, that he should be so bold as to quarrell with the other in any consideration of hers; not being ignorant; that it was he who first assaulted, and knowing that there could be no other fallings out between them but for her interests. Truth is Madam (said *Callistrates* to her) you have reason to be angry with the Prince of *Salamis*, and it is but just to hate him for his little respect of you: But I cannot find you have any cause to love *Polydamas* better, since he hath done nothing, but that he would not let himselfe be killed: for I cannot beleve Madam, you should thinke he had any other end in defending his life; but to keep it for the love of you; and were I to judge upon the actions of these two Rivalls, I should thinke you are more of the two oblig'd unto the Prince of *Salamis*, then unto *Polydamas*, who for all this, hath no more wit then he had; for I protest Madam, I am confident, that if he were himselfe to relate his Combate with such Eloquence as he hath, you would wish the Prince of *Salamis* Victory. I assure you *Callistrates* (said she unto him) I have much adoe not to be offended at you; for scoffing at a thing which both grieves and angers me: And the truth is Sir, though *Parthenia* had not contracted any affection with *Polydamas*, yet she could not chuse but be very sensible of his misfortune, and the more, because falling in a Feavour he dyed of his wounds, the sixth day after the combat, so that *Callistrates* needing not now to oppose that affection which he feared was in her heart towards him, he began to pity him in her presence, saying, that the high qualities of his soule, and the handsomnesse of his person, did serve to excuse the imperfections of his wit, desiring if it were possible, that her sorrowes for his death, might keep her from any affection to the Prince of *Salamis*, and moved him to goe out of *Paphos* untill all things were appeas'd: but when *Callistrates*

was

was out of *Parthenia's* presence, he scoffed as much at *Polydamas* dead as living; and said that all the Court was beholding unto the Prince of *Salamis* for ridding it of a man who spoke so much nonsense. In the mean, to satisfy his vanity, whilst there was no professed Lovers of *Parthenia*, he was an eternall visitant, and saw her every minute she was visible; and when she was not, he affected to speak of her, and oftentimes to name her in lieu of another: So that he called every one *Parthenia*, seeming alwayes to reprehend himself, and be angry that his tongue should so betray the thoughts of his heart. In short, he carryed it so, that all the Court suspected him to be in love with *Parthenia*, none yet daring to speak of it unto the Princeesse: For certainly (said every one) she must needs perceive that which all the world sees; and if she does see it, why does it not displease her, and move her to banish *Callicrates* from her? So they thought *Callicrates* in love with *Parthenia*, but never told their thoughts unto her, who never suspected any such thing, since he never talked unto her but of things indifferent, and of small consequence. As for him, since he affected more the satisfaction of his vanity then his love, fear of banishment would never let him tell her seriously that he loved her, to the end there might be more suspicion that he was loved. In the mean time the Prince of *Salamis* having settled his business, and the Physicians reporting that *Polydamas* dyed rather of the ill disposition of his humours then of his wounds, he returned unto the Court as soon as he was recovered; and he knew so well how to tamper with all the Parents of *Parthenia*, that his Marriage was concluded upon before ever he spake unto her. I shall not relate unto you, Sir, what unwillingness was in *Parthenia* to obey the commands of her Parents, in looking upon the Prince of *Salamis* as the man whom she was to marry; nor how *Callicrates* did augment her aversion to it: But give me leave to tell you, Sir, there was no remedy, *Parthenia* must marry the Prince of *Salamis*, and *Callicrates* must be contented: His comfort was, *Parthenia* loved him not; and in his hopes she would make him her secret Confident. Also his hopes were, that all the world knowing *Parthenia* loved not her Husband, it would be more easie for him to make them beleeve, she loved him. Yet what vanity soever he had, and what ill opinion soever he held of women in generall, I am confident hee could never think *Parthenia*, whose virtue he knew very well, could have any vicious thoughts in all her life, though she had a sensible and passionate soul. In conclusion, Sir, the Prince of *Salamis* married *Parthenia* much against her will, and he expressed so much love unto her at their Marriage, that shee sweetned her bitterness, and diminished her aversion to him. Hee gave her, in case he dyed before, the Principality of *Salamis*, being more submisive unto her then ever any was. But, Sir, as I have before described the beauty of this Princeesse unto you, so, is it possible you should beleeve that the eyes of this Prince being accustomed unto the beauty of *Parthenia*, should take lesse delight in looking upon her, then in a fresh beauty, which was a thousand degrees inferiour unto hers? Yet it is true, that this Prince loving her onely because she was fair, and his eyes being glutted with the custom of seeing her, his passion lessened, and his soul insensibly fell off from lukewarm to indifferency, and from indifferency to scorn: For since he was of a fantastick spirit, the humours of *Parthenia* and his kept no correspondency. I leave you, Sir, to imagine, how sad this Princeesse was when she found her self slighted: Indeed it troubled her so much, that she fell sick, but in such a languishing disease, as though it did not much hazard her life, yet it robb'd her of her beauty. And you may imagine, Sir, that he who scorned her when she was the fairest in all *Cyprus*, did not love in the Autumn of her beauty, but began to be harsher then before unto her: He had twenty severall Paramours, who for all their glittering beauties were yet inferiour unto *Parthenia*, notwithstanding her decayed alteration. The mutable mind of this Prince did so amaze the World, that none could imagine the secret cause of the ill correspondence between *Parthenia* and him; and every one had his censure for him: In so much as he having a hint of it, grew angry, and began to speak aloud, that hee could not conceive why they should think it strange he could not love his Wife, since according to his sense, it was neither handsome nor reasonable: For (said he unto me, when I asked him what answer I should returne unto those who wondered why he loved not *Parthenia*, who was yet the fairest in *Cyprus*?) I think there is no such extravagancy in the world, as for a Husband to be alwaies in love with his Wife; and if *Parthenia* would have kept me still in love with her, she should never have married me. I confesse, Sir, (said I unto him) there ought to be a difference between a Husband and a Lover; and I agree with you, that there are a hundred gallantries which are ornaments in a Lover, that would be ridiculous in a Husband. But, Sir, by your favour, this difference ought not to reach so far as the heart; certainly one ought to love and honour her he marries as much after, as before marriage: Civility and Respect must not be banished, but

preserved as preservers of Love; left incivill familiarity should intirely root it out. Alas, *Megafides*, said he, it seems you were never married, nor very well know the nature of Love. Truly, Sir, said I unto him, I think you do not know it your self; for if you did, why doe you not love *Parthenia*, since she is as fair now, as when you were in love with her? The reason is, said he, because, that beauty which one enjoys is like perfumes, which continually custome brings one not to smell at all. And for my part, I am perswaded, that as one doth accustom himself unto a beauty, one may likewise accustom himself unto ugliness; so consequently whosoever will marry, ought not to be so curious in chusing one that is fair. Then Sir, said I unto him, why did you marry *Parthenia*? I married her, said he, because Love led me out of my wits; and I chose rather to run the hazard of being her Lover, then not to enjoy her. The truth is, there is something in Marriage, which is so inconsistent with Love, that I cannot endure people should blame me for not loving *Parthenia*. I cannot conceive, replied I, you can love other women, who are a thousand times less fair then she. Were you married, answered he, you would know how, as well as I: The truth is, whosoever takes away the sweetness of Novelty from Love, takes away Love it self; and whosoever doth banish fresh desires, and fresh hopes from it, leaves no zeal or delight in it. Consider what the passion of a man will be, who alwaies sees the same woman, who has no new hopes, no fresh desires, and who sees nothing in the time to come, but that his Wife will grow old and ugly. But, Sir, said I unto him, though you are not capable of a constant love, yet let me advise you at least to esteem *Parthenia*; let your love become friendship. Had I never been in love with her, replied he, or had I married her for no other interests, I could have done as you advise me. But, *Megafides*, to fall from love to friendship, is a thing I cannot think possible, nor am I capable of it. Indeed I am sometimes ashamed to see how weary I grow when I have been with her one poor quarter of an hour. Yet since I cannot love her, she must fute her mind to her fortune, and let me alone to live as I list. These, Sir, were the thoughts of this Prince when he began to leave loving *Parthenia*; but hee was not the only man who changed his thoughts of her; for *Callicrates* also finding that she was not now the glorious Star of the Court, he fell off from his frequent visits; all the Beauties whom she had robbed of their Lovers at her first arrivall in *Paphos*, were ravished at her misfortune; and all her Lovers whom she had rigorously treated, rejoiced: Infomuch as *Parthenia*, seeing she had lost all that her beauty had gotten, had such an indignation against her self, that she left the Court, and went unto *Salamis*, where she lived most obscure and solitarily; but where she found a hundred things to charm her sorrows, and solitude afforded her much sweetness, since the cause of her grief was out of sight; and as she saw nothing which pleased her, so she saw nothing which vexed her; and the absence of her husband, and all those that forsok her with her beauty, made her mind very serene; so that using her self by degrees unto a kind of melancholy which seisseth upon a soul and never troubles it, she grew wonderous well contented, and recovered her beauty. This being the state of things, so it chanced, that the Prince of *Salamis* died suddenly at *Paphos*, in his return from hunting: And the King made choice of *Callicrates*, as him that was the ancient friend of *Parthenia*, to carry the news of his death unto her. I am confident, Sir, you wil imagine that it was impossible this Princeesse should grieve violently for the death of her husband who had so scorned her; yet was she much more moved at it, then in all possibility she would: For when *Callicrates* acquainted her with his death, she shed tears, but not in so great abundance. But *Callicrates* could discern her eyes had recovered their first lustre; and he found her so admirably fair, that in lieu of telling her what he had premeditated, he stood and gazed upon her, only telling her that her husband was dead: Yet he could not see her long that day; for she retired, and sat upon her bed, purposely to receive the visits which she foresaw would be made: And indeed about two hours after the news was known, all of any quality in *Salamis* came unto her. In the mean time, she sent back *Callicrates* the next morning, though he had no desire to goe so soon; but when he was returned, his report of *Parthenia*'s beauty was so high, that all the Court talked on nothing else but this wonderfull alteration. I shall not spend any time, Sir, in telling you how the Corps of the Prince of *Salamis* was carryed to the place of his name; but give me leave to tell you, Sir, that as soon as all ceremonious mourning was over, *Parthenia* made a voyage to the Court upon a business which concerned the Principality of *Salamis*; also that perhaps she was not sorry that she was as fair as ever; for *Parthenia* was not above eighteen years of age: However she returned unto *Paphos*, where she dimmed all that could pretend to any beauty, and captivated no fewer hearts then she did at first; but hers was more difficult to be caught then ever, and she was so resolutely determined not to receive the affections of any,

that

that shee did not thinke her selfe so much as obliged unto any that profered theirs¹ unto her. And as *Callicrates* one day chid her for this cold indifferency; and telling her that solitude had made her salvage and unsociable, shee stiffly maintained, that shee had no reason to thinke her self beholding unto those who loved her, because her beauty pleased them: For the truth is, said she, I am resolved not to expose my selfe unto the same misfortune I have had: and as long as I believe, that they do not love me, but because I please their eyes; and for a fading thing which a little sicknesse may take from me, I cannot much build upon such kind of affections. But Madam, replied *Callicrates*, if you take beauty away from love, you may as well take away his arrowes and bow, and quite disarme him. I would not take beauty away, replied she, but on the contrary, I would have such use made of it as of a Candle: do you not see, that when fire is put unto a faggot, it burnes, though the Candle which lighted it be taken away? or extinguished? So would I have beauty do, which sets hearts on fire: but I would not have them extinguish, when it which set them on fire is extinguished: Your smile Madam, replied *Callicrates*, is full of wit: Yet certainly, the fire which lasts long, must have something to maintain it: 'Tis true, said she, but it must not be beauty, for that is onely to kindle the fire, not to preserve it: It would be a rare World, if love should alwaies change as oft as the face of those they love doth: if so, a Rheume would kill a thousand lovers: and a gentle fever would break a thousand Chaines, and set as many Slaves at liberty: No, no, things must not be so; and whosoever loves onely the beauty of *Parthenia*, shall never get her love: I would have them love all *Parthenia*, and not by halves as you told me when *Polydamas* lived: I would have them love her for something besides her beauty, that they may not fall off when it fades: did not you do so *Callicrates* before I went to *Salamis*? 'Tis true Madam, I did; answered he, but it was because I could not endure to see you miserable: Fie, fie, replied she, you cannot make me believe that: but I am perswaded you left me, either because I had fewer Company, or because my friendship was lesse considerable: But know, said she and smiled, that I never loved *Callicrates*, but for the wit of *Callicrates*, I liked his facetious Letters: and his smooth verses, and his pleasant conceits: otherwise what did I care whether he were happy or miserable? Also I thought the daies in which you shewed me none of my letters (said she in such a manner as might let him see she was not ignorant of his proceedings) or verses, or on which you were not pleasant, to be ill spent in your company, and but for them, I should very near have hated you, for I cannot endure inconsistency, either in friends or lovers; but it is most of all odious in friends, since so; Madam said he, I beseech you do me the honour, to ranke me amongst your Lovers that I may be lesse criminal. Since I cannot revoke what's past (said she, and smiled) I cannot though I would make you more or lesse innocent then you are, but in justifying you on the one side, I shall condemn you on the other; therefore it is much better I look upon you as an unfaithfull friend; then as an unconstant lover, since which way soever you shall become the last of these, you will be alwaies criminal, and alwaies ill treated. However I should be glad Madam, said he unto her, that you would do me the honour I ask, for I must confesse, I cannot endure to be dishonored, and called an unfaithfull friend, since in being one, I should have renounced all virtue and generosity: but it is otherwise in being onely an inconstant Lover, for such a one is onely accused of lightnesse and weaknesse: Yet I think folly may be added unto them (replied she.) Since that is a thing which is not dishonorable, replied he, it shall be no great obstacle unto me; and I had rather you should think me foolish and out of reason, then thinke me culpable. Though *Callicrates* was formerly wont to speak many times as boldly as thus, without any supicion of speaking seriously; yet now *Parthenia* took it ill he should speak thus, for he spoke it with such an Air, so bold as displeased her: So that both she and *Callicrates* stood a long while silent, and *Parthenia* had no mind to begin discourse, for she observed that *Callicrates* was not sorry for her anger: but this silence lasted not long, for company came in; and *Callicrates* went out, very glad *Parthenia* understood him: Yet he resolved to appease her at what rate soever, though it cost him a hundred oathes that he did not love her, and that he spoke as he did onely to put her into a quarter of an houres impatience. However Sir, there was such a Fatalitie in the beauty of *Parthenia*, as brought upon her a hundred miseries, either by those who loved her, or by those who envied her, or by *Callicrates*. There was also a man of very high account who loved her, but not long; and she was so assaulted by all the Court, and all the World, that she was not able to endure it; and so much the lesse because the Prince *Philoxepes* returning from War, Courted her in marriage, for a friend of his; so that to deliver her self from so many importunities at once, she returned to her solitude. She had no fancy to *Salamis*, but to the Country; and since I had

a Sister whose name was *Amazita*, whom she loved very tenderly, she entreated her to goe with her unto her accustomed desert, which she willingly consented unto. In the mean time, since *Parthenia* had ever a passionate Soul, she was something perplexed to see that she could meet with none whom she could love: Also the custome of *Cyprus* requiring that all Ladies should be loved, she was something vexed that all those Ladies, who were her Enemies, because she was fair, should Triumph in her absence. But that which most vexed her, was a piece of knavery which *Callicrates* played her. I think Sir, I told you not that since their last conference which ended in silence, he never spoke in private with *Parthenia*, who alwaies tooke occasions to prevent him, and who treated him so coldly, that if he had not found out a way to make this coldnesse serve his Vanity; he would have dyed with sorrow: But since this happened a little before the departure of *Parthenia*, he made every one believe, but did not say it directly, that this coldnesse of hers to him was but disssembled; and the more to confirm this believe after the Princess of *Salamis* was gone, he writ unto her very often; yet writing nothing that could possibly displease: Moreover he sent her a hundred pretty knackes, and sent them so handsomly, that it had been hard for her to refuse such diversions as were but necessary in that solitude wherein she lived: So that to make it last the longer, she resolved to answer. But though her letters were onely Jollities, and of things very indifferent, and written with design that he should shew them; yet he did not shew one of them. So that every one knowing *Parthenia* writ unto him; and seeing that he made a mysterious secret of her letters; the Enemies of this Princess endeavoured to make it thought that the Correspondency which she held with *Callicrates* was more then matters of wit onely. But the further to satisfie his vanity, he disssembled an intended journey, and gave out such unlikely pretences: of it, as made every one full of Curiosity: And to make it more generall, he had adieu to all the Court: After which, he departed without any with him, and in the Evening, saying that it was hot; and therefore best travelling in the night: Moreover, since he made no question but some would have very observant eyes upon all his actions, as soon as he was out of the Town, he took the way which leads where the Princess of *Salamis* was, and went within fifty furlongs of the house; they turning upon the left hand; he went to hide himself with a friend he had thereabouts, not telling the true cause; and there he stayed fifteen whole daies: After which, he returned to *Paphos*, where those who watched him, had published that hee was gone to the Princess of *Salamis*: So that when he returned to the Court, every one asked him why he would conceal the place where he had been: But the more to make it beleevd, he seemed to be in a mighty chafe against them that said so: The businesse made so great a noise all over; that I writ unto my Sister, purposely that she might let *Parthenia* know it, who made no question, but that this was some knavery of *Callicrates*: So that this did more and more confirm her in her aversion which she had to the World. In the mean time, *Parthenia* did so clearly make it known at *Paphos* that he was not with her, as none did doubt it; but yet they could not accuse *Callicrates* of this imposture, because he alwaies said he was not with the Princess of *Salamis*. However *Parthenia* broke off all manner of commerce with him: But as if the Gods would have death Triumph over all those whom the eyes of *Parthenia* had vanquished, *Callicrates*, a little while after this imposture, dyed, extreemly lamented by all those that knew him, and even by those also whom he had most cruelly deluded: for his excellency of wit, and other rare qualities, excused the malignant vanity of his Soul. The fair *Parthenia* amongst the rest lamented him: notwithstanding all Causes of complaint which he had given her: Now was the time Sir, when the Prince *Philoxippos*, fell in love with *Policrite*: So that being busie with his own Passion, he let the Princess of *Salamis* live as she pleased: Yet would he sometime invite her to quit her Solitude; but this was not often: Yet since he was married, he began to importune *Parthenia* to return unto her friends; and not to passe away the rest of her daies as she did. But all his pressures were in vain: For she told him, that her resolution was to submit the conduct of her life unto the Gods: and in order to that she had sent unto *Delphos* to consult with the Oracle, and to enquire what she should do to be happy, expecting the answer with much impatience; yet when it came, she was not much satisfied with it: For the Oracle answered her in these words; *That if she would be happy, she must marry a man who loved her without the helpees of her beauty: and that on the contrary, if she married any one of those whom her eyes had Captivated, she should be the most unfortunate woman of her time.* I leave you to imagine Sir how much this answer perplexed *Parthenia*, for to imagine that any one could love her and not see her, she could not comprehend it possible: To think also one should see her, and not think her fair, and in seeing her, separate her spirit from her body, and adore the one, without lo-

loving the other, this was as far fetched a conceit as the other: So that she concluded it to be the will of the Gods not to love any but that she should still live in solitude: For, said she, since the Gods doe tell me, that if I marry any one of those whom my eyes have captivated, I shall be the most unfortunate woman of my time: they doe tacitely tell me, I must never marry. But though you should take this resolution, (said the Prince *Philoxipes* who loved her exceedingly) is it therefore necessary that you should banish your selfe from all civill Society? Certainly I should (said she unto him) for why should I expose my selfe unto the assaults of any that will professe service, and perhaps perswade me to slight the counsell of the Gods? For my part, replied *Philoxipes*, I doe not thinke we understand this Oracle as it ought to be, for the Oracle of *Delphos* would never counsell you unto a thing so opposite unto the Laws of the Goddesse whom we adore, who would have us love and be loved: for my part, if I thought it, I should advise you to supplicate this Goddesse, for a resolution of this doubt which I thinke is well raised. The opinion of *Philoxipes* seemed so reasonable unto *Parthenia*, that she went her selfe into the Temple which is upon the farthest part of the Isle towards the East, to consult with the Oracle of *Venus Vrania*; The Princeesse *Policrite* carried her thither, and I had the honour to goe with her, and to be present, when she asked, whether she ought to understand the Oracle of *Delphos* as she did? But Sir, she was extremely surprised, and so was all the company, when the Oracle answered her, *That it was not more true that you were the greatest Prince in the world, and that you should be hereafter as happy as heretofore unfortunate, then it was true that this which the Oracle of Delphos said should come to passe.* The Prince *Philoxipes* Sir, was beyond expressions joyed, to see that you were so highly in favour with the Gods, as that their Oracles should Trumpet your prayes over all the earth: and it may be truly said, that never since the time of *Licurgus*, who heretofore received the like honour from *Delphos*, did the like happen till now. The Prince *Philoxipes* then was much comforted by it, for the slender satisfaction which the Princeesse of *Salamis* received from this Oracle: for indeed she could make no other construction of that from *Delphos*, and this Oracle, but that the Gods would have her passe away her life, unseen of any, and unloved, which is a kinde of shame and malediction in our Isle. But Sir, that which the Prince *Philoxipes* most rejoiced at, was to see the Gods not only truly to commend you, but also to promise a period to your misfortunes, so that he no sooner carried the Princeesse of *Salamis* into her solitude, but he embarked one of his Servants to bring you this pleasing newes: yet by misfortune the Vessell in which that man embarked suffered Shipwrack, and the man perished; the Prince *Philoxipes* not hearing any thing of it untill a long time after, so that he could no sooner let you know the glorious testimony that the Gods did render unto your vertue, and I am confidently perswaded that it was the pleasure of the Gods, you should not know this Oracle untill that which concerned the Princeesse of *Salamis* was found to prove true, so that there might be more ground for your hopes and belief of what they said concerning you. Give me leave to tell you Sir, that since this Princeesse received the last answer from *Venus Vrania*, she looked upon her Cell, as the place where she was to live and dye, and took as much paines to hide her Beauty, as others did to show theirs: The reading, the walking, and conversation of my Sister who would never forsake her, were all her recreations: the Prince *Philoxipes*, *Policrite*, and *Dorida*, did sometimes give her a visit, but it was very rarely. *Parthenia* employed her selfe sometimes to make her Prison more pleasant, in causing the Chambers to be painted, and making Gardens: In the meane time, though she strove to Eclipse her beauty, yet it did every day increase, her Cheeks had fresh Roses grew in them, and the lustre of her eyes shined more glorious then ever: But the pryerest wonder was, that though *Parthenia* saw no body, yet she was nothing negligent in her dresse, but still had as great a care of her beauty as if she had a designe to conquer a thousand hearts, as if she had thought, that though it was forbidden her to love any, yet she would imploy her inclination to love, and be beloved of her selfe: and certainly a more beautifull object could not be seen, since *Parthenia* was never so faire at Court, as I saw her in her solitude, where she suffered me sometimes to come and visit my Sister: yet for all that, on some certaine day's she would be something out of tune, and so give over her selfe to Melancholy, that she would fall out with her own Beauty: 'Tis true her humors angrat none: but her selfe, for she would even then then vent a hundred excellent things to those that could understand them, I remember one day when I was there, and found her in one of those humors when she was off the hookes in her conceit, and when I heard her wish she were not of so high a quality, to the end she might be more Mistress of her selfe and lesse observed by others: and when I heard her wish her selfe of ano-

ther sex; however Madam said I unto her, you cannot desire to be more faire then you are. Ah, *Megafides*, said he unto me, how infinitely are you mistaken? For I protest in the humour now that I am in, I had rather bee such an one as *Æsop* is described, who they say, was the most ill favoured man in the world, then to be the fairest woman, eye ever saw. I confesse Madam, said *Amaxita*, that I cannot beleieve you, or be of your mind. Perhaps so (said *Parthenia*, and smiled) but however, I cannot think beauty to be so great a jewel as it is imagined; at least it is none of those sweets which have no mixture of bitterness with them. For my part, Madam, said I unto her, I am not of your opinion: For I am perswaded that beauty is one of the most excellent gifts of the Gods: Doe you not see what a soveraign influence it hath upon all hearts above any thing else? It charmeth Marble, and makes it molliſh; it tames Tygers, and makes them affable, and subjects the most cruel, rebellious and ambitious spirits. 'Tis true, said *Parthenia*, but it cannot keep those who are inconstant; and I have known some, but of common beauty, which have been more constantly loved then any others. Since the number of Inconstants is less then those I named (answered I) and since Inconstancie hath its birth from the hearts of Lovers, and not from the eyes of their Mistresses: It is not to be wondered that it should be so. Yet, Madam, without all dispute, of all the excellent gifts of Nature, Beauty is incomparably the greatest. But not most durable (replied she) and therefore I cannot think a thing to fading, can deserve the Epithite of good, since its sweets are mingled with so many bitter Ingredients. I pray examine what pleasure those find who are owners of Beauty: In their Infancie they are not so much as sensible of it; in more ripe years they injure other beauties; or which is worse, are injured: If they be of fair complexion, then they cannot endure the brown; or if they be brown, they cannot endure the fair; all, that's as fair as themselves, displeaseth and frets their hearts: Moreover, if a Lady look a little pale, or her eyes a little hollow, there needs no more to make all the Town say, Alas, how she's changed! She was fair sayes one; There goes a withered beauty sayes another; and every one hath his censorious vote. But say they should not say so, what's the result of the finest Beauty? It gets one many Lovers, whose love lasts no longer then it doth: It attracts at random, both the wise and the foolish, the handsome and ugly; and vanisheth often before youth, and infallibly when age comes. So that those who love their Wives because they are fair, will most certainly come to hate, and at least slight them. I pray then judge whether Beauty be a thing so desirable. Though all should be true (replied *Amaxita*) yet I had rather be fair, and run the hazard of being slighted when I am old, then not to bee faire, and be sure to bee slighted when I am young: For truly if one be not fair, there is requisite abundance of wit to supply that want: And since more men are able to judge of the beauty in a face, then they can of wit, or soul, the world will follow the fair, and let fine soules shift for themselves. However it be, said *Parthenia*, since I am perswaded that the highest misfortune is to be once loved, and then not to be so; and since Beauties are more exposed unto that danger then any others, I do not recant of any thing I said. These, Sir, were the opinions of *Parthenia*, whilst shee was in her melancholly moods; and this was the life she lived when a Gallant of high esteem, called *Timantes* came to *Paphos*, with an equipage proportionable to his quality, and high birth, and futable to the magnificence of his mind and riches, which were both as high as his Quality. This *Timantes*, Sir, was descended from King *Minos*, who reigned long in *Crete*: And though the Crown was not invested in his house, but the form of Government changed, yet the people did highly respect those who were descended from their ancient Kings, inso-much as they had the highest honours, and greatest authority amongst them. So that it may be said, that through the Father of *Timantes* had not the name of a King, yet he had very near the authority, especially in matters of War. 'Tis true, that since he did strictly observe the Lawes of that famous King which before I named, and who was a pattern for all the Legislators of *Greece*; hee did not deceive that trust which the people reposed in him, but did infinitely purchase their love; and no wonder; for I am confident, that whosoever is an observer of the Lawes, will easily get love and obedience also. This, Sir, was the descent of *Timantes*, whose person was extremely handsome, and whose wit was above ordinary capacities. The reason of his voyage had no matter of privacy in it, and being born in an Isle which had a controversie with ours in point of Reputation, he had a longing curiosity to see whether *Cyprus* was to be preferred before *Crete*, or *Crete* *Cyprus*: So that his travel being a voyage of pleasure and curiosity only, he arrived at *Paphos*, as I said, with a most magnificent Train and Equipage. His Quality was no sooner known, but the King did him all imaginable honours; and his merits were no sooner discovered, but he was esteemed beyond all expressions: So that in a few dayes *Timantes* was no stranger in our Court: The Queen *A-*
retephile

resephe much honour'd him; the Prince *Philoxipes* had contracted a close friendship with him; *Policrite* esteem'd him, and not a Lady in all the Court, but had a good word for him. As it is the custom of all Courts to double their diversions in favour of strangers, the like was there for *Timantes*: But whether in company, or Balls, or Sports, or Walks, or publique Feasts, *Timantes* was the onely man of spirit, wit, behaviour, and magnificence. So that no one was talk'd on in *Paphos* but him, his reputation rung as loud, and reach'd as far as where the Princeesse *Salamis* kept her solitudes; and I think I was the first who describ'd him unto her. Yet she did all she could to hinder me, saying, she would not willingly know any more what pass'd in the world, since she had quitted it: But notwithstanding, presently after, she ask'd me, which of all the Ladies in the Court was it that most mov'd the heart of *Timantes*? Believe me, Madam, said I unto her, hitherto his civility hath been so equall unto all, that it seemes he's not in love with any: For at a grand Feast, where there was us'd a kind of delightfull Combat, where those which fought had their devices upon their Bucklers: *Timantes* represented upon his, a Phoenix with this Motto;

I stay untill the Sun doe burn me.

Certainly, said *Parthenia*, this Stranger puts none of the Ladyes out of hope to conquer his heart, to the end none should hate him as long as he stayes at *Paphos*. In the mean time, *Megasides*, you would oblige me very much in acquainting me with these diversions which I am ignorant of: And therefore when you visit your Sister hereafter, I pray you acquaint me with what the Court hath more then it had when I was there; what new diversions, what fresh gallants, and what the old ones, who are past diversions, say. This, Sir, *Parthenia* heard me speak of *Timantes* the first time; but I was not the onely one who told her of him: For the Prince *Philoxipes* went to see her, and did the same; *Policrite* also, and *Dorinda* writ unto her; so that she had a most exact Idea of *Timantes*: Yet would she never consent that the Prince *Philoxipes* should bring him thither, as he affect'd; this Prince telling her, that a Stranger would not interrupt her solitude: But she did so earnestly forbid him, that he durst not bring him; or, to say better, the Gods would not permit him, since they would have *Timantes* and *Parthenia* acquainted in another manner. But, Sir, before I tell you how it was, be pleas'd to know, that there was a fair house of *Timocleas* Fathers, about a dayes journey from *Paphos*, about half way unto the town or place where *Parthenia* lived; in this place there was a Labyrinth of Myrtle trees, whose hedges were so thick, and so high, that one shall be as much puzzled to get out of it, as out of the famous Labyrinth of *Egypt*, or that in *Crete*; but this was made with such art, that those who were in them of *Egypt* or *Crete*, yet could not finde out the issues of this: For as that of *Crete* was made by ingenious *Dedalus*, when *Minos* kept there the *Minotaur*, whose modell *Dedalus* borrowed from that of *Egypt*: So likewise that which is at *Paphos* was made by a man, who, having seen both the other, took something out of the one, and something out of the other, and contriv'd one of the most pleasant diversions in the world: The Architecture seem'd in Myrtle as if it had been in Marble, conveyng from room to room, from closet to closet, and from gallery to gallery: In divers places there were erected Statues of Alabaster, and Brasse, which yet were no notions of the wayes in, or out, because the very same were placed in many places alike; there were also severall seats of grasse-cushions, whereupon to rest the weary limbs of wanderers, or for those that knew the pass: to sit & contemplate. The center of this Labyrinth, where all these wayes did meet, was a most pleasant round, in the midst of which was a most admirable source of water, which was convey'd over the hedges as high as they were. This, Sir, was the Labyrinth which *Timantes* had so much curiosity to see, & with more longing desire, because he had seen that in *Crete*, which was visit'd from all parts of the World: He spoke often of going to it: and the Prince *Philoxipes* intended to make ope, but falling sick, his journey was stopp'd: So that *Timantes* turn'd his intentions into a hunting design, with some others of quality in *Paphos*: But as chance would have it, *Timantes* lost his way, and wander'd from the rest of the company with a friend who travel'd with him, whose name was *Antimaques*; So that not knowing where they were, they espied at their coming out of a Wood, a very stately house, standing in the midst of a great pleasant Plain; They no sooner saw it, but went thither, both out of curiosity, and to ask where they were, and which was their way to *Paphos*: *Timantes* going first, went straight to the dore, and found it open: Then came into a great Base Court, where he saw no body: Yet he and *Antimaques* lighted from their horses, and leaving them with a servant which followed them, they entred into a

Garden

Garden of a prodigious bignesse, whose door also they found open: But as soon as *Timantes* had taken two turnes in the Garden, he saw a great Copps of Mirtle Hedges, so that he made no question but chance had brought him thither, where he had such a desire to go, and that this was the Labyrinth he desired to see: So that walking hastily towards it with a longing desire to satisfie his Curiosity, and never thought of any guide: For since he was acquainted with the turnings and windings of that in *Crete*, he imagined, he should hit of this also: He entered therefore with *Antimaques* into this Labyrinth, and as soon as he had passed through five or six of the Roomes or Closets, he found, that he was ignorant of the turnings, and that it differed from the other at *Crete*: But it was no longer considering, for he was already so far wandered, that the more he sought to find the way out, the further he was carried in. Yet was he much delighted with this pleasant Wildernesse: for since *Antimaques* and he were both in hunting habits, *Antimaques* had a horn about him: So that they feared not losing themselves, imagining they could make themselves heard when they would: As they were thus talking together, and *Antimaques* jesting with *Timantes* at their wandering, and telling him they stood in need of *Ariadne's* thred to get out of this Labyrinth; and hinting unto him, that being of that *Queens* Race, it was more a shame for him then any other, to be thus entangled, upon a suddain, he heard a woman singing, and that most admirably: so that silently walking towards the place from whence the voice came, they found there was but one thick hedge between them and her that sung: But it was so extraordinarily thick and high, that they could by no meanes possible see her they heard, nor get to her: For when they tryed, they found themselves farther from her: So that not being able to withhold commendations from one that sung so well; And *Timantes* hoping thereby he might perhaps get out of his wandering, he began to cry out, in a loud tone of admiration, as soone as she had done singing: Ah *Antimaques* how happy is this wandering unto us, provided we meet not with the same destiny by Land, that *Ulysses* did by Sea, & that harmonious voice we hear be not onely a baite to draw us unto a farther loss of our selves. But Sir, to make the reason of the fantastickall encounter the more pleasant unto you, be pleased to know, that she who sung, was the Princess of *Salamis*: who having planted such a Labyrinth as this at her own house, onely the hedges not yet grown above two feet in height, she knew all the turnings very well: So that coming thither that day to consult with my Sister, whether she should place the Statues in hers as in this. She came into this Garden at a little back door, where her Coach waited for her. Moreover, since she affected to be solitary, she kept this voyage very secret, and therefore she came in a poor Coach, without one man with her, and her chiefe reason why she made such a mysterious secret of it, was, because this Garden belonged unto a man whose Son was deep in love with her; and therefore she would not have it knowne who she was, lest they should imagine she desired to recall him whom she had banished: And it was the easier to conceale, because the Porter and the Houskeeper, who let her in, had been her Domestique Servants whilst her Husband lived; so that they were more for her then for their Master, and therefore they took an especiall care none should know it? And in order to that, they went to the place where her Coach stood, lest any should enquire whose Coach it was: They left another Gardiner at the other door, with orders to let none enter, though it seemed they were ill observed; for *Timantes* it seemed found the door open, and entered, as I told you before: But Sir, he had no sooner expressed himselfe unto *Antimaques* (as I said before) but *Parthenia* was much surprised to heare one so near her, and would remove from that place: But *Antimaques* answering *Timantes*, that he was so farre from fearing this sweet voice would make them lose themselves, as he hoped she would happily help them out of the Labyrinth, she understood by this, that they had really lost themselves, and had no Guide, especially, because she perceived by the accent of their voices, that they were strangers: So that recollecting herselfe, and imagining that they could never get unto the place where she was, and knowing they knew her not, she resolved for diversions sake, to answer them that spake unto her: So that she said, the voice they heard would not charme them, since they cared not for the hearing it, but onely that they might by it get out of that Labyrinth in which they were entangled: Oh Madam, said *Timantes*, I beseech you mistake me not: For I am so glad of my entanglement, that I wish not to come out: and am so far from seeking for the issues of this Labyrinth, that I seek onely how to get unto the place where you are, that I may know whether there be as much sweetnesse in your eyes as in in your voice: It seemes by your expressions, replied *Parthenia*, that you have as much wit as Civility: but I know not whether I may chide you or no, for offering to engage your self without a guide in a place where you cannot get out without one. *Whilst *Parthenia*

nia was talking to *Timantes*, *Amaxita*, and *Antimaques*, did both of them; what they could, on their sides of the hedge, to open the boughes of Mirtle: but they were so extraordinary thick and entwined, that *Amaxita* labored long in vain: Yet at last she found a place by the beames of the Sun, which pierced through the thick of the hedge, so that though the place was very narrow, yet she spied *Timantes* talking to *Parthenia*, but saw not *Antimaques*, who was as busie as she some four paces off, but could see none of them: *Amaxitano* sooner saw *Timantes*, but she made a signe unto *Parthenia*, who imagining that since they might see on that side of the hedge, as well as she on this, pulled down her hood, and caused all her women to do the like. Yet she removed a little to look upon the man whom *Amaxita* spied, and whom she easily perceived to be a man of some great quality, not onely by the richnesse of his Clothes, but also by the Garbe, and Aire of *Timantes*; *Parthenia* stayed not long there, for she no sooner saw him, but she made no question but that he was the stranger of whom they reported such wonders: In so much as without any reason, she perceived in her selfe a strange agitation of that, for which she could find no cause; but onely the odnesse of the adventure: But at last *Antimaques* found out a place where he might see *Parthenia*. 'Tis true, see her but with her hood pulled down, no more then he could *Timantes* who saw her so also: So that all this while, every one was in a hush silence: For *Timantes* not knowing that the Lady whom he looked upon, desired not to be seen, hoped still she would lift up her hood as he earnestly desired: His curiosity wasthe more zealous, because he saw a Lady of a very handsome stature and Symmetry, and had the whitest hands in the World, for *Parthenia* pulled *Amaxita* by the Gown to whisper unto her, that she thought this to be the man so much extolled by every one: So that by this meanes, *Timantes* might judge of her beauty by her voice, by her stature, by her armes, and by her hands: As for her dresse, nothing could be concluded from it: For that day, she wore such a dresse as ladies of highest qualitie sometimes use, and which those of a more inferiour Ranke use also, so that nothing could be drawn from it! Nor had he time to observe how her women kept that respective distances, for the hole through which he looked was so little, that hee could see but one at once, and *Parthenia* removing from that place some two paces, he could see her no more, do all he could: I beseech you Madam, said he unto her, though you will not give me leave to see you, yet for Heavens sake let me hear you; and be not so inhumane as to let an unfortunate stranger wander, and wander for the love of you: For truly Madam, had not your sweet alluring voice becharmed my eare, I am confident I had found the way out of this mysterious Labyrinth: And though I am deceived in this, yet to let you know that I have seene others which I could have better understood: Let me tell you, that I am a *Cretan*, and I beseech you, let me not find the *Cyprian* Ladies lesse pittifull then they there: For doubtlesse you know how *Ariadne* helped *Theseus* out of the Labyrinth there: And be not so cruell I beseech you, as to leave him wandering here, who has the honour to participate of that illustrious and charitable Ladies blood: but help *Timantes* out of this place as *Ariadne* did *Theseus* out of that: For I must needs have the same passion to you, that shee had unto him, if you do the like for me. Since you are such an absolute Master of your passions (replied *Parthenia*, very glad to see she was not deceived) that you can love, when and whom you please: It is to be likewise feared, that you can also hate when and whom you please: and that if I should do for you as *Ariadne* did for *Theseus*, you would not do for me as *Theseus* did for *Ariadne*: Therefore Sir, I have no disposition to free you from your Labyrinth upon that condition which you propose, for on the contrary, you could tell me nothing which would sooner withhold me: Also since now I know your qualitie, I cannot find in my heart to see you, because I am much ashamed that I have rendred you no more respect: But Madam (replied he, and smiled) would it not be uncivill, if you should not permit me the sight of you, but to leave me wandering in a place, out of which I cannot get without your help? and do you not fear I should complain against you? Could you know Sir who I am, replied she, doubtlesse I should fear it, and should not do so: However Madam, I beseech you tell me why you use me thus? The reason is (replied she, and laughed) because having never captivated any by my own charmes, I should be glad to take hold of this opportunity, and at least to make one Prisoner. If there want nothing but that, to give you satisfaction (answered *Timantes*) I promise you to be your Captive, and Prisoner both: I consent not to follow you out, but to remain in this Labyrinth; therefore I beseech you, deny me not the happinesse of seeing you, but instruct me which way I should come unto the place where you are, since I shall be nothing but a peece of incivillitie towards you, replied she, I cannot allow my selfe to let you see me: but must be guilty of this cruelty wherewith you charge me: The cruelty of fair ones, will absolutely be forgotten, (replied he) if they will but once shew them.

themselves, how can I give credit unto your words (replied she and laughed still) since you rank me in the number of faire ones before you see mee. I know already (replied he) that you have a most Angell-like voice, not only in singing but in speaking: moreover I know that you are of a most admirable stature & garb, & that you have the whitest hands upon earth: so that if your eyes be answerable, and as far as I imagine them, you must needs be the fairest upon earth. Since you imagine them so faire, replied *Parthenia*, I will keep you still in that imagination, and not show them unto you; yet that you shall not say I am altogether inhuman, I promise to send you one that shall help you out of that Labyrinth, as soon as I am gone. *Timantes* perceiving *Parthenia* prepared to be gone. I beseech you Madam said he unto her, let me at the least know your name as I have told you mine: I had rather let you have a sight of me (answered she) then tell you my name, but I pray you give me leave to conceale both. After this, *Parthenia* went away, and *Timantes* heard no other noise but what she and her women made as they departed, who never feared being followed; yet they went very fast, and took Coach in all haste, commanding the Porter to goe and help those strangers out who were wandering in the Labyrinth, but not untill a full hower after she was gone, commanding him also not to tell who she was, but to say they were some Ladies of *Paphos* unknown to him. After this, *Parthenia* went away, and the porter in obedience to his former Mistresse, stayed an houre, before he went to release the strangers she spoke of. In the meane time *Timantes* and *Antimaques* were as busie as could be to follow her, but they were so far from getting out as they came into the middle of it, that is to say, in the round place where they resolved to stay and expect the performance of her promise. But as every minute seemed an age unto any that are in expectation of any thing, *Timantes* began to expresse his sorrowes unto *Antimaques*: that he could not see the face of her who sung, and his extreame desire to know her names: yet his impatiency was not so earnest to be out of the Labyrinth, as that he might endeavour to learn who this unknown one was, whose voice, stature, hands, and witt, did so pleasingly surprize him, & sweetly charme him: so that *Antimaques*, thinking the sound of his Horne would the sooner cause some unto their release, began to winde it as loud as he could, but all in vaine, for the Porter who walked in the Garden till the hower after *Parthenia*'s departure, hindred the Gardner from going to them also: but when the hower was over, he went and released them: as soon as he saw them, according to *Parthenia*'s order, he told *Timantes*, that a Lady unknowne unto him sent him to release them, and asked pardon for coming no sooner, because he mett with a man with whom he had some businesse of importance. Ah my friend (answered *Timantes*) you tell me not truly, for it is impossible you should not know one who is so well acquainted with every turne of this mysterious Labyrinth. Sir, (said the Porter with a seeming ingenuity) since I have not been long a Porter unto this house, it is no wonder I should not know this Lady; for I assure you my Master hath a Daughter I know not yet: *Timantes* did not yet beleve him, but pressed him to tell him who she was; but all in vaine: then did he promise him a very considerable reward, if he would but satisfie his longing curiosity, but since promises are not so prevalent with such men, as present gifts, and since *Timantes* had nothing about him to give, he kept himselfe faithfull unto *Parthenia*. When *Timantes* saw he could not win him to reveale, and indeed beleved he was ignorant who she was, however tell me said he unto him, which way she went? Sir (said the man most subtilly) I shall easily doe that; and then he shewed him the high way to *Paphos*, assuring him confidently that her Coach went that way, though it were quite contrary, and he told it with more confidence, because the way was much beaten, and Coach-Wheels might be seen lately gone that way, so that *Timantes* giving credit unto his words, took Horse with *Antimaques*, and without any thoughts of Hunting, went in haste and hopes to overtake the Coach: yet he asked the Servant whom he left with the Horses, whether he saw any thing, but though he answered, yet did not this undeceive him, so that he went as farre as *Paphos* in hopes to overtake it: and so it chanced, that asking some men upon the way whether they mett a Coach, they answered that they mett two: so that *Timantes* not questioning but she in whom he was in quest of was one, he went on: but when he came at *Paphos*, and told every one he spoke with, that the Lady he met with at the Labyrinth came thither, none ever looked towards the Princeesse of *Salamis*, nor could they beleve she would ever leave her desert, and come unto that place for the reason aforesaid, and therefore none ever thought upon her: but to consider who there was in *Paphos* who did so well sing, but since the number of them was great this afforded no light, the Prince *Philoxipes* never thought upon the Princeesse his Sister, but on the contrary imagined her whom *Timantes* heard to be a woman of inferiour ranke, who had a good voice but was very ugly, and for that reason would not show her selfe, and indeed every one was of that opinion, and chid *Timantes* for his curiosity: But he for his further satisfaction

disfaction would see this ugly woman; and heare her sing; but when he saw and heard this woman, he was confident she was not the same: but his imagination was filled with so much curiosity, that *Timantes* began to suspect it was *Parthenia* which he heard. In the meane time, he would not declare his thoughts unto any but one woman, who was his friend, and this woman being one of those whom *Parthenia* had heretofore robbed of her adorer, she hated her; he had no sooner asked her whether this woman whom he mett with might not be the Princeesse of *Salamis*, whose Beauty, Witt, and Voice, he had heard so much extolled; But she cryed out, and answered with as much envious haite as any Rivall could, that if she whom he met was of a good stature, white hands, and sweet voice as he described, it could not be *Parthenia*. For said she, however she be cryed up by the world, yet she is tall but not handsome, her hands are white, but not well made, and her Voice is shrill, but not pleasant. You may imagine Sir, after this, that all the suspicions of *Timantes* dyed, for he knew that he whom he saw was of an admirable proportion and height, her hands the whitest and best made in the World, and her voice the most sweet and pleasing: so that this pleasing Idea swelling his imagination more and more, and augmenting his curiosity, he continued his quest after this amiable unknowne one, he went unto the Temples, to the Walks, and all Visits, with an intended designe to seek her out in all places: but all his labour was lost, and he still continued in the same unquiet curiosity. In the meane while *Parthenia* being returned from the Labyrinth to her solitude, began to talk with *Amaxita* of their encounter, extremely commending the handsome garb of *Timantes*, and the gallantry of his witt. Madam, (said *Amaxita* unto her) if *Timantes* prove the man whom the Gods have reserved for you, our journey was very happy, and I am confident your voice and witt did charme him more then you imagine; for he spoke in such an obliging Emphasis, as certainly expressed more then common civility. Alas *Amaxita* (answered *Parthenia* and laughed) doe you thinke I could wound *Timantes* through so thick a hedge? I know they say Love has wings, but I cannot thinke he can fly so high as over it: therefore never imagine that *Timantes* has any thoughts of me: his curiosity happily lasted a quarter of an hour, or so, and after that, dyed, and there's an end: and I pray let us doe the like, and never trouble our selves, with chimericall Fancies in the Aire, which have neither beginning nor ending: For truly *Timantes* will never love me unseen, and if he should see me, and chance to be captivated by that poore pittance of Beauty which I have, I durst never trust him; not only because of that cruell experience I have had, that love founded upon Beauty will never last, but also because the Gods have fortold me, that I shall never be happy if I marry one whom my eyes have captivated. These, Sir, were the thoughts which *Parthenia* had of *Timantes*, whose person and wit did much please her: yet had he easily slipped out of her memory, unlesse the Prince *Philoxipes* had visited her, who revived him in her fancy; and thus it came to passe. After that Prince had been a long while in conversation with her, shee asked him whether he would give her leave to shew him the alterations she had made in her Garden: And *Philoxipes* desiring the same, *Parthenia* carried him into all the places which she had tricked up since he saw her; for he had an admirable fancy and judgement in such things, his stately house of *Clara* having learned him knowledge in such things. After a long discourse of Fountains, Walks, Statues, and Flowers, *Philoxipes* casting his eye upon the Labyrinth which I told you before shee had made, and whose hedges were not yet grown up; Your Labyrinth, said he unto her, will be a long time in growing up before they will be fit for such an adventure as the Stranger had of whom I spake the last time I saw you; for these hedges are yet very low. *Parthenia*, hearing *Philoxipes* say so, changed colour: 'Tis true he did not take notice of it, because his head was turned towards the Labyrinth: So that *Parthenia* recollecting her selfe, asked *Philoxipes* what that adventure was, which shee knew of better then he did? And he related from the beginning to the ending all the story, aggravating the applauses and commendations which *Timantes* gave the unknown Lady, purposely to make his relation seem more pleasant: For after he had told *Parthenia*, how *Timantes* had extolled her hee knew not, and he thought him in love with her, hee added his further conceits; that he thought she whom he so excessively commended, was a woman of low Quality, and ugly; then hee named that woman unto *Parthenia* whereof he spoke before, and with whom he had so upbraided *Timantes*. Me-thinks he may be soon satisfied, whether or no it be she (said the Princeesse, and laughed) for he need only see and hear this woman. He hath done so already (replyed he) but he is certain that it was not she, and is angry when any names her unto him, most confidently affirming, that she whom he saw is the handsomest woman in the world, and seeks out for her in all places. You may imagine, Sir, how much delight this

Princess of *Salamis* took in hearing a relation of an adventure which concerned her self, unknown to the Prince *Philoxipes*; yet this was not her greatest delight; for her certainty that she made some impression upon the mind of *Timantes*, or at least his memory gave her so high a satisfaction, that how joyed soever she was in the company of *Philoxipes* whom she tenderly loved; yet she was impatient till he was gone, that she might the sooner tell *Amaxita* all he had related. She offered a hundred times to discover unto the Prince the truth of the adventure, but some secret suggestion of her thoughts did hinder her: However she asked *Philoxipes* a hundred questions concerning *Timantes*, which induced him to tell her, he would bring him to her; but she forbade him more violently then ever; telling him, the more complete *Timantes* was, the less desire she had to see him: For truly, said she, when one is resolved upon a course of solitude, to bring any pleasant company which is not to stay there, doth but redouble sorrows, and leaves one in a more deep and serious melancholy and misery: And truly, whensoever you doe me the honour to see me, 'tis two dayes at least after, before I can take any delight either in Fountains or Gardens. You could not in a more civill manner tell me (replied *Philoxipes*) that I should not come so oft to see you; and indeed I am partly acquainted with your humour, which is not to affect such pleasures as are seconded by sorrows, and that's your chief reason why you would not bee loved, lest you should run the hazard of not being so after. 'Tis very true, replied she, I place that unhappiness in the highest rank of misfortunes; and as I think there cannot be a greater: But you see (said *Philoxipes* unto her) that all those who love do not prove Inconstants, as the Prince of *Salamis* was, and as many others who loved you did: And to shew you one example, I doe protest unto you, that the enjoyment of my dear *Policrite*, does not at all lessen my love: I am as much charmed as I was before I married her; and if handsomness would permit it, I would cast my self as submissively at her feet now as ever: For my heart is not at all altered, and I am more troubled to hinder my self from expressions of my passion, then to continue my zealous affections to her. *Policrite* is still admirably fair, replied *Parthenia*, that your Constancy hath not yet been put to any difficult test: For I confess there are a sort of men, not like those, who fall off from loving, before the beauty doth which first moved them, and whose passion does last as it doth. Fie, Sister, said *Philoxipes*, wrong me not so much as to think, that though *Policrite* were not fair, I should not love her as much as ever; but believe me that her beauty is not the onely cause of my Constancy; her soul, and her mind has a million of real beauties beyond it, which time and age can never ruin, and which I shall dote upon eternally. I need no confirmations of my opinion, said *Parthenia*, that it is not beauty which causeth constant and faithfull love. *Philoxipes* would then have said more, but it was late; and therefore he concluded with *Parthenia*, that as the absence of the Sun causeth darknesse; so the losse of beauty causeth lukewarmnesse and inconstancy in those who love onely for it. After this he returned to the Court, and left *Parthenia* at liberty to talk with *Amaxita*, unto whom she related all that the Prince had said concerning *Timantes*; taking great delight in talking with her; wishing sometimes that *Timantes* knew it was she, and sometimes again checking her self for wishing. Since *Amaxita* would have been glad to have *Parthenia* lesse solitary, she used all her arguments to perswade her, that *Philoxipes* might bring *Timantes* to her; but she could not be moved unto it, still protesting, that her beauty should never be the cause of her misfortune, and that both reason, experience, and the authority of the gods obliged her not to change her opinion. After this, Sir, *Parthenia* would sometimes unawares talk of *Timantes*, and then cease for many daies together; so that perhaps she would have quite forgot him, but for another adventure which I shall acquaint you withall. It was now at that time of the year when the *Adonian* Feast was celebrated in the Town of *Amathouse*, which is so famous for the magnificent Temple there, and the ceremony there celebrated. I know, Sir, you will be a little surpris'd to hear talk of this Feast in a place where *Venus Urania* had not more Altars then hath *Venus Anadinna*. But be pleas'd to know, that when that famous Queen, of whom ye have heard reports, did re-establish the Temples of that great goddess, shee was forced to tolerate some customs which were not quite repugnant unto good manners: For as the herd of people doe oftentimes love the Ceremonies of Religion, better then the Religion it self, she thought it not expedient to incense those who were apt to murmur at an universall change: So that she was in some sort forced to tolerate the Feast of the *Adonians* for the satisfaction of the people in *Amathouse*: So that since that time this Feast is still kept, and become so famous, that they resort from all parts of the Isle unto it. *Parthenia* knowing the day when it was to be observed, resolv'd to go thither, and more for the satisfaction of *Amaxita's* desire, then to content her own curiosity: And so she designed for *Amathome*, but to goe unknown,

unknown, lest it should be laid in her dish, she should quit her solitude, to see such a Feast as that. Since she was acquainted with one in *Amathonte* whom she could absolutely command, because she was brought up with the Princeſſe her mother, she lodged at her house: And since she was wel in years, & had neither husband nor children, nor any great Family, she did so well conceal her self there, that none ever suspected she was at *Amathonte*: For coming in the night, & in no magnificent Coach, & having none with her but my Sister, & two women to wait upon her, it was no difficulty to be unperceived in that Town, especially at a time when so many strangers were there: But, Sir, give me leave to tel you, that this Feast of the *Adonians* is a Feast of Tears at the beginning, & of Joy at the end, as you shall ere long know. In the first place, it was the very essential part of the Ceremony in mourning for the death of *Adonis*, to forbid all Ladies that day to enter into the Temple with their masks off, or hoods up, it being not permitted those that come to lament over the Tomb of *Adonis* to have their faces uncovered as long as the Ceremony lasted: For since all the Ladies could not cry, they said it was better they should come veiled, then that Joy should be seen in their eyes at a Feast of Tears. The first thing that is to be seen in the Temple that day, which is full of Lamps, and no other Light, is a great Coffin of Gold covered with Roses, Mirtle, and Cypress, lifted upon four steps covered with black Tapeſtry, full of enflamed hearts, and drops of tears in silver: These four steps stand upon four great Pillars of black and white Marble, twenty paces in diameter: about which stand all those that are spectators of the Ceremony: These Pillars being half covered with the richest *Sydonian* Tapeſtry, Close about the Coffin kneel fifty of the fairest Virgins in the Town, dressed like Nymphs; but Nymphs in mourning, and all in despair, that is, with loose Robes of black Tiffeny, with a mixture of silver their hair dishevelled upon their shoulders, yet not in a negligent manner, testifying by dissembled teares, or at least deep-seetech sighs, their extream sorrow of soul. About this Square, on which the Coffin lies, is hanged all the Equipage of a Hunter; but a Hunter most magnificent, that is, with a Bow of Ebony garnished with Gold, with a Quiver of the same; a Horn of Ivory, adorned with Jewels; a Hunters staffe headed with Rubies and Emeralds. Then two of those mourning Beauties, which were about the Coffin, began to recite in verse the Praises of *Adonis* in form of a Dialogue; and when their Panegeric was ended, twelve others began to sing other Verses, condoling his death, and to say truly, the Song was sad, and so full of grieving expressions, enough to melt any heart. But before I end the relation of this Ceremony, I must needs tell you, Sir, how the gods having determined that *Timantes* should love *Parthenia*, prompted him to come unto this Feast, and so he did; and was not only there, but had placed himself between *Parthenia* and *Amaxita*, who according to the custom of this place had their hoods pulled down, and therefore the beauty of *Parthenia* could not attract his lookes more then any other of the Ladies, who were all hooded, except those who were about the Coffin: But since *Parthenia* and *Amaxita* spied him, they made a sign unto each other as soon as he came in, signifying thereby their meanings. *Parthenia* confessed afterwards unto me, that she no sooner saw *Timantes*, but her heart did beat, and she thought of changing places; but thinking afterwards that perhaps it might more attract obſervance, shee stayed where she was. As for *Timantes*, since hee saw no Ladies unveiled but those about the Coffin, and knew not that shee hee so sought after was so near him, he regarded the Ceremony with close attention, untill after the twelve had sung their Song of sorrow. One amongst them turned towards all the Ladies of the Assembly, and conjured them in the name of *Venus* to conjoyn their complaints with theirs, and sing with her six verses which she would immediately recite unto them; to the end that which they made for the death of *Adonis* might bee a publique mourning; and she no sooner began to sing these six verses (which all the *Cyprian* Ladies knew) but all within the Temple began to sing after her; so that *Parthenia* singing as the rest, not thinking that in such a crowd of voices *Timantes* could distinguish hers: But however, Sir, shee no sooner began to sing, but amongst this great abundance of severall voices, which made the Temple echo, he distinguished hers from them all, and knew it; and the voice no sooner struck his ears, but his heart, and let him know he had found her he long had sought for. So that without any further regard unto the ceremony he turned towards her, to see whether he could find the same conformity in her stature as in her voice; and as she feared, lest her hood should not be enough down, she cunningly, pulled it down with her fair hand: So that *Timantes* seeing the same stature, the same hand, and hearing the same voice, which he heard before, did not question but she was the same he met with before. Yet he would not speak unto her untill she had done singing: Meane while hee endeavoured to discover through her Vaile, whether her face was as fair as all he knew, but his endeavours were in vain: For the Temple

Temple having no light but that of Lamps, he was uncertain whether *Parthenia's* Vail was thicker then others; for since her intention was to conceal her self, she wore one of those which our Ladies use to wear when they travell, to keep them from the Sun. *Timantes* could therefore see no more, then what he said before: Yet it did not much trouble him, for his hope was, that after the Ceremony was ended, he should satisfie his curiosity. So that *Parthenia* had no sooner done singing with the rest, but *Timantes* bowing and speaking unto her in a low voice; I need not ask Madam, said he unto her, what is become of my curiosity to see this ceremonie, for certain it is your selfe, who drew me hither, without my knowledge. Sir answered *Parthenia*, if I did draw you hither without your knowledge, pray add this, that it was without my knowledge: For since I have neither the honour to be known unto you, nor to know you, certainly we met without design: But since Sir, the end of the ceremony will quickly separate us, and since you came to see it, not talke with me, I beseech you observe the end with as much attention, as you did the beginning: Ah Madam, (said he unto her) I cannot do as you bid me: And to shew you, that I ought not, be pleased to know, that I am the same *Timantes*, who had the honour to meet you in the Labyrinth, and who since that have fought you in all places. You need not tell me who you are (replied she subdely, and purposely to amuse him) for I have seen you in other places then here or there: *Timantes* was so surpris'd at this answer of *Parthenia's*, that he knew not what to say, for he knew not that she saw him through the hedge, but imagining that she had seen him at *Paphos*. However, he knew none that did sing like her, nor who spoke as she did; so that hearing her say so, he knew not what to think or say: Also she imposed silence, during all the rest of the ceremony, not, said she, I have any such great devotion unto this Feast, as I should if it were unto *Venus's* *Myrrour*; but because it is not just, since you came from *Paphos* hither, and since I am here not to observe it, and be able to tell you what we have seen. For your part Madam, said he unto her, you may do what you please; but for my part, I am resolv'd to look upon nothing but your self: For I am so afraid to lose you again, that I am resolv'd not to be put to the cruel necessity of being separated from you the second time, before I see you. *Parthenia* hearing *Timantes* say so, and having no mind to expresse her self, that he should not see her, or know who she was, lest she should augment his curiosity, gave him no answer, but imposed silence, and observed the rest of the ceremony. Her example was nothing to *Timantes*, who could for nothing they did, since he had *Parthenia* to look upon. In the meanwhile, the ceremony continued still: a consort of hunting instruments was heard: another of Shepheards Musick, and another of Lutes: after which, they put most rare Odors in the perfuming panes which made a little cloud, and by an engine which invisibly moved the Coffin of gold ramoss'd in the blood, as well as the Tapettry of sable full of enflamed hearts, and teares of Silver: and in Lieu of so sad an object, was seen a little Garden set with Rose trees, and Myrtles in huge magnificent basins standing upon the square, where the Coffin did lie in the middle, of which did grow above all the rest of the flowers, that sweet flower, into which, as said, the Gods at the request of *Venus*, did metamorphose *Adonis*. So that those sweet Odors dissipating by degrees, the ceremony began to look with another face, and the same women which before sung songs of sorrow, throwing away all their Mantles of mourning, appeared in rich and magnificent dresses, and sung some verses which declared the immortality of *Adonis* unto all the Assembly: So that the ceremony ended in joy, and a sacrifice of thanks: But Sir, since the custome is, that as soon as this little Garden appears, all the Ladies must unmask themselves; *Parthenia* who was not ignorant of it, though she had never seen the Feast, made a signe unto *Amasita* to retire; and indeed, when the perfuming Panes sent forth such clouds of sweet smokie Odors as did both darken the Temple, & almost stiffl the Ladies, *Parthenia* seeming not able to endure it, changed places with *Amasita* and her two women, and retired with variety of thoughts, for the feared *Timantes* would know and follow her: yet she was very glad, that he did not perceive her when she changed places; yet quickly he found her, and changed place as well as she, and followed her under one of the Arches of the Temple, where she was set with *Amasita*, intending to go out amongst the crowd when the ceremony was ended, not daring to go out sooner, lest *Timantes* should follow unto the place where she lodged. In the meantime, as she was sitting, and causing my Sister to sit with her without any ceremony, (she better to disguise the matter) *Timantes* came and kneeled down before her, asking pardon for that liberty which he took, and beseeching her not to be as rigorous unto him, as she was in the Labyrinth, for Madam (said he unto her) though I doe infinitely honour your sex in generall, and you above all in particular, I am resolv'd this day to faile in that duty which I owe you, by importuning you to doe me the honour to lift up that envious vail which

covers your faire face, and hinders the beames of your beauty from shining upon me, or else to tell me in what place and time my eyes may have a sight of her whom my heart already honours. Since Nature hath not bestowed upon me, replied *Parthenia*, any such beauty as your imagination gives me, I will not my selfe put you out of that pleasing Idea, which you have formed of me in your Fancies, but which does not at all resemble me: for truly when you see me, and see me so infinitely below what you thinke I am, I shall then perhaps in lieu of chafing curiosity out of your minde, put aversion into your heart. Ah Madam, said he, though your eyes should not be suitable to your stature and proportion, nor to your voice, nor to your hands, nor your witt, yet I should infinitely honour you. Yet Beauty does not consist in any thing you know of me, replied she, for the most exact and handsome stature in the world, the fairest hands, the sweetest voice, and the finest witt, may notwithstanding all these be the ugliest woman in a land; if her complexion be thick and muddy, the symmetry of her face disproportionable, and her physiognomy savage or dull. Ah Madam, answered *Timantes*, all these you name makes me believe you are such an one as my imagination Fancies: for truly if you were not so faire as I thinke you are, you could never make such a handsome description of ugliness, and I am confident, that to make up your owne picture, there needs no more but the just contraries to what you have said: Therefore Madam I beseech you in the name of that Goddesse which is here adored, let me at least know who you are, for I am resolutely determined to follow you untill I know. *Parthenia* perceiving *Timantes* to speak as a man fully resolved to see her, and to know who she was, was exceedingly perplexed, she knew well enough, that if she should lift up her hood, he could not know her; but she thought also, that the sight would more augment his curiosity then diminish it; and that he would then follow her as earnestly as before; she durst not trust unto his discretion, and shew her face or tell her name, because she was not so well acquainted with him, as to thinke he would be faithfull, nor would she in the minde she then was in, suffer her beauty to make a conquest of him; and though she did already very much esteem him, both by all reports, and by her owne knowledge, yet she would not let him see her face, nor put her selfe upon such tearmes as should oblige her to shun him: But she knew not very well what advantage she could draw unto her selfe by not letting him see her and know who she was; yet for all that, since the Gods had let her know she should never be happy by procuring love unto her selfe, by any allurements of her Beauty, she could not resolve upon it, but concluded it to be her duty to submit unto the opinion of the Oracles, both of *Delphus*, and of *Pemmi Vrania*. Thus was she fully resolved not to shew her selfe, or name her selfe unto *Timantes*; therefore beginning to speak, Sir said she unto him, I perceive that you have some sleight curiosity to know who I am, and therefore to be just, I must not thinke it strange you should desire satisfaction from me, especially since certainly you are perswaded, that in importuning me to lift up my hood, you thinke to doe me a civility by it: But Sir, to testifie that I will deal with you as with one whose vertues I honour, I will impart something unto you, and tell you, that it does so much concerne me, that you should not at present know who I am, as perhaps the wellbeing of my life depends upon it: therefore I conjure you, by all that is deare unto you, not to aske me who I am, nor to follow me. It seemes Madam, replied he, that you dare not trust that vertue which you say you know in me, since you dare impart nothing unto me: But Madam, one is not obliged to doe impossibilities, and since I must not for ever lose you, therefore I doe professe that I will never leave you untill I know who you are, but withall I doe assure you I will never reveale who you are, since you would not have it knowne. *Parthenia* then perceiving the obstinacy of *Timantes*, bethought her selfe of another expedient to prevent his knowing who she was, and presently propounded it unto him, because she saw the ceremony was ready to end. Sir, (said she unto him) I confesse I cannot hinder you from following of me, and therefore you may know where I lodge; and perhaps know who I am; but I doe here professe and declare unto you, that if you doe so, you shall never see or speake unto me againe, but on the contrary, if you will be so observant of my desires as not to follow me, nor to enquire who I am, nor ever tell any without exception, that you met with her the second time, whom you first met with in the Labyrinth, I promise you my company in a place which will afford better conveniency of talk then here. Therefore make your choice Sir, but first consider well, that if I tell you this day who I am, I will shun you all the dayes of my life after, so that you shall never see me more; and if you doe not follow me, but exactly doe this I desire, I will keep my promise with you: but doe not thinke of promising (addeth she) and not performing, for I am confident there is not one in all *Paphos* unto whom you can impart these adventures, which will not communicate it unto me againe the same hower:

hower: therefore take heed what you say, for I doe the second time reiterate my resolution never to see you againe as long as I live, if you see me this day, and doe not punctually observe all my desires. Madam, said he unto her, what would you have a man answer who is ready to dye with desire of knowing you, and whom you would have run the hazard of never knowing you: No, no, (said she hastily unto him, seeing that the people began to go out of the Temple) provided you doe not follow me, but doe as I desire, you shall infallibly see me; and speak with me, within these eight dayes. Swear then unto me, answered *Timantes*, in the presence of the Goddesse who is here to be adored: I doe said she unto him, but after that, doe not follow me one pace further, and to keep you to your distance, think that the only means of seeing me hereafter, is not to follow me now. But Madam, answered he, you doe not tell me where I shall finde you: I will let you know it at *Paphos*, said she, and went away. Once more (said *Timantes* in following her) may I trust unto your words? Yes answered she, so you do not follow me. *Parthenia* spoke these words unto *Timantes* in such a resolved manner, as he saw she would be obeyed, and therefore he thought his duty so to do it; yet this thought had not fast root in his heart, fearing that unknowne beauty should break promise with him, he still looked after *Parthenia*, who turned her head two or three times to see whether he obeyed, and still looked after her as long as he could with intention to follow her manure all her promises: But as soon as she was mingled amongst that great croud of veiled Ladies which went out of the Temple, doe what he could, he lost the sight of her; yet he thought he saw her in the street joyning to the gate of the Temple, but he was deceived, for as soon as he was out, she turned upon the right hand, still observing whether or no, *Timantes* did punctually obey her, and perceived that he had much adoe; and though she did not desire he should see or know her at this time, yet I know not whether or no she desired he should obey her without repugnancy; yet she was very glad she was out of sight, and gladder when she was come to the place where she lodged, out of which she stirred not, untill she returned homewards the next morning: As for *Timantes*, he had a mind to stay some dayes in *Amathonte*, to enquire who this unknown Lady was; but since she promised him, to let him heare of her at *Paphos*, he returned thither, after he had walked over all the streets of this stately Towne, above twenty times, in hopes to find her, who was already in his heart; but after all his unprofitable quest, he returned to *Paphos*, having brought with him one servant and two Lacques, for *Amimaques* stayed behind by reason of some indisposition he found in himselfe. In his returne, he did nothing but muse continually upon his adventure, yet according to his promise he resolved to tell it unto none, unlesse she brake promise with him; he examined all reasons, and considered which of them it might be which caused her to deale thus with him, and there was nothing which his imagination did not suggest unto him; sometimes he thought, that perhaps she was not faire, but that thought vanished upon consideration of her faire hands, handsome stature, sweet voice, and her admirable witt, which were strong Arguments unto his faith that she was Faire. Afterwards he suspected her to be some woman that came to *Amathonte* upon some designe of secret gallantry; but afterward considering that she concealed her selfe aswell in the Labyrinth as at *Amathonte*, and that he saw no men with her, he changed his thoughts: At last he arrived at *Paphos*, and there he knew not what to do or think: In the mean time this adventure came so near his heart, that he thought upon nothing else, during the eight dayes of his longing expectation: As oft as he went out of his own lodging, he left word, that if any came to speak with him upon any business, to bring them unto him: And he never came in but he asked whether any were there to speak with him, or brought him any Letters: His life was so unquiet, and his curiosity so full of impatience, that hours seemed dayes, and dayes ages. But whilst *Timantes* was in this condition, *Parthenia* was in a confused irresolution: Her first thoughts were to break promises with *Timantes*, and not to see him; yet she continued not long in that mind; for considering that if she broke with him, he was not obliged to keep promise with her, but divulging unto all the world this last meeting, they might come to guesse the truth: so her first resolution held not, but she asked counsell of my Sister. I pray *Amaxita* (said she unto her) tell me what you would doe if you were in my condition? Ought I to break my promise with *Timantes*, or keep it? For my part, Madam (replied *Amaxita*, who did all she could to drive her out of her solitary humour) I cannot see any reason you have to break your promise with him, nor can I discover any ill that can come unto you by observing it; for if hee doe see you, then he will love you, and then the Oracle is fulfilled; and truly, Madam, I am so confident that *Timantes* is the man whom the Gods have reserved for you, that I dare not advise you to break your word with him: For you have

met him twice in so strange a manner as induceth me to this opinion: For doe you not observe, that as unknown unto him as you are, he is unquiet, and as full of respective curiosity as some Lovers who have seen you a thousand times, and who did not think more of you then *Timantes* doth? Though all you say, were true, replied *Parthenia*, yet am I not much beholding to him, since his curiosity is not an effect of my merit; but because naturally one loves to know that which he is ignorant of, especially in some things: Yet I am confident, replied *Amaxita*, that if your voice had been harsh, your stature and composure ill favoured, your hands ugly, and your wit grosse, when you spoke unto him, his curiosity had not lasted halfe a quarter of an hour: I doe not say that *Timantes* is in love with you; but I dare confidently assure you, that if you will, he will be: For I perceive by his expressions that there is such a tender and passionate kind of inclination betwixt you and him, as useth to be between two who really love. By this account, said *Parthenia*, you think my heart has the same inclination to *Timantes* as the heart of *Timantes* hath to me. Truly Madam (replied she, and smiled) if my respects I owe you would permit me, I should freely and ingenuously confesse, that I think *Timantes* hath a strong inclination to love you, and that you have also an inclination to suffer him he should love you. Therefore I beseech you consider, being born in an Isle where it is a shame not to be loved, and not to love; whether it be handson to muse away your life in this manner: If it be not, I would advise you to doe more then all the Beauties of the Court can, and captivate the heart of *Timantes*, which would not be taken by all their Charms. *Amaxita* (said *Parthenia* to her) to lay open the secret of my soul unto you, I must confesse that I thinke the chief felicity of life consists in the having soveraign authority over the heart of some one, and in a pleasing communication of joyes and sorrowes unto a suitable disposition: This sympathy of soules and spirits, doth doublelesse find great sweetnesse in pure affections; but yet, for all that, there is too much equality between two friends to find that satisfaction; as may be had in an affection of another nature; for one shall not finde in friendship a blinde obedience, secrets are commonly disclosed; and though friendship have a fire in it, aswell as love hath, yet that fire is but a light without heat, whereas love both heats and lights; and indeed my deare *Amaxita* (pursued she and blushed) it must needs be confessed; that a pure and innocent love is the only joy of the world, if it be lasting; But the cruelty of it is, when a firme and constant soule contracts affection with a light and perfidious heart. But do you think Madam (replied *Amaxita*) that it is an absolute impossibility to finde a constant lover? I doe not think it impossible, said *Parthenia*, but I thinke it a great difficulty, especially amongst those who love only for beauty, and no other reason; the truth is, to make love lasting and perfect, there must no interest be mixed with it, he must love because he is forced unto it; reason must be excluded, and not at all contribute: And indeed I confesse *Amaxita*, that if I thought I should finde *Timantes* to be a man who could love me, without any consideration of my quality, or my riches, or without grounding his passion upon that little pittance of Beauty which I have, I would doe any thing to get his affection: I doe not say I would commit any crime to purchase it; but I should goe a little further then that exact rule of prudence which would have one hazard nothing. I pray you Madam said *Amaxita*, what hazard do you run, in this occasion which presents it selfe? you know *Timantes* deserves you, both by his birth, his riches, his person, his witt, and his vertues; moreover you know, the Prince your Brother loves him dearly, and you see *Timantes* courts you and seeks you out in all places; moreover yet, it appears by the manner of your meetings, that it is he whom the Gods would have you marry: for it is not by any influence from your eyes, that you have captivated, or at least filled him full of curiosity; and therefore Madam, if you will follow my advice, keep your word with him, let him see you, but not know who you are if he does not love you, yet you run no hazard, because he knows not who you are, and if he dee love you, then you have found in *Timantes* the man that must make you happy: But though I would keep my word with him and see him, replied she, yet how shall I doe it? unto whom can I trust the secret? and how can I handsonly see him unlesse he come hither? Moreover, since it ought not to be by that little beauty I have, that I must captivate him who must make me happy, I conceive it ought rather to be by my vertue then my witt, that I must make this conquest, and therefore I make a question whether in consenting that *Timantes* shall see me in secret, I bring my vertue in suspension, for certainly I have a most invincible aversion against any thing of immodesty. *Amaxita* seeing there was no difficulty in the minde of *Parthenia*, but how to carry the matter handsonely, began to consider how it might be done, and she considered so well, that her imagination had contrived a way how to satisfie the Princeesse. But Sir, it is fit I tell you, that the Principall reason which moved

Amaxita to persuade *Parthenia* that *Timantes* might speake with her, was, because *Philoxipos* and *Policrite* had desired her a thousand times that she would persuade this Princeesse to quitte her solitude, and not to rely so punctually upon the strict words of the Oracle, which they thought was ill interpreted. This Sir was the motive which induced *Amaxita* unto what she did, and to induce *Parthenia* to lay hold of this expedient which she proposed unto her, she moved her to read over againe the Oracle of *Delphos*, which was as I told you before in these words, *That if she would be happy, she must not marry a man whom her eyes had not captivated*, and by consequence (said *Amaxita*) it must be concluded that there is one in the world who may love you and never see your eyes; for the Gods doe never foretell things impossible; so that it is almost evident that *Timantes* is the man whom the Gods have sent to make you happy: therefore Madam if you will take my judgement thinke no more upon it, but let him speake with you. But I pray you *Amaxita*, said *Parthenia*, how can I goe unto *Paphos* and not be known? and how can I see *Timantes*, but he must see my face? or talk with him, but he may guesse who I am? However, after this cruell experience which I have had in the inconstant resolutions of those who only love Beauty, I will not have *Timantes* know whether my eyes be faire or ugly, nor know my quality; for truly if I doe conquer his heart, it shall not be by fading beauty which dies, and his affection dies with it, and which will leave me in such a sad despair, as I have had but too much tryall off. *Amaxita* hearing *Parthenia* say so, would not contradict her, because she thought it not impossible, but *Timantes* might fall in love with her, and not see her face, and that he was not of their opinion, who thinke the eyes only are the givers and receivers of love. But Madam, said she, you must aske your part, and therefore you must give it out you intend a journey of fifteen dayes, and in lieu of going to the place pretended, go secretly into *Paphos*, and lodge at a friends of my Brothers, and stay there all that time, during which time, upon some pretence which we will thinke upon at leisure, I will procure that your Chamber shall be a ground room towards the Garden, with a Balcone which opens upon a Jessamine Arbor, which is much darkened then any other; this friend is a woman of quality and vertue, her Husband and Sonne are both at *Ashens*, and she is much obliged unto my Brother, and he to her; she it is we will trust in the business. But if it should come to be knowne I was at *Paphos* (said *Parthenia*) what would people say? and what would they thinke? At the worst (replied *Amaxita*) they can but say you had a mind to see a Horse-race and not be knowne; and indeed this was a handsome excuse, for there was to be one, and the end of the race was to be behind the Ladies house; yet *Parthenia* could not bring her mind unto it, untill the sixth day when I came thither, where I was no sooner come, but she desired to aske me concerning *Timantes*, purposely to know whether he had been secret, for I had the honour to see him after with the Prince *Philoxipos*. *Amaxita* in obedience to *Parthenia*'s commands, asked me before her, whether the stranger of whom such wonders were reported was still at *Paphos*? and whether he was as pleasant in the Court, as he was at first? *Timantes*, replied I, is questionlesse as compleat a Gallant as the World hath, but since a journey he took to see the *Adonian* feast, he is become much more reserved, and unquiet then he was before; yet certainly it is by reason of some distemper in his body, not minde, for no ill accidents have any way crossed him: Perhaps he is in love (said *Parthenia*) No, no, replied I, for since his return from *Amathonte*, he never visited one Lady: Then certainly (said she laughing, and looking upon *Amaxita*) the *Adonian* feast hath inspired him with such a melancholy, as it cannot be cured againe. After this, passing from one discourse to another, I began to relate what expectation there was of a Horse-race to be at *Paphos*, so that *Parthenia*, whose heart desired to see *Timantes*, took this occasion to colour her designe: then she told my sister, that she would not eternally detain her from all manner of pleasures, but would have her go and see this Horse-race; and therefore (said she unto her) you shall have my Coach, and *Megafides* shall go with you to *Paphos*, and bring you back when the sport and Feast is done, that you may relate all the passages of it unto me. *Amaxita* hearing *Parthenia* say so, knew this was but a colour for her owne voyage, so that seeming to thinke she was in good earnest, she told her, that she would not goe unless she went also, and in conclusion, the journey was agreed upon, and *Amaxita* seeing the Horse-race, was her umbrage: But for all this she was full of anxious circumspections, such as were like to break off the voyage, and she alledged so many obscure and intangled reasons, to make me understand what cause she had to keep this journey close, as I wondered, and afterwards she made me sweare a thousand oaths of secrecy, though heavens knows I knew nothing then but that she would goe to see this Horse race: after which I went before to prepare her who was to entertain *Parthenia*, and order all things for the concealment

concealment of her voyage, my Mother her selfe knew not that my sister was at *Paphos*, and the matter was carried so handsomely, that none did so much as suspect any thing; and certainly it was not a businesse of difficulty, for since *Parthenia* told none at her owne house whither she went, and since she arrived in the night, and the house where she lodged, very neare the gate of the Towne where she entered, it was not any easie matter for any to discover any thing, especially *Parthenia* having no women with her which stirred out. In short Sir, *Parthenia* came to *Paphos* hardly conceiting that she came to see *Timantes*, and when she was there, and *Amazita* asking her whether she would performe her promise? she replied resolutely that she was not able to consent unto it, and that she would only see *Timantes* at the Race which was to be the next morning. It was in vaine for *Amazita* to tell her, her term was expired that day, for she had setled her resolution: *Amazita* was in a hundred minds, whether or no she should acquaint *Philoxipes* with the businesse: But for all that, she thought that the two Oracles which *Parthenia* had received, had made such a deep impression in her mind, that she would be extreemly offended if she should have caused the Prince *Philoxipes* to have importuned her; so that fearing to incense her to no purpose, and thinking that if the Gods would have *Timantes* to marry *Parthenia*, they would find out the means to bring it about, she did not resist the Princess. However, the Horse-race was to be the day following, and all the Court would be there, and since the house where *Parthenia* was, was used to entertain Ladies upon such occasions, she who owed it could not deny those who came that day to look out at the Windows, unless she should give cause of suspicion that some were there whom she would not have seen; therefore *Parthenia* was put into a Closet, whose Window was so dressed with boughs and leaves of Palme, through which one might see, and not be seen, and through which *Parthenia* saw the Horse-race, which was in a great plaine before that window. I will not offer to describe this Race unto you Sir, it will suffice I tell you that *Timantes* appeared there in glory, and won the prize; But the most remarkable passage was, that *Timantes* imagining that the unknown Lady who filled him so full of curiosity, was one of the Ladies of *Paphos*, and that she would see this Race, did change his Motto, which he bore upon other occasions, which represented a Phoenix upon his shield, with this Motto,

I stay untill the Sun do burne me,

he now represented a Faggot set on fire by the heat of the Sun, which was Eclipsed, with these words,

It burnes me though it be Eclipsed.

I leave you to imagine Sir, how the sight of this device surprised *Parthenia*, since the Closet wherein she was shut up, was very low, and the Race ending just under it, she might easily perceive this device upon the shield of *Timantes*; for all those who were of this sport, carried a Javeline and a Buckler. *Parthenia* no sooner saw this device, but she made the Application as *Timantes* would have wished, and told it unto *Amazita*, who taking that opportunity, asked her with a smile, whether she would let that Sun which burned *Timantes* be alwaies Eclipsed? As my sister did not speak altogether seriously, she answered her in the same manner; however, *Amazita* observed, that *Parthenia* was very glad *Timantes* had not forgot her; & though this device might be taken as much for a common piece of gallantry, as a mark of love, yet it touched to heart *Parthenia* & obliged her: It seemed also, that *Timantes* then had a more melancholly aire in his aspect, then ordinary, & she imagined that the reason perhaps was, because she had broke her promise with him; yet she could not consent to send him word that he should come into the Garden by a back door which was under the Walls of the Towne, and speake unto her through the grates of her window: But Sir, it was not long that she was in this trouble, for the same Gods who brought them twice to meet, brought them the third time to speak together, and thus it came about. The Lodging of *Timantes* was so neare *Parthenia*'s, that the lodgings looked into the Garden; those with whom *Timantes* lodged having no Garden of their own; and being people of good quality, and intimate friends unto this Lady where *Parthenia* lodged, they obtained leave of her to walk there sometimes, and obtained the same liberty for *Timantes*: *Timantes* being melancholy & hot with Riding that day, he desired to refresh himselfe, and walk there that evening; and so he did, but all alone, and walked so long a time, afterward he sat downe in an Arbour of Jessamine, just under

Parthenia's window, and there staid near an hour, finding much pleasure in musing in a place where the air was so fresh and sweet. The Sun was set, and hardly day enough to distinguish Flowers, when *Parthenia* opened her window over the Arbour of *Jessimon*, purposely to let in the sweet smell which every Summer evening in *Cyprus* ariseth from the ground: She no sooner opened it, but she saw the Moon arise, so that speaking unto *Amavita*, but not naming her, That Planet, said she unto her, is not Eclipsed, as that in the Devise of *Timantes* was; It was long onely of your self (said *Amavita* unto her) that the Sun of him you named, shined not more bright then this Planet you behold. You may imagine, Sir, how *Timantes* was surpris'd, when he heard himself named, and thought it to be the voice of his amiable unknown Lady: Yet he was not sure of it at first; for since *Parthenia* spoke not very loud, he was in some doubt, but to be satisfied, he started up in all haste, and went unto the window gently; and he was no sooner there, but *Parthenia* answering to what *Amavita* said, since it is the work of the gods to un-eclipse the Planets, said she, it is therefore unto them *Timantes* must addresse himself, if he would have them unvail'd. I have already followed your counsell, Madam (reply'd *Timantes*) since doubtlesse it was the gods that brought me hither, when it is onely long of your self that the Sun which burns me, though Eclipsed, does not reduce me unto ashes if it should discover its whole light. When *Timantes* came near, *Parthenia* not knowing who it was, pulled down her hood, and retired from the window: But *Amavita*, not so frighted as she was, knew it to be the voice of *Timantes* at first; so that this encounter more confirming her in her opinion, that the Gods would have *Timantes* and *Parthenia* marry, she gave him a complement, and went unto the other side of the room to fetch *Parthenia*, who was very backward, but at last came unto the window: Shee did not trust unto the mask of night to hide her beauty; for since the Moon shone, neither she, nor *Amavita* would appear before *Timantes* but with their hoods pulled down; so that he seeing she was not disposed to give him satisfaction: You must needs be, Madam, said he unto her, what I ever thought you, that is, the fairest person in the world, since you doe not think night with all its wayles can hide the lustre of your eyes. However, Madam, I beseech you shew me that which I know already. Let me receive some consolation by hearing you speak; and tell me why you would have me be a debter unto chance for my good fortune and happiness in meeting with you, after you had promised me the honour of talking with you, within eight dayes? When *Timantes* began to speak, *Parthenia* was infinitely troubled because she could not conceive how he should come into the garden, unlesse he knew she was there, and unlesse some had betrayed her; but when she heard him attribute the meeting unto Chance, she grew more confident, and her mind was in disposition to answer him with more tranquillity; yet would she know more precisely how he cam into the Garden, & did so earnestly press him to tell her, that he told her how it was, and moreover told her ingenuously without any dissimulation, that he did not doubt but to know unto whom he spoke, since she was in a house so near his; yet he did not know who dwelt in the house. But after *Timantes* had told all she desired to know: You see, Madam, said he unto her, that I tell you all I can, doe the same I conjure you for me, and hide not your eyes so long, since certainly they carry their own light with them, I shall see them in spite of all obscurity. Therefore, for Heavens sake, Madam, deny me not this favour; for I desire it more passionately then I did ever any thing in my life. I doe protest, Madam, though I have seen all that's fair in *Cyprus*, yet I find not one amongst them all whom I desire to see again with half that zeal I doe your beauty. I never appeared in all these publique Feasts, but with all the symptoms of a man who adores you as he doth the gods, that is, without knowing you. Therefore, again, and again I implore you, Madam, not to deny my suit. Sir, said *Parthenia*, I would I could consent unto what you seem so earnestly to desire: But truly there is something so odde and fantastickall in my face, that I cannot doe as you desire, unlesse I should resolve never to see you again. But if it be so, that my conversation does not glut you, the time may come in which you may know who I am without losing mee, therefore I pray content your self at this time, that I suffer you to talk an hour of things indifferent. Of things indifferent (reply'd *Timantes* sharply) alas, Madam, 'tis more then I can do, and I must tell you, that I can speak of nothing but your self, until you grant my desire. Our conversation then will not be very pleasant (reply'd *Parthenia*, & laughed) for you know so little of me, that we shal but stil repeat the same discourse again, yet I am most certain, reply'd he, that I shal never be weary of it, & after I have told a thousand & a thousand times how I am charmed a thousand times with the excellency of your voice, and more with the graces of your witt, yet I shal still be delighted with repeating it againe, provided you will not deprive me of the hopes of knowing you better hereafter then now I doe. As long as

you

you tell me nothing but that you have a strong desire to know who I am, replied *Parthenia*, I shall easily believe you; but that you should persuade me that as long as you are ignorant of who I am, yet that I should have any power over your soul, this is a thing I cannot easily comprehend, and yet it is that, if any thing, will oblige me to tell you who I am; for truly to trust all the secrets of my life unto one who has no affection to me, is a thing I cannot do; and therefore since it is impossible you should love me unless you did know me, and since you cannot know me unless you love me first, I pray you therefore after a disengagement of our promises at *Amathonte*, let us part for ever. Oh Madam, said he unto her, since the means to know you is to love you, I do now most infallibly profess, for truly, there is some superior power which whether I will or no, does force me unto it, and to love you better then ever any I yet know: Yet Madam I must declare this wishall, that since I must and doe love you, my love is love and not friendship-love; for as for my friends of either sex, it is my mind that makes the choice, and I will know them long before I trust them; But it is otherwise with my love, for it is above my reason; It is the worke of my heart, not of my Braine: Therefore Madam, since I sensibly find that inclination unto you, which I never found unto any else, I may well believe that this my inclination is love. For my part, said *Parthenia*, I am not of your opinion, because I am persuaded, that if you talk long with me, though you did not know who I was, nor saw whether I were faire or foule, yet perhaps you might affect in the degree of friendship; for by long conversation one may come to know the soul of that person they converse withall, and it is not impossible but friendship may spring from such acquaintance, though they are ignorant both of quality and face: But as for love Sir, it is of another nature, for it is beauty only which can claime the priviledge of creating love. Alas Madam, said he unto her, how little doe you know what zeale love is, if you think that Beauty is the only cause of it: doe you not consider that if it were so, none but great beauties could create it: then two or three high beauties would engrosse all the Adorers in a great court: but on the contrary we see it otherwise, and find some women who have neither much beauty nor great wit, yet are loved by very compleat men, and sometimes it is seen also, that the fairest women in the world cannot so much as win one single heart unto their service; and since so Madam, love is a powerfull effect of that sympathy which operates whether we will or noe; and believe me Madam, I beseech you, that since there are some men, yea and witty men, who love women who are not very faire, I may love you, whom I know already to be a great beauty, and whom I think to be very faire. However it be Sir, said she unto him, you shall not know it this long time: Is it possible Madam, replied he, that you should have any reason for doing so? Yes, answered she, a most prevalent one, such a one as if you render your selfe hereafter worthy to know it, you will confesse I doe but what I ought to doe. Yet Madam, replied he, though perhaps it concerns you not to let your selfe be known here, yet dare you not trust my discretion? I protest Madam, that I never revealed unto any whosoever, any thing which you did forbid me: At *Amathonte* I know it very well (said she purposely to puzzle him) for I am informed as much from all your friends, and therefore knowing that you are able to keep a secret, I will trust you with one, and acquaint you with the resentments of my soul, to the end you may not be absolutely ignorant of me: Know then that I am very sincere, that I have a very tender heart, that my affection is a little Tyrannicall, that I love vertue and honour, that I hate a divided heart, that I never will bestow my owne, but where I am fully convinced by all imaginable waies, that I shall sovereignly raige in his heart that shall have it; that I am a mortall enemy to inconstancy, and to avoid that unhappiness principally, I neither desire to love, nor be loved: And more then this Sir, never ask me, for I assure you, that you shall not obtain it. Oh Madam (said he unto her) I beseech you doe not subvert the universall order of the World; I have knowne the faces of all my friends a long time before, I could know their hearts, and you would have me know your heart a long time before I must know your face, once more I beseech you Madam be not so preposterous in your actions, but after you have shewed me your soule, let me see your faire eyes also. No, no Madam (said he after a little pause) upon second thoughts, I desire nothing but what you please, and I confesse, I ought to be so well satisfied with this rich discovery of your divine soul, that I ought to desire no more: But Madam, to the end you may know my soule as you doe my quality, my spirit, and my person, be pleased to know, that whatsoever I promise, I alwaies performe; that where I love, I love till death, unless I be forsaken or betrayed; that I am none of those lovers who profess service that they may command; on the contrary, I would not be loved, but only to be the more captivated; I am not of their humour who vallow the wit of women, but only as an ornament unto their beauty; on the contrary, I

vallow

value their beauty only as an ornament unto their minds; so that not building the foundation of my love upon so transitory a ground, but upon such as shall last as long as life, it will last as long also. If all this were true replied *Parthenia*, and smiled, you should not despair of knowing who I am: Since I believe all you say Madam, said he, I hope you will believe all that I say: you may enquire concerning me of all those that know me, but I can enquire of none but your selfe. You might have said, replied *Parthenia*, that it was not permitted you to enquire of any body else: However Madam said he unto her, I beseech you permit me to talk with you here, untill you have had a longer tryall of my discretion: *Parthenia* then stayed a while before she answered; but *Timantes* was so importunate and full of urging expressions, that indeed she feared lest he should attempt more then she would have him, to know who she was, therefore beginning to speak: I am contented Sir (said she unto him) that you shall speak unto me for some certain daies, at the same houre, and in the same place, provided you sweare unto me by *Venus-Trania* that you will not tell unto any whosoever without exception, how you met with the unknowne person, nor reveale where she is: for if you doe, I shall infallibly know it, and I shall no sooner know it, but I shall immediately resolve never to speak with you againe, and take such a course as you shall never know me, and therefore satisfie your selfe with thus much. Madam said he unto her, since it is in your power to make lawes, and since it is my duty to observe them, certainly you shall be obeyed: But I beseech you Madam, what security can I have in your promise, that I shall see you here to morrow at the same time and place? My word replied she. But Madam, said he, you did not keep your word before, for the eight daies were past, and yet I heard not from you. To set your mind at rest replied she, I allow you to reveale all I have said unto you, if I be not here to morrow. After this, *Timantes* retired, and as soon as he was gone, she shut her window, and went to desire her with whom she lodged, that the door which was towards her neighbours house might be shut, lest *Timantes* should return and harken what they said in her chamber; she had a desire to quit it, and did so, taking another one story higher, which looked not into the garden; moreover she charged a new all those that knew of her being at *Paphos* to keep it secret, no other reason appearing unto them, but that *Parthenia* had no mind it should be known that she quitted her solitude to come and see any publique sports, especially, since she did not lodge with the Prince her Brother, whither she said she would not go, because there it was impossible her voyage could be kept secret; she had also this advantage, that the woman with whom she lodged, was easie to be deceived. But after all these orders were given, and that she was alone with *Amaxia*, she began to discourse of their adventure; one while was ravished with joy that *Timantes* had found her out, without her giving him any notice, otherwhiles one would have thought she had been angry with her selfe for seeing him at all; afterwards she had an imagination, that *Amaxia* gave him notice, that she was in the house, and that she had caused it to be told unto *Timantes* what was her humor, for indeed said she unto her, he hath told me all that I could desire a man should say, or all that he could tell me if he had known my minde. This ought to perswade you Madam, replied *Amaxia*, that it was the Gods who prompted him to speake, for as for my part, you know I never was out of your sight, nor have I any acquaintance with *Timantes*: I know it very well replied *Parthenia*; but I know so little how it should come to passe, that *Timantes* should find me out so often, and should tell me almost all my owne thoughts, that you must pardon me, if I had and still have a little suspicion of you; and since I must confesse the truth unto you as unto a second selfe, I think that I did not accuse you for it, to the end you might more powerfully perswade me, that it was the pleasure of the Gods *Timantes* should love me, and I did positively believe, all he told me, for I could not stifle the only pleasant thought which I enjoyed since my solitude, which is, my hopes to finde a man capable of a constant love. But Madam (said *Amaxia* unto her) why have you given orders contrary to the promise which you made of seeing *Timantes* againe? The reason is, said she, because I would speak with him, but I would not have him know me, and because I thought you would find a way to morrow that the garden door which I caused to be shut, may be open: For truly, untill I am assured *Timantes* loves me, and assured by a thousand tryalls of his affection, I will not have him know yet who I am, or see me; but that which I would at present know, is, whether *Timantes* be faithfull or no, and whether he hath not told our adventure, neither to the Prince, nor any other of his friends. After *Parthenia* had expressed her selfe, *Amaxia* (who knew that *Antimaques* was in love with *Derida*, and that *Derida* wished well unto me, and would trust me with any thing) told her, that if she would trust it unto my discretion, I should easily make a discovery of what she desired to know. At first *Parthenia* paused upon the

proposition, but afterwards she was so well perswaded of my fidelity, that she trusted me with the secret. In the mean time *Timantes* had his share in sorrow; for after he was entered into the house where he lodged, he enquired, not telling any reasons why he asked, what women those were in the house who belonged to the Garden where he walkt, but he was amused when he was answered there was none but the Mistress of the house, who was well in years, and some servants which waited upon her: Yet he very well knew, that she unto whom he spoke, was neither a servant nor old; for her conversation assured him of the first, and her fair hands, her sweet voice, and handsome stature assured him of the second: Also the two other times which he saw her, he knew by her colours which she wore, that certainly shee was young, though by it he could not know her qualitie: So that all these circumstances compared, they puzzled him exceedingly: He saw that all he knew of her was most admirable; and that she had such a charming Emphasis in the accent of her voice, as any thing sounded better in her mouth a thousand times then in any other: He found her to be of such sharp, so gallant, and easie a spirit and wit, that hee was ravished with her discourse, and hee believed she was of such a sweet nature, as could love most tenderly, grounding his opinion upon her hatred against Inconstancie. But for all this (said he, upon serious examination of the matter) there must needs be something that is very strange, either in the qualitie, or in the beautie of this woman; for why else should shee bee so nice as to hide herselfe from a man whose acquaintance shee does not absolutely reject? And yet shee must needs bee faire, for I have seen as much as argues it; and shee must needs also be a woman of Qualitie, her language, her spirit, her wit, her port, does sufficiently prove it, and convinceth mee of these doubts. Whatsoever shee bee (said hee) shee does infinitely please me; and though it bee onely to know her name, I must obey her; for shee hath told mee, that if I doe as she would have me, I may not despair of knowing it hereafter; and yet it is a very odde way, that I should know a thing by not enquiring of it; for he considered, how she positively told him, that if he enquired of any one, she could know it; and if ever he knew he enquired of any one, he should never know her, nor speak unto her; therefore his curiosity wrought such effects in his heart, as never did the like in any, since it hindred him from enquiring of that which he most earnestly desired to know: And truly, though *Timantes* had a most longing desire to ask all his acquaintance who this amiable unknown one was, whom he already loved, and hardly knew it, yet he durst not speak of it, so much as to *Amasixia*, lest he should blab it unto *Dorinda*: So that he passed over that night and the day following in extreame impatience. In the mean time *Amasixia*, having sent me unto him, I became his spie, and I kept all the day where he was, and at night reported unto my Sister, how he seemed very reserved unto all those he met withall; that he refused supper with the Prince *Philoxipes*, or to goe into the Walks upon the Sea-side, as he used, where all the Court did rendezvous, and that he retired unto his own lodging very timely, not rendering any reason why: So that *Amasixia*, told all this unto the Princeesse; she was exceedingly joyed, and more readily resolved, not to faile in her promise unto *Timantes*, and in order to that, appointing *Amasixia* to get the Garden door open, and *Amasixia* knowing how to doe it unknown unto the Mistress of the house, all things were so handsomly carried, that at the appointed hour, *Timantes* came to the window of the low room where *Parthenia* was, under pretence of writing. But when *Timantes* came, he could see no more of *Parthenia* then before, but yet found her in a disposition to receive him more civilly, the reports which she had from me, giving her more satisfaction. She no sooner saw him, but she began to speak: I desire your pardon Sir (said she unto him) for being perhaps a hindrance unto your pleasure in walking by the sea-side as you use; but that which comforts me a little is, that it hinders you from the sight of all those Beauties which use to walk there. It sufficiently appears, Madam (said he unto her, after he had most respectfully saluted her) That I hoped for greater pleasure in your company then in the sight of all those Beauties you speak of, since I quitted them to come unto you; and therefore I need not any complement upon that. But, Madam, since you know all passages of the world so well, it seems you are not unknown unto any but me. 'Tis true, Sir, replied she, but it is upon a reason so advantageous to you, that if I could now tell it, I am confident you would confesse your self obliged unto me for it: How much soever I am resolved to honour you, replied he, yet I can hardly think I am obliged to thank you for denying me a thing which I desire with as much zeal as the most violent Lovers do the enjoyments of their Mistresses. Yet it appears (said *Parthenia* craftily) that the conversation you had here yesterday, gave you no great satisfaction: For as for my part when I passe any night away in any agreeable satisfaction, there remains in my countenance all the next day

day a great impression of joy, whereas on the contrary, when I have been in any wearying company, melancholy sads my eyes at least four and twenty hours after it; and therefore if you be of my humour, I have cause to think you were weary of our conversation yesterday; for I know you were very melancholy, and reserved all the day after. 'Tis true, Madam, replied he, I was very reserved, but it was upon a reason quite contrary to yours, since truly I am never so melancholy as after a great pleasure. And this, Madam, which I enjoy in talking with you, is far from a serene delight, but on the contrary is so mixed with inquietude and curiosity, that it torments me as much as if you should deprive me of all hopes; for you know me, and all that I do, but I cannot so much as know your name, or what you are, though I desire it with such a zealous passion as will never let me rest till I be satisfied. But, Sir, said *Parthenia* unto him, methinks you should not be so vexed to know who I am, since it'll be worth your thoughts, it depends upon your self to know it hereafter, but if you have only a bare curiosity to know me, doubtlesse then it will be nothing difficult to overcome your self without that satisfaction, since you need only come no more hither, but forget me, and there's an end. Doe you think, Madam, sayd he unto her, that it is such an easie matter to forget you? I think indeed, said she, that it is a harder matter to remember me then to forget me. No, no, Madam, replied he, do not deceive your self, I shall never forget you, nor be contented till I have obtained two most precious things from you, I mean, the sight of your beauty, and the knowledge of your heart. The knowledge of the one, replied she, must obtain the sight of the other; and therefore to teach you what you ought to doe to obtain your desires, know, that before you see me, or know who I am, you must win my heart, and therefore consider well with your self, whether you can doe all I would have you without knowing me; for that is the only way to win my heart. And since I am very sincere, and will not disguise my mind so much as my face, I will tell you, that for divers reasons which now I must conceal, I am resolved never to entertain any affection which is built upon such a fading foundation as Beantie and Riches are, upon which time and fortune have such influences: I would have one love me by a naturall inclination, by the knowledge of my soul, my mind, and my humour: Moreover, I would have him love me either ugly, or poor, as I am, or may be: I would have him love none but me, and love me extreemly, and alwaies; to doe nothing but what I would; nor to desire any thing but what pleaseth me; to obey me blindly, and without any repugnancy. I pray, Sir, after this, judge whether it be so easie as you think to enjoy the sight of me: For I shall never grant it but unto such a one as hath won my heart, and my heart will never be won but by such wayes as I have told you. Moreover, since blood and birth are not things so transitorie, since neither time nor fortune can hinder me from enjoying them till death, I will confesse unto you that the house from whence I am descended is as noble as any in *Cyprus*: But after all this, Sir, ask me no more; for you will ask in vain. Whilst *Parthenia* was speaking, *Timantes* was in a maze of thoughts: For as all *Greece* is full of certain women who make publique profession of an universall Gallantry, and who doe not confine themselves unto the limits of modesty, but who by prostituting their honours doe enrich themselves; and there was some such in *Cyprus*, so his fears sometimes suggested unto him, that *Parthenia* was one of them. But hee found she spoke in such an air as perswaded him to the contrary; and when she considered that she was in the house of a woman of Quality and Honour, and that it is not the custome of such kind of persons to hide their beantie, he repented of his former thoughts: And when *Parthenia* had told him all the qualification which she required to be in a Lover, he found his own humours described, and told her immediately, that he would engage himself unto all she had propounded, provided she would promise him, that after she had made tryall of his constancy, she would give him her heart, and shew her face. And these promises passed on both sides in appearance, rather as bare complements and pieces of Gallantry, then any reall promises. And though there was already a violent inclination in the heart of *Timantes* to love *Parthenia*, and a most strong disposition in *Parthenia* to love *Timantes*, yet since both of them were persons of great wit and reason, they thought this so odde and unreasonable, that they could not resolve to speak seriously, and many dayes passed before they could understand the reall thoughts of each other in earnest. In the mean time before *Timantes* went away, *Parthenia* made him swear not to speak a word of any passages, nor to enquire of her, but that he should stay untill she gave him assurance of her affection, and let him see whether she was fair or foul. The truth is, Sir, *Parthenia's* wit did so charm *Timantes*; and she had such an absolute power over him; that he durst not tell so much as *Antimaques* his adventure, lest he should tell it unto some other. And it was easie for him to conceal it, because *Antimaques* being

in love with *Dorinda*, he was continually every night with the Princeſſe *Polixene*; ſo that *Timantes* could be at his appointed times unperceived; yet for all this, he endeavour'd by one of his ſervants to ſuborne one of that Ladies houſe where *Parthenia* lodged, to tell who it was which lay there, but all buſineſſes were ſo handſomly and cloſely carried, that nothing could be knowne. In the meane time, ſince he feared that if this unknowne Lady ſhould know how he broke promiſe with her in the enquiring who ſhe was, ſhe would caſt him off, he laboured by all means to ſtop the mouthes of thoſe that were enquired of, and to oblige them unto ſilence: ſo that indeed *Parthenia* never knew it: 'tis true, he was every way ſo obſervant, and faithfull, that ſhe had reaſon to be contented; for notwithſtanding all my obſervant eyes over him, both in all his words and actions, I could never report any thing unto my ſiſter which could diſpleaſe *Parthenia*, and indeed he much altered his manner of living, for his only deſigne being to find out this lovely unknown one, and being perſwaded that ſhe was ſome Lady of *Paphos*, who came to that houſe only to talk with him, he went from viſit to viſit, nor ſtaying long any where, hoping ſtill to diſcover by voice this Lady whom he ſo much deſired to know: but all his enquiry and viſits were in vaine, for he could not find her; and *Timantes* became more deeply in love with *Parthenia* then any of her former lovers who had ſeen her: He grew alſo much more unquiet in his mind, and certainly was tormented more then other lovers uſe to be; ſometimes he would ſo complaine unto *Parthenia* that ſhe would pity him, and ſometimes he would ſo dote that he made her laugh: For my part, (ſaid he unto her when the Moon ſhined cleare, and when he preſſed her to liſt up her hood) I cannot indure you ſhould ſo long deny me what I aſk, not that there is any neceſſity of your Beauty to make my paſſion endure, for ſince it began without it, it can continue without it: But that which makes me I cannot endure you ſhould uſe me thus, is, that you tell me you will let me have a ſight of you when I have won your heart, and perceiving that you are more and more carefull to hide it, I have cauſe to think I am further off from making that illuſtrious conqueſt. You would have it at too cheap a rate (replyed *Parthenia*) if you ſhould ſo ſoon win it, and therefore that you may the more eſteem me, I will hold you off a little longer. In the mean time I beſeech you Madam (ſaid he unto her) let your words form your Image, that I may adore it, and which paſſing from your mouth into my heart, it may there remaine, untill the reall ſubſtance drive it out: for truly Madam, I wander all the day long, from houſe to houſe, from Temple to Temple, and every where to ſeek you out: my imagination fancies your beauty every day in a hundred ſeverall Idea's: ſometimes I ſee you faire, ſometimes brown haire, ſometime fiſh complexion, ſometimes pale, ſometimes I am perſwaded that you have ſweet, languishing, and compaſſionate eyes, and ſometimes I think you have ſprightly and ſparkling eyes, ſuch as kinde fire in the ſoules of all thoſe that look upon them: ſometimes I think them gray, and ſometimes black, and not knowing what they are, I ſtill equally adore them, what ever they be: But I beſeech you Madam, tell me only whether they be faire, or black, or gray, or blew, or what they are? When you have told me (replyed ſhe ſmilingly) what colour you deſire them to be, then perhaps I ſhall tell you which they are. *Timantes* at this was puzzled, for he durſt not tell which he deſired, leſt he ſhould hitt wrong, nor did *Parthenia* poſitively promiſe him to tell which they were, ſo that not daring to answer precifely, he began to accuſe her of inhumanity, and ſhe interrupting him accuſed him of weakneſſe; for ſaid ſhe unto him, I perceive by your own words, that you would have me fair, becauſe you ſay your imagination fancies me to have the faireſt eyes in the world, and conſequently I have cauſe to feare, that if I be not ſo, you will change your opinion of me. Oh Madam, ſaid he unto her, I beſeech you doe me not ſo much wrong as to think, that though you be not fair, that I ſhall love you leſſe: but however, as long as your eyes doe not bely my imagination, I muſt ſtill think you are the faireſt perſon in the world: and I beſeech you, why ſhould I not proportion your beauty unto the excellency of your ſoul and witt; and therefore if you will be ſure of my fidelity, ſhew your ſelfe as you are, and if after that, I doe not adore you ſtill; though you ſhould be never ſo ugly, then hate me as much as I love you. Love is a moſt fantaſticall paſſion (ſaid ſhe unto him) Thoſe who are in love with any beauty, doe profeſſe that it is the ſoul they love, and that they onely deſire the poſſeſſion of the heart, and not the beauty: That this is the limits of their hopes, and ſumme of all their deſires. Yet I ſee Love is of ſuch a nature that it ſlights all that it enjoys, and prizeth that which it doth not enjoy, Fruition gluts deſires; and if ſo, you have more reaſon to thank me then complain againſt me: For truly, I begin where others end: I have confeſſed unto you, that I eſteem you: I have told you that I ſhould be glad to have you love me, and I have not forbidden the hopes of being

loved : You have consented not to ground your affection upon beauty, I have discovered my soul unto you ; I have taught you which way one may obtain my heart , and I never told you it was invincible : But after all this you complain, and presse me to shew you my face. Go, go, Sir, keep it within the limits of our conditions , unless you would have mee break off with you. There is so much charm in every word you speak, replied *Timantes*, that you still augment both my love and my curiosity : And therefore I most humbly beseech you, Madam, Give me leave to beg this favour upon my knees. Let it content you that I attempt not violent courses to know who you are, and that I have so much power over my self as not to ask all my acquaintance about the Court. But, Madam, that I may still continue in my obedience, and enquire of none else, I beseech you give me leave sometimes to ask your self ; And be not offended, I conjure you, if I importune you with my prayers and importunities. Did I not infinitely love you, I should not be so desirous : But since I love you beyond all expressions, I must needs entreat you, and presse you, to let me know whom I love. I know there are a rich Mine of Beauties in your mind ; all that I can see of your person is most admirable ; The thoughts of your heart doe ravish me : There is some secret charm in your conversation, which I never found in any other : You doe so powerfully and pleasingly captivate my spirits when you speak, that I think I could look upon you, and not perceive whether you be fair or foul, you utter not a word, which pierceth not my heart as soon as my ear. But for all this (said he, and smiled) me-think I doe not know you yet sufficiently, and my curiosity is so violent to see your face, as well as your heart, that I cannot chuse but beg the favour, and to trust unto my love and discretion. Whilst *Timantes* was talking thus, *Parthenia* bethought her self of a very odde way to make tryall of his Constancy ; therefore beginning to speak unto him, and seeming to yeeld unto part of his desires, I am content, said she, since I see you so much desire it, not to deny you all you ask : But since I am resolved not to conferre favour upon favour, and to loaden you all at once, I will not let you know who I am, onely I will let you see my face in open day ; but upon condition that you shall not speak unto me in the place where you shall see me, which shall be, if you please, to morrow morning at a little Church close by the Gate. There I will be just two hours after the Sun is up : I will wear the same cloathes I did, when you saw me at the Feast of *Adonis* : I will sit by the second Pillar upon the right hand, and will lift up my hood as soon as I see you, to the end you may satisfie one part of your curiosity. I beseech you, Madam, said he unto her, why may you not now shew your face ? I know it is too dark to see you as I would, but it will not hinder me from seeing you better to morrow. I see you have forgot one of our conditions, which was, to desire nothing but what I shall please. How great soever your power is over me, Madam, said he unto her, it cannot extend so farre as to bound my desires : And all I am able to doe, is to hide them from you. After this *Parthenia* parted from *Timantes*, not consenting to his desire, telling him, that if he did offer to speak unto her, or to follow her to morrow morning, she would never see him again. So that *Timantes* promising all she desired, he went away full of hope and joy that he should see her in the morning when he filled him so full of love and curiosity. But as those hopes, whose causes are love, are ever restless, so he could not sleep all that night, but did rise so early, that his men wondered, and the more, because they saw him dress himself, as if he were to go unto some Ball, or great Feast, though it was onely unto a little Church where few of any quality ever resorted, and so early as women of Quality were hardly awake. But *Parthenia* was as busie as *Timantes* was impatient ; for she was so carefull to make sure of the heart of *Timantes*, as nothing should ever after be able to take it from her ; and therefore she resolved to try whether he could love her after a belief that she was not fair : And in order to that, she dressed a woman of hers, who was well bodied, and about her height, in the same habit that she wore at the Feast of *Adonis* ; and since the woman had never been at *Paphos* before, she could not be known. But, Sir, be pleased to know, that this woman had one of the ugliest faces in the world, for all the parts of her face were so unproportionable, that one would have sworn they were never made one for another : So excessively ill favoured, that I never in all my life saw an object so displeasing as the face of this woman. In the mean time, to the end that *Timantes* might be the more deluded, *Amatrix* followed this counterfeit *Parthenia*, as if she had been her woman, and they went unto this Church in the Ladies Coach with whom *Parthenia* lodged. But for the more security, *Parthenia* would have my Sister send for me, to be in the Church ; and to fall in with *Timantes* as soon as he came in, to the end that he might keep him from speaking to her, whose sight was enough to blast a Lover, giving me orders to doe as occasion should require, and to speak what I thought fit to keep *Timantes* from discovering the fallacy. Yet *Parthenia* did not intend to keep *Timantes* long in that belief of her he should see,

see, but on the contrary resolved when he had seen how, he would speak unto her after this innocent imposture, to let him see that evening the woman with her, to the end that hee might know his error, and to root this terrible Image out of his mind. To be short, Sir, as this device was phantastically plotted, so was it cunningly executed. This woman went unto the Church earlier then the hour appointed, that she might be there before he came: Yet it was not above a quarter of an hour, for he burned in such impatience to have a sight of her he loved, that he was also there before the hour appointed: But as I was there before him, and knew the businesse, I saw him enter earnestly and hastily: Hee was no sooner there, but he looked towards the place where *Parthenia* told him she would sit; and saw a person of a hand som stature waited upon by one who indeed was the same hee saw with *Parthenia* at *Amathonte*: Moreover, he saw she was in the same place nominated, and that she was in the same dress and habit which he had formerly seen; so that he did not at all doubt, but that shee whom he saw was his beloved unknown Lady: And though there was a little difference between the height of this woman, and that of *Parthenia*, yet the fancy of *Timantes* was so prejudiced, that he did not observe it: He advanced hastily to the place where she was. But as he was covenanted betwixt *Parthenia* and him, that he should not speak unto her in that place, so he set himself down some three or four paces upon the left hand over against her, that he might the better see her: He was no sooner set, but *Amaxia* advertised this counterfeit *Parthenia*, who knew not *Timantes*, to put up her hood, which she immediately did, lifting it up so cunningly, that he could not see her hands; for *Parthenia* so ordered her. But, Sir, I beseech you imagine how *Timantes* was amazed, who fancying the Idea of an admirable beauty, saw the ugliest vizard in the world: His wonder was so great, Sir, that it appeared in his face and all his actions; his colour went and came twenty times in a minute: he congeed towards her with a lowring look in spite of his teeth; and was so frighted at such a monstrous object, that hee did not so much as strive to hide his amazement, nor had hee the least suspicion of any delusion put upon him: So that being extremely troubled at this adventure: Oh ye just Gods (said he to himself, as he told me afterwards) why did you put so sweet a voice, and so rare a mind into such an ugly body? And why did yee joye such an admirable stature and body, with such fair hands, unto such a witches face? But how comes it to passe (said he immediately after) that this person should know all the niceties and delicates of Love, so well as she doth? Some one sure has loved her, else how could she ever know them? For my part (said he, and sighed) had I seen her face before I had known her mind, I should never have made her so much as my confident, and farre from making her my Mistress, and I think I should have falne from love to aversion. Had she been but indifferent ugly, or one of those women who neither attract nor loath: Had she any thing in her physiognomie which promised either wit or goodnesse, I should have some inclination to love, and zealously adored her. But what doe I say? Can I forsake her who hath the most charming wit, and the most divine soul of any woman in the world, and who hath most sensibly allured my heart? As *Timantes* was thus discoursing with himself, with as much sorrow as *Amaxia* took pleasure in observing him, and continually looking upon her whom he thought to be *Parthenia*; This woman forgetting *Parthenia*'s order not to shew her hands, did pull her hood down, and did not hide them; so that *Timantes* espied them, when he was perhaps ready to resolve upon the breaking off with *Parthenia*, though he would never confess it; he saw they were not the same snowy bands which he saw both at the Labyrinth, and at *Amathonte*, and also at the window where he talked with her. He saw, I say, that they were thick and short, and not at all white; so that recollecting himself, he knew he was deceived, and was so glad, that there appeared nothing but joy in his face, as there appeared sorrow before: Then was he sorry that he did no better gloss his first surprise, but to repair it, he resolved to go to her who had only the habit of his beloved unknown Lady, saying, that it was not unto her that he made a promise not to speak unto in the Church, nor to follow her, and since she had broke her word with him, he was not obliged to keep his with her. Just as he was fixing upon this course, the counterfeit *Parthenia* went away with my Sister, and perfectly undeceived him in her walk, since she had nothing of that Majestique port which *Parthenia* had, that she was of a hand som stature. In the mean time, since I saw he followed her, I met with him, before he could overtake her. Sir (said I unto him, as I accosted him) this Lady whom I saw you salute, is she of *Crois*? No, (replied he, and was very angry that I interrupted him in his designe) I beleeve she is of *Paphos*: and because I thought her to be some woman of quality, therefore I saluted her though unknowne. I thought Sir, said I unto him, and smiled, that it had not been the fashion to salute Ladies who are unknowne, unless they become superlative beauties;

but I see your civility goes farther then ours. I have something more to say then you have (answered he, and still went on) for I am more inquisitive then you are, and would gladly know who this Lady is: Certainly Sir (replied I, not seeming as if I designed to hinder him) your curiosity in this, is like theirs who have a desire to see Monsters, and who never think they have seen all *Egypt*, if they have not seen those dangerous Beasts which devour passengers: However said he, I would gladly know who this Lady is: Sir, said I still to keep him from following, I believe it will be an easie matter to know that, for I know the Coach which brought her to the Church: I know it also said he to me, but I know not her that is in it: I will promise you to enquire replied I, and to give you an account. In the meane time, the counterfeit *Parthenia* and my sister took Coach, and *Timantes* durst not speak to them in my presence, as he intended, so fearfull was he to incense his beloved unknown one: But when they were gone, and *Timantes* saluted them at parting, he put me in mind of my promise, and desired me to perform it, colouring his curiosity with such poor pretences, as I had much adoe to keep from laughing; I knew well that he only desired to know her, that he might be acquainted with her who sent her: and you may well think Sir, that at that time I would promise him any thing: After this, I went home with him, and presently after that, I went to give my sister an account of what had passed. Since she said that *Parthenia* did this only as a tryall of *Timantes* his fidelity, she would not acquaint her with the extreame sorrow that appeared in his eyes, when he saw the face of this ill favoured woman, but told her only that he seemed to be surpris'd, that notwithstanding he saluted her most civilly, and would not follow her when she went out of the Church, never telling how the woman undeceived him by shewing her hands, so that *Parthenia* thinking that *Timantes* imagined her to be as ugly as that woman, began to repent her of that imposture, fearing he would not return any more according to the ordinary appointment; for though she did this only to make *Timantes* think she was not faire, yet she could not indure that he should have such a horrible imagination of her, so that she waited for the evening with a restless impatience, sometimes she entertained her selfe with those joyes she should have if *Timantes* did return, since then it was an infallible signe that ugliness would not alter his minde; otherwhiles she feared that he would not come at all, so that tossing her thoughts continually between hopes & fears, she passed away the day with as much perplexity, as *Amaxita* did with pleasure, in remembrance of all she saw in the mind of *Timantes*, unto whom *Parthenia* commanded me to tell, that I could not learn who that Lady was whom he saw in the Church: However, night being come, *Timantes* did not faile to come unto *Parthenia* according to his custome. But she had no sooner opened the window, than she began to speak unto him: Sir, said she unto him, are you yet satisfied? can you find a heart to love such a one as you saw this morning in the Church? To shew you Madam, said he unto her, and smiled, that I can alwaies take delight in seeing you, I beseech you lift up your hood which hides you, for since I saw you in the morning, me thinks you should conceale your selfe no longer: Why Sir, said she, do you think you saw me? Indeed I doe not, said he unto her, and therefore I am come to complaine against you for breaking promise, and consequently disobligen me from keeping promise with you: No, no, Madam, said he, never deny the truth, for if you will deceive me, you must not only give your habit unto her who did so scurvily personate you, but you must give her your hands also, your aire, and your port: yet I confesse that at first, the confidence which I had in your sincerity, deceived me, and my owne eyes betrayed me; but yet my heart did quickly find it was not you. However (said she unto him, and confessed the imposture) I pray you tell me unto what height you hated me, when you thought that I was she you saw? I doe protest Madam, said he unto her, I had not one thought which could offend you, and I was more angry with the Gods then you: But yet (replied *Parthenia*) what thoughts had you at that time? Since you will have me confesse, replied he, I will tell you, that I murmured against the Gods, for placing so many opposits and contrarieties in one person: yet I murmured only for the love of you, I had respect unto your honour, and not mine owne, and I had not one desire but what was for your advantage. Ah Sir, you are not sincere, (replied *Parthenia*, and interrupted him) but yet I wish you were, and would really tell me, whether you would not have forsaken me, if I were such a one as you saw? Since you desire I should lay open all my heart unto you (answered *Timantes*) I must tell you, that if you were such a one and could not speak, I think I should have much adoe to continue my affection: but if on the contrary, you were such a one as I saw, and would speak alwaies as you doe, I would eternally follow you. But Sir, replied *Parthenia*, I would not have you dissimble, nor speak in raillery, but in very serious earnest: I will Madam, said he unto her, and the

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more exactly to obey you, I doe protest before the Gods who heare me, and as I hope they will assist me, that what I say is most really true; and I assure you, Madam, my heart is so absolutely tyed unto you, that I will never disengage my selfe: yet I must confesse Madam, that if you be as faire as I think you are, I believe I shall perhaps love you a little more then I doe; but still I must confidently assure you, that though you be not, I shall not love you lesse. Ah Sir, replied she, this cannot be, for since you can love me more if I were faire, you must needs love me lesse if I be not: yet Sir, this is most certainly true, that though perhaps I be not ill favoured, yet I shall be: and therefore if you cannot love me unlesse I be faire, I pray you cease loving me now; for I ever told you from the first beginning of our acquaintance, that I never can endure a heart which can change, I would have one should alwaies love me alike, and if I should love you one day, I should love you ever, which can never be, if you can love me lesse; and indeed how is it possible one should endure without high anger, and just resentment, that one should fall back from love to luke-warmnesse, to see ones selfe sleighted when one should be most esteemed: and yet Sir this is ordinary, and happens a thousand and a thousand times, and will doe againe; and the cruelty of the businesse is, that they both become equally insupportable; and if there be any difference between the sleighter and the sleighted, between the party who falls off from love, and the party who is constant, certainly he that falls off is least to be pityed: this inconstant doth certainly lose some pleasure, in losing his affection, but he can easily recover it in others; whereas on the contrary, a constant person in losing the sweets of being loved, doth at the same time lose all the sweets of his life, and is overwhelmed with all sorts of sorrows; and indeed, how is it possible he should ever think of any thing that hath the name of a diversion, how can he be able to live unlesse to revenge. Therefore Sir consider seriously, whether or no you can be constant, doe not make me more miserable then I am, in making me hope for a good which I shall be deprived of. I doe protest unto you Madam, said he unto her, that I think it an absolute impossibility that ever I shall love you lesse: the thing which most perplexeth me, replied *Parthenia*, is, that when I aske any assurances of affection, the most inconstant man in the world does think he shall never be inconstant, and he will tell me the very same things that the most faithfull lover can. Madam, said *Timantes* to her, since there is no waies to make sure of the time to come; but by what is past, and what is present, I deserve not to be punished as an inconstant man, because I expresse my reall and true thoughts by the same words that a perfidious lover expresseth his; therefore I beseech you, be pleased to make tryall of my constancy, by any manner of way your witt can devise: but then Madam, I beseech you first, before you put me to the teste, tell me who you are, you must discover your faire eyes unto me, and stiffe not my imagination with the Idea of a witch, as lately you would. Then Sir, *Parthenia* thinking that perhaps *Timantes* was not fully undeceived of the opinion which he had, that she whom he saw in the Church was really her selfe, and therefore she would have that woman speak to him open faced, so that *Timantes* seeing them both at once, might plainly see, she was not the same he saw in the Church. But as soon as *Timantes* saw her, and she retired againe, he began to speak: No, no Madam, said he unto *Parthenia*, you need not show me this woman twice, thereby to undeceive me, my error lasted not a minut, and my heart did not long fancy an image that was unworthy of your selfe. You tell me too much to be beleaved, replied *Parthenia*; and to say truly (added she and smiled) I cannot altogether blame you, though you should not tell me the whole truth at this time; for truly I can hardly endure to let this woman serve me, she is so ill favoured, and therefore I ought not to think it strange, that another should be backward to serve such a resemblance as she hath for a Mistress. After this, their conversation was sometimes mingled with a thousand sincere protestations of eternall affection; another while with pleasing joyes of minde, which made both *Timantes* and *Parthenia* know, that they were worthy of each other, and that they loved more then they would speak of. In the mean while, since the most difficult things in the world unto a lover is, to keep lockt up in his heart all his adventures, and never tell them unto any; *Timantes* was of the same mind; and therefore altering his intentions of hiding it from *Antimaques*, lest he should be telling it to *Dorinda*, he resolved to acquaint him; and on the contrary thought it an easie matter for one lover to keep close the secrets of another; so that after he had left *Parthenia*, and was returned home, he stayed untill *Antimaques* was returned from *Policrite*, to the end he might acquaint him with all the adventure, and ask his counsell which way he should satisfie both his love and his curiositie: yet before he would open unto *Antimaques*, he made him promise more then once, never to speak of it unto any whosoever, and then he told his adventure: At first *Antimaques* harkened unto it

as a pretty pleasant story, and as a very merry and phantastickall adventure; not thinking that his friend was really in love with one he never knew: But when he heard him aggravate his inquietudes, hee knew that his curiosity was of an amorous nature, for which hee began to chide him: But when he perceived that *Timantes* was the more serious, he began to pity and laugh at him. Then *Antimaques* asked him pardon for wondering at the oddness and novelty of the adventure; and told him that he could not beleieve it to be any more then a bare peece of gallantry, and not a real passion: But since I perceive you are really in love, I do infinitely pity you; and so much the more, because one of these things must necessarily be, either she whom you love is very phantastickall, or else she is foul, or else a woman of inferiour quality, and I pray heaven she be not some thing worse then all these, and that you be not cozened. Ah cruel, and unjust friend (said he unto him) it seems you know her whom I adore. I know her as much as you doe (answered *Antimaques*) for it was I who first shewed her unto you in the Labyrinth. 'Tis true, said *Timantes*, that you then saw her handsome stature and proportion, her fair hands; you heard her voice, and her excellent wit, yet all these are nothing in comparison of what I know: For I finde such a charme in her conversation as ravisheth me; and though she will not tell me who she is, yet I can discover as much as assures me of the greatnesse of her minde, of the noblenesse of her birth, the generosity of her soul, and also the beauty of her face: For there is such a kinde of charming aire, and gallantry in her speech, as any one may know (shee is faire, and never see her. Alasse, Sir, (cried *Antimaques*) I cannot chuse but pity you, unto what a cruell point are you arrived? And I cannot chuse but pittie you the more, because I doe not see which way I should serve you, since you forbid mee to speake of it unto any, and consequently I cannot enquire who shee is your love: And yet I thinke that if you will follow my counsell, you may perhaps have some light of that which you desire to know. *Timantes* then asked him, what he would advise him to doe? I perceive, replied he, by what you have told me, that you have employed all your arguments to perswade her you love, to let you know who she is: You have used your best rhetoricue and reasons; you have earnestly entreated her; you have added complaints unto your reasons and prayers, but I doe not see you have tryed the eloquence of Liberality. Love would have offerings and sacrifices as well as the rest of the gods; and therefore if you will be rul'd by me, find out a handsome pretence of presenting a rich present unto her: If she be such a one as you think her, she will refuse it, and not shew her self after it: Or if she be not such a one and fair, she will take it, and let you see her. If it be the first of these, you have discovered a new beauty in her soul; and if the second, you have at least satisfied your curiosity: And however, if she resist your perswasions, your sighs, and your presents, you will reap so much satisfaction as to see that I shall not condemn your passion. Though I know very well, replied *Timantes*, that Liberality is inseparable from Love, yet I cannot chuse but fear to incense the person whom I love in presenting it. But if I doe follow your counsell, the present must be so rich and magnificent, as that she may judge of the measure of my love by it. Then *Timantes* resolving to follow the counsell of *Antimaques*, hee chose amongst all his Jewels that which was most rich and rare, and the number out of which it was taken was not small: For as persons of his Quality use alwayes to carry many with them when they travel, so *Timantes* being very rich and magnificent, he had a great abundance of Jewels: And after hee had taken one of them which he thought to be most worthy of her hee loved, and put it into a very magnificent box enamelled with gold, he resolved to present it unto her the next morning with such a complement as might make it acceptable. Then after he had talked awhile with her of severall pleasant Subjects, *Timantes* who was accustomed to complain, and knowing that nothing pleaseth beauties better then to complaine of something, he began thus: How long, Madam, must I love you (sayd he unto her) without giving any testimonies of my love? When shall I obtaine so much liberty as to doe such things as love useth to inspire into such as are under his empire? Did I know you, and were it permitted me to manifest my passion, I should be as forward in my expressions as the most passionate lovers, and as magnificently you should be courted, with as many Musique entertainments as there are dayes; I should ere now have made three or four publique Feasts; the Ball should be continually left with you, and you should have seen whether we know how to treat in *Crete*, as well as they doe in *Cyprus*. Moreover, since I am confident that I have many Rivals, I should let you see that perhaps they were not worthy to be preferred before me: I should follow, and court you in all places: I would endeavour to be a friend unto your friends, and an enemy unto your enemies: I would not look upon any but such as you favour, and I should find out a thousand wayes

ways to let you see the grandeur and merit of my passion: But as things are, what should I do to expresse my love? You may obey me, said *Parthenia*, and that's enough; for in doing so, I shall think my self as much obliged as by all you tell me you would be if you knew me. That is so little, replied he, that I cannot believe it will oblige you at all. Madam, for that you can so much as oblige me for it, for thereby you cannot know whether I be generous or no; you will be ignorant whether I be lib'ral or covetous; I may have a thousand virtues or vices which you can never see; and therefore, I beseech you, Madam, let me not be confined unto such narrow limits, but give love leave to appear some way or other: If I make it appear in my eyes, answered *Parthenia*, it must be hid from the eyes of all others. At last, Madam, said he unto her, give me leave to regulate my whole life according to your directions, and that I may ask your advice in all my actions. As for that, replied *Parthenia*, I shall most willingly consent unto it; for I desire nothing more then to know your heart. Then, I beseech you doe me that honour, Madam (said he unto her, and presented unto her the enamelled box in which the Jewell was) as to tell me to morrow whether this which I present unto your fair hand be worthy to be offered unto a great Princess; for I design it unto one who certainly merits to be a Queen. At the first *Parthenia* did not think that it was intended unto her, but perhaps unto *Polyteta*, or *Aretaphile*, and therefore without any difficulty she took it; yet she no sooner had it in her hand, but she changed opinion; and thought it intended unto her. This imagination did swell her heart both with anger and curiosity. The first of these, because she thought *Timantes* did not think of her as she would have him; and the second, because she would see whether *Timantes* would give it unto her; therefore, seeming as if she never thought to have any share in his liberality, she told him that she would not stay so long as to morrow before she gave him her opinion of it; but would goe unto another candle which was at the further end of the chamber, and see whether this which he would give was worthy of himself; for certainly (said she, most obligingly) if it be worthy of yourself, it is worthy of her you intend it for whosoever she be. In saying so, she went to see what it was which *Timantes* put into her hand, with intention to restore it unto him the same night; and he also went away as well as she, the better to shew that he would not take it again. So that *Parthenia* hearing him walk, went back to the window purposely to call him; but there was already gone out of the *Josimin* Arbour which was under the window. So that after she had stayed a long while to see whether he would return, and hearing nothing of him, she shut the window, and went to look upon that which *Timantes* had left with her. She did not look upon it alone; for she shewed it unto *Amazita*, who was not a little ravished at the lustre of it; but *Parthenia* did less regard all those Pearls and Diamonds; then she did the Letter which she found with them in the box, which was thus written.

TIMANTES unto his admired unknown one.

MADAM,

Since there is no King but receives Tribute from his Subjects, permit me, I beseech you, since I am not onely your Subject, but your vassall, to give what I can, though not what I ought. As you are my Goddess, I must present you with offerings and sacrifices; and as you are the Queen of my heart, I must pay you Tribute. Therefore I beseech you to accept of my offering, not to let you see that I am lib'ral, but to shew you that I am not covetous. I beseech you doe not think that I have any thoughts of purchasing your heart by it: For I know the price is inestimable, and that all the Gold, Pearls, Diamonds, and Rubies which the Sun ever produced since it shined upon the Universe, is not able to pay it: And if ever I shall hope to be so blessed hereafter as to enjoy it, I must have recourse unto my tears, and sighs, and prayers; and not unto Pearls and Diamonds, and such like. However, I must humbly beseech you, be not offended at my boldnesse, nor take it ill from one who having given you his whole heart, may give you what he thinks inferior to it also. And therefore, I beseech you doe not hate me for it, nor look more coldly upon me to morrow, unless you will overwhelm with sorrows your most Adorer.

TIMANTES.

After *Parthenia* had read this Letter, she gave it unto *Amazita*, who reading it also, could not sufficiently admire the liberality of *Timantes*, and told *Parthenia*, that if his love were measured by his gift, he loved her better then ever any could. I know not, replied *Parthenia*, whether

whether he love me as much as you talk of, but I am sure he does neither sufficiently esteem me nor know me at all. For it seems he thinks to blind my eyes, and winne my heart with Diamonds, as children with toys; he thinks me of a weak mind, and mercenary soul; and yet I must confesse he is something excusable; for my manner of dealing with him is so phantasticall and extraordinary, that I ought not to thinke much of him; nor am I resolved to treat him rigorously, but will only let him see he was mistaken in his thoughts that I would receive a present of any importance from him; and that he may not doubt of my generosity, I will not only refuse what he offers me, but I will present him with a gift, and a gift of that magnificence, as he may conjecture at my quality and riches; for the Gods have not menaced me with misfortunes, though he who is to marry me doe know that my birth and quality is not base. *Parthenia* was as good as her word; for she did not only put those things which *Timantes* gave her into the box, but she put also into it the Case of a Picture set with Diamonds of a most considerable greatnesse. She did not fear they would be known to be hers, though *Timantes* should shew them unto all in *Ephes*; for she lately got them made in *Salamis*, purposely to put the Picture of *Policrite* in it, which she took out before she sent it unto *Timantes*: Also she answered the Letter of *Timantes* in another hand then she usually writes. After which I procured a trusty person to carry this box unto him in the morning betimes; and the matter was so well carryed, that it was given unto one of *Timantes* his servants whom he put much confidence in, to give unto his Master. This was as well as *Parthenia* desired; For the servant of *Timantes* knew not the man who gave it unto him, nor took any notice of him, nor ever was like, for he was not one of *Ephes*, but departed the next morning into his own country: So that *Timantes* when he awaked was strangely astonished to see that upon the Table which hee thought was in the hands of his unknown Mistress. At first he thought his eyes deceived him, or else that he dreamt; and was not well awaked. But his servant telling him, that a man whom he knew not, nor would tell his name, nor would stay until he awaked, did charge him to give it unto him, then he thought it to be true. But since he imagined that his admired unknown one had sent back his present, hee was exceeding sorry, and so much the more, because hee feared that since she was so generous as to refuse a gift of that value, she would be offended at him: Therefore he opened the box with much impatience, not to see whether all his Jewels were there, but to see whether shee had returned an Answer unto his Letter. In the mean time he was infinitely astonished to see upon the tops of all his own Jewels, that Rich Picture Case which *Parthenia* sent him, and which he was certain was not his: Hee no sooner saw it, but hoping her Picture was within it, he never considered the beauty and richnesse of it, but opened it in all haste; but in lieu of seeing what he so extremely desired, he saw these words written in the place of the Picture,

This Case will serve hereafter to put my Picture in, if you render your self worthy of it.

Ah most cruell Lady (said he, as I heard afterwards) will you never be weary with making tryall of my patience, and let me see what I so much adore? After this he found a Letter containing these words.

To the too Inquisitive TIMANTES.

SIR,

I Am so fully perswaded that Liberality is a virtue, and a virtue most Heroick, that I will never doe any thing which may make you think me guilty of its opposite vice; and therefore I have sent back your rich present, and send it without any sharp reprehensions: For since you doe not know who I am, I ought not to be offended at that which would be injurious to me if you did: Yet I must complain a little, that after so much converse with you, when I did not hide my heart as I did my face, you should not have so good an opinion of me, as to think that I would refuse your offer: But I will not break with you for this, though for no other consideration but to give you cause to know me better. However, to repair your fault, I enjoin you to keep this case which I send you, without shewing unto any; for if you do, you shall never see my Picture nor my self.

As

As *Timantes* ended the reading of this letter, *Antimaques* entered, who found his friend much taken up with this new adventure, which he related unto him, notwithstanding the prohibition of *Parthenia*, thinking it no treason to make that man his confidant, whom he loved as a second selfe. But as *Timantes* was astonished, so *Antimaques* was much more, having no reason after this, to doubt neither of the quality or generosity of this unknown Lady. For indeed the present which *Timantes* gave her was so rich, that it was an argument of a great soule to refuse it, and the Case which *Parthenia* sent him was so magnificent, that she must be both rich and liberal! who gave it: so that *Antimaques* after this confessed, that *Timantes* had reason to prosecute his adventure, and to try how far it would go; he moved him to show this Case unto some who perhaps might know it, and thereby to learne where it was made: he moved him also to shew her Letter, thereby to find out the writer by the writing: But since *Timantes* observed in discourse with his beloved unknowne one, that she knew all passages in the World, he durst not put it to the venture, but desired *Antimaques* a thousand and a thousand times, not to reveale his secret unto any, yet he had some great desire to speak himselfe unto the Lady at whose house *Parthenia* lodged: but he had so often told him, that if ever he enquired of her, she would then never see him more, that he durst not attempt it. In the meane time, he waited for night with much impatience; yet he was much unresolved what to doe with the picture case which *Parthenia* sent him: for since it came from the hands of her he loved, he had no will to part with it: on the other side, it was so rich that he thought it were to be lesse generous then if he did not restore it; so that not knowing what he should doe with it, he carried it unto the place of meeting: but he was not so happy as he hoped to be, for *Parthenia* to perplex him the more, sent *Amaxita* to tell him, she could not see him that night; and as *Timantes* asked her the reason, she gave him some cause to think by her answer (though she told him not so expressly) that it was because she was preparing her selfe to goe unto a generall Ball, which the Princeesse *Policrite* kept the next day: so that *Timantes* ravished that *Amaxita* had told him this ere ever she was aware, began to resolve not to faile being at this meeting, and there to talk with all the Ladies, so that he made no question but to find her whom he looked for: but since he hoped to pick something out of *Amaxita*, he talked with her a long time, and since he collected by her discourse that she was of *Parthenia*'s Cabbinet counsell, he told her a hundred things to tell her, and began to aggravate his sorrowes, that he could not resolve to restore the picture Case which she sent him, and which he thought too rich to keep: yet (said he unto her at the end of their discourse) doe conjure you to tell that excellent Lady, I will restore the Case that day she gives me her picture; but to the end she should not think I keep it out of any covetous inclination, I will within this four daies proclaime a Horse-race, and will give that for the prize which I presumed to offer unto her, and so I may safely keep that present which otherwise might make me suspected of covetousnesse. *Amaxita* used all her Rhetorick to perswade him to an alteration of his resolution, but all in vaine. However they parted, agreeing that the day following at coming from the Ball, he should come unto the usuall place of meeting. After this *Timantes* was all hopes and joyes, for he beleevied he should know this unknown one by her voice, or at least he would set such spies about the house whither she would come into at her returne from the Ball, as should tell him who she was. Then he prepared himselfe with all care possible, and went unto the Ball so timely, that the Hall was not made cleane when he came there. In the meane while I was advised by *Amaxita* to observe *Timantes* very close, and to render her an account a little before the Ball ended: I was so forward to doe the Princeesse of *Salamis* any service, and considering that in this I might also serve *Timantes*, and the Prince *Philoxipes*, who I knew desired the Marriage, that I was almost assoon in the place of assembly as he was: For my part, I never had so much pleasure in all my life, as I had that day in observing *Timantes*, for there did not one beauty enter, which I perceived by his eyes, he did not with might prove his unknowne one; and not one entered which was foule, but he feared that was she, and I saw so many severall turbulencies in his countenance, that after I laughed at him, I could not chuse but pity him: That which did most stick in his stomach was, that there were at this assembly three or foure women of *Paphos* who were very rich and very ill favoured, and except the Queen *Policrite*, *Timoclia*, and one more, he saw not one beauty there as was likely to send such a present as he received. In the meane time he knew it was not one of those foure, for he knew it by their Tones, and saw moreover it could not be the two first, who were both married and virtuous; and he knew it could not be the other two, for they had both of them declared Servants, and Servants whom they did not hate: Thus not knowing what to thinke, he went from place to place,

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talking to all the faire ones, and foul ones, one after another, but could not finde her he looked for: then as he was walking from one to another, a Ladie of *Amathonte*, a high beauty and one whom *Policrite* received as a person of quality, did enter; she being wonderfull faire, and he having never seen her before, though she had been three daies in *Paphos*, he looked upon her with hopes that this was she he loved; and hearing her speak, he thought he heard something in the sound of her voice which resembled his unknown one, so that being ravished with joy, he waited till the complements between *Policrite* and she was passed, and she seated in her place; and she was no sooner set, but *Timantes* according to the freedom of our Court, talked to her, to the end he might move her to answer him, but this Lady being one of that country whose custome is not to talk with any she knows not, had much ado to answer him: Besides, she was as dull as she was faire, and when she did answer, it was so confusedly and little to the purpose, that *Timantes* hardly understood what she said. However, his imagination being forestalled, he thought her stupiditie and silence, was only affected, and that she would disguise her selfe, therefore he continued on, still hoping she would speak more; but long did he stay before he could get any thing from her, unless a yea or no: yet at last he found his error, for a man of *Amathonte* coming to her, she told to him so freely after the rusticity of her country, as fully undeceived *Timantes*, and since there was not one woman of any reasonable quality in all the assembly which he had not spoke unto, or heard speak, he satt downe, but so sadly, that he minded nothing which passed in the company; yet they forced him to dance, but it was so carelesly, and far from his accustomed garb, that *Policrite* could not chuse but chide him. In the mean time, since I thought the Ball would quickly end, I went out, to render an account of my observations unto my Sister, and told her exactly to the least circumstance all his actions, naming all the principall Ladies of the assembly which *Timantes* talked with, not forgetting the Lady of *Amathonte*: I told her also that I thought there were men about the house watching who entered; but I did not think they could know me, because it was very dark: After I had told all I knew, I went out at another dore then I intended at. But *Amaxita* had no sooner well informed *Parthenia* of all passages, but *Timantes* came unto his accustomed place. However, *Parthenia* the more to deceive him, wore many Jewells that night more then usuall; for though it was dark, yet there was so much dim light from the Moon, the Starrs, and Candle which was at the further end of the room, as might make the Diamonds sparkle: so that *Timantes* knowing that *Parthenia* was better dressed then ordinary, he thought then that she had really been at the Ball: though he knew he had spoken unto all the Ladies, and knew that none of them was her he talked unto then: Moreover since he understood from his spies, that there entered none into the house but one man, he thought againe she was not at the Ball: so that he was driven to such a cruell necessity, as he knew not what to think: But to compleat his amazement, *Parthenia* no sooner saw him, but not giving him so much leasure as to speak. Well Sir (said she unto him) what think you of the spirit of the *Amathontine* Lady, with whom you talked longer then with any Lady of *Paphos*? doe you not feare that all the Ladies of our Court should hate you, for preferring a Lady of that Country before them? and doe you not further think I may well be jealous? I pray heavens Madam, said he, that it be the last of these, for since that passion cannot be in your heart, but it must arise from another, I should think my selfe very happy; for then you must love me, and let me see you, and consequently I must not be driven to the cruell necessity of seeking you out every where, and finding you no where, but here where I cannot see you with a full satisfaction. But Madam, I beseech you tell me sincerely, whether you were at the Ball or no? Is it not a sufficient answer, said she, to tell you all that passed in this meeting? and then she told him all that *Amaxita* had related unto her, and so puzzled him, that he knew not what to think. But yet (said she unto him) who would you wish me to be of all the Ladies you saw with *Policrite*? I wish you were none but your selfe, replied he, and that I could know who you are, for if you use me thus long, I shall infallibly lose my wits and reason. Very well (answered *Parthenia* and smiled) I begin to think so, and that which makes me most feare it, is, that unlesse you had been out of your wits and reason, you would never have offered me such a rich gift, which I could not accept of, without a stain unto my vertue. You may think it from another conjecture Madam, (said he unto her) for after you had sent me such a glorious example of generosity, and sent me back my gift with another more rich then mine, yet I keep it, and keep it without rendering you thanks: yet I shall keep it no longer then untill you are pleased to honour me with your picture, which you have not forbidden me to hope for. So did my woman tell me, replied *Parthenia*, but I must tell you, there are many things to be done, before I give you my picture, for I will be first

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well assured of your heart for ever; but untill then, I pray tell me, who do you think of all the beauties you have seen in *Cyprus*, does in your judgement best deserve the prize? You have so accustomed me to make no use of my eyes (said he unto her) that I think them to be very ill Judges of beauty; for since I think upon none but that of your soul, and mind, and cannot see yours, I cannot tell whether I should love the fair or the brown. *Parthenia* did then exceedingly presse him to tell her whether he liked the beauty of *Poliscrite* or *Aretaphile* better, purposely to prepossesse him with what he should hereafter find hers to be; but doe what she could, he could not clearly expresse himself, because he knew not the complexion of her he spoke unto, but striving to divert the discourse, hee told her, how all the men and women in *Cyprus* (except one woman, whose judgement was opposite to all others) told him that all the beauty he had seen was nothing comparable to the beauty of the Princess of *Salamis*. *Parthenia* hearing her self named, did think at first, that perhaps *Timantes* knew who she was, but she was mistaken; for *Timantes* going on with his discourse; 'Tis true, said he; I doe beleve this singular woman as much as I doe all the rest; especially because she is one of a good wit. Wit, replied she, is not so necessary to judge of beauty. But there is a necessity of Justice and Impartiality; and without envy at the beauty of another. But I pray tell me, said *Parthenia*, who is the woman which speaks thus in disadvantage of the Princess of *Salamis*? *Timantes* thinking of no inconveniencie by naming this Lady, needed not many circuties: But he had no sooner named her, then *Parthenia* began to wonder at her injustice. I beseech you, Sir, said she unto him, do not judge of the Princess of *Salamis* and her beauty by the reports of this woman, who without reason hates her. But if she be so amiable as they say she is, replied *Timantes*, how is it possible she should hate her? No, no, Sir, replied *Parthenia*, doe not deceive your self, you must never judge of the beauty of one fair one, by the reports of another beauty: For I am confident that amongst a hundred, you will not find two that are just, but every one will think to adde glory unto themselves by detracting from others. The truth is, said *Timantes*, I did wonder very much this woman should be so opposite unto the judgement of all others, concerning the Princess of *Salamis*. I pray tell me, said *Parthenia*, what she did say in particular of her? For I take the greatest pleasure in the world to see envy and jealousy work in the spirits of those who are inspired with those humours. Since it is your pleasure, Madam, said he unto her, I will confesse, that after I had the honour to meet you the first time in the Labyrinth, and could not finde you in any place after, nor none could tell me who you were, I had an imagination that you were this Princess whereof we speak: Yet I durst never reveale my thoughts unto any but this Lady, who was my indifferent good friend; but she kept me not long in that error; for she told me the Princess of *Salamis*, had a shrill voice not at all sweet; that she was grosse and ill made; that she had whirs, but not handsome and fair hands. The truth is, said *Parthenia*, There is no certain conclusions to be made by the reports of others; and since I love *Parthenia* very well, but doe not love her who speaks against her, perhaps I shall be partial, and favour the one, and wrong the other, then I would have you see the Princess of *Salamis*, and be judge your self. In the mean time I am beholding to you, for thinking me to be her; for though she were not as all report her, yet my obligation is not the less, since your imagination fancied me to be so, and not as that Lady described her. 'Tis true, replied *Timantes*, That I fancied your Idea like that of the Princess of *Salamis*, because as fair as she can be. However (said *Parthenia*, exceedingly desiring to know what *Timantes* would think of her beauty) I pray doe me so much favour as to see that Princess. How can I see her, Madam, replied he, for the Prince *Philonipus* shod her leave to bring me into her desert, and she would not honour me so far. And to tell you truly, Madam, all my curiosity is confined unto your self, and I desire to see none else. Yet I should think my self obliged to you (answered she) if you would see her. O come, Madam, said he, I pray tell me how I can see her. You may easily doe it (said *Parthenia*) for I know she goes almost every day unto a little Temple of *Ermi Urania*, not above thirty furlongs from her house, towards *Amabonta*. I doe know the Temple, said he, for it was shewed unto me as I staid upon the *Adonian* Feast. Since so, said she, I pray you goe thither to morrow; for I confesse I should be very glad if the beauty of that Princess should please you, to the end you may hereafter suspect the reports of that Lady who I love not, and may put her out of the Catalogue of your friends. Alas, Madam, said *Timantes*, there is no necessity of my seeing the Princess of *Salamis*, for I know enough from you to make me discontinue that Lady from the number of my friends; for since she does not please you, she cannot me. No, no, said she, I would not have you doe so out of complacencie, but out of reason, therefore I conjure you to

does I desire. But, Madam, said he, if this Princess be as fair as reports make her, methinks you should have some care of my heart, in exposing it unto so great a danger: at least you should shew me your eyes, that I may with them defend my self against hers. On the contrary, said she, since I doe intend never to give my entire affection untill I am first most certainly assured of yours, I wish the Princess of *Salamis* were a thousand times fairer then she is, that she might be a stronger tryall of your constancie: For since I value not a perfidious inconstant heart, nor would be loved for beauty if I had it, but would have good security against all those evils which beauty causes, I should be glad you saw all the beauties in *Cyprus*, to the end I might not fear it. In conclusion, Sir, *Parthenia* ordered the matter with so much art, that *Timonides* promised to go next morning and see whether the Princess of *Salamis* were at that Temple, not having the least suspicion of the truth, nor thinking she had any other design in her commands, but onely that she loved to be punctually obeyed: So that he prepared himselfe for it: And after he went from her, *Parthenia* gave all requisite orders for his journey in the morning, and so did she; *Amasita* writ a Letter unto me to send a Coach by break of day: for *Parthenia* would not make use of the Ladies with whom she lodged, because *Timonides* knew it. So she did rise betimes in the morning, and dressed her self in her richest habit, and neglected nothing which might set her self out with advantage: When she was all ready, and had looked the last time in her glasse, *Amasita* asked what was her design? not being yet satisfied with all the reasons she had told her, I would exactly know, said she, what *Timonides* will think of me, which I can never doe, if I shew my self unto him, and discover who I am. But, Madam (said *Amasita* unto her) since you doe not feare that your beauty will attract the heart of *Timonides*, why doe you tell him the truth? No, replied *Parthenia*, I have not changed my mind, but still feare the menaces of the gods, and these fears are my reason why I goe so fanciefully to work. But for all that, Madam (said *Amasita*) I am confident *Timonides* will think you the fairest that ever he saw; and I believe all the excellings of your spirit, your soul, your hands, your stature, and your voice will have much ado to hold out against the glory of your eyes; and therefore if you think you cannot marry him, if perchance he should be in love with your beauty as well as with your soul, never expose him unto that danger, but seek out some other way to make tryall of his fidelity. Yet *Parthenia* would not hearken unto *Amasita*: But not well knowing what she should think if *Timonides* should commend her either too much or too little: She went into the Temple so early, as she was in no danger to be known in the Town: She went also by a blind way, to the end that she might come as if she came from *Salamis*; for so her Deface was called: But since she feared that if *Timonides* did see her in the Temple, he would know her by her stature, as soon as she came, she offered her sacrifice; and afterwards seeing that *Timonides* was not there, she went into the Sacrificers house under pretence of resting her self, whose house was close by the way as she comes from *Paphos*. So that being in a Parlor, she leaned against the window talking with *Amasita*, whose hood was up as well as hers; for in favour of their design the Sun did hide their shapes: She had not stood there a quarter of an hour, but *Amasita* spied *Timonides* coming towards the place where they were, having with him only one servant, and she no sooner spied him, but she shewed him unto *Parthenia*, just as *Timonides* unloosed his eyes towards them, but it was so far off as he could not discern her beauty, and therefore he advanced with no hast; but when he was so neere *Parthenia* as to distinguish that sweet face in her face, he made no question but she was the Princess of *Salamis*, and was so surpris'd at the lustre of her beauty, that he chang'd colour, and confessed to himselfe that the idea which he had fancied of his beloved unknown Lady, was not fairer, nor so faire as this which he saw: he with the best gently as possible, he gazed upon her with attention full of admiration, and bowed unto her with most reverent respect, and did not go into the Temple untill he had fastidiously contemplated upon her, and meeting with one of the sacrificers of that place going into the Temple, he stayed and fell into discourse with him, purposely for a pretence of looking longer upon her: as first he intended to go unto her as upon a visit, knowing she was not ignorant he was the friend of the Prince her Brother: But having only one servant with him, and being in a coarse and common habit, he could not find a mind to performe a person of that Beauty and Majesty, who stood so high admiration and respect into him, and therefore since the sacrificer went into the Temple, and he durst stay no longer than he went into the Temple also, hoping still he should see her againe, as he coming out of the Temple, having no intention he should speak unto her or follow her, as soon as she saw him go into the Temple, she took Coach and went towards the place of her solitude, yet she went out of it againe, as if she was in a wood about two furlongs distant

distant from the Temple, and since she would not come unto *Paphos* untill it was night, nor meet with *Timantes* in the way, she took a blind way through the Forrest which went unto the house of one who was acquainted with my sister, and there she passed away the rest of the day. In the meane while Sir, since *Parthenia* had observed that her beauty had produced its customary effects upon the spirits of *Timantes*, to witt, admiration, and turbulence, she knew not whether she should be glad or angry, yet she desired to please *Timantes*; but for all that, when she considered the menaces of the Gods, she could not chuse but be sorrowfull, that her beauty had any influence upon the mind of her lover, and feared, that since he was so sensible, he would not be so constant, as she wished and hoped. However, (said *Amasira* to her and laughed) though *Timantes* doe change the object of his passion, yet is he not inconstant, because still he loves none but you: I assure you, answered she, that if he should, I should be no lesse jealous of my selfe then any other: Oh Madam (said *Amasira* and interrupted her) it is not possible you should so scrupulously rely upon the Oracle, as to have any such thoughts, and be jealous of your selfe; for would you have *Timantes* have no eyes? or in having be worse, and think you not handsome? Truly *Amasira* replied she, you put me to the question, for I should be sorry to seem ugly in his eye, and yet I would not have him dote too much upon beauty, and if I should find that he prefers the Princess: of *Salamis* before his unknown Mistress, I doe confesse I should be very sorry: Truly Madam, replied *Amasira*, I cannot beleieve you, and I am confident, that maugre all the menaces of the Gods, you doe not think as you speak, since certainly it is not possible any beauty should be an enemy unto her owne charmes. But Sir, whilst *Parthenia* and *Amasira* were thus talking, *Timantes* was entertaining himselfe very sweetly with the rare beauty which he had seen. Is it not possible would he say, to joyne the spirit of my beloved unknown owne, to the beauty of her I saw? Alas, alas, I would it were, that I might be the happiest man alive, in the enjoyment of the most accomplisht person in the world; but that would be too much, and if there were a woman in the world so faire as the Princess of *Salamis*, and whose spirit were as great and sweet as hers I love, there would be more Altars erected unto her, then either unto *Venus Andromeda*, or to *Venus Urania*: Be contented therefore with what the Gods have given unto her whom I adore, and wish only that she be but a little lesse faire then the Princess of *Salamis*. *Timantes* was not long in these thoughts; for his hot desire of seeing this wonder of beauty againe, moved him to go out of the Temple almost as soon as he came into it: But sore was he grieved, to understand from those that looked to his horses, that the Princess of *Salamis* was gone, he asked which way she went, and followed a while, but since she was in the wood before he took horse, he could not overtake her, therefore he returned towards *Paphos*, so ravished with the beauty of this Princess, that he almost feared his falling in love with her. In the mean time, since his unknown Lady did not prohibite him, from speaking of this journey, he told every one where he had been, only concealed the cause, and the chiefest motive which induced him so to doe, was, because he could not forbear commending the beauty of the Princess of *Salamis*, which he knew he durst not doe to the height, when he spoke with his unknowne one at night, for he knew that it was the greatest indiscretion in the world for any lover to commend the beauty of another before his Mistress, & the most of all in him, because his Mistress would not have him so inamoured with the beauty of the body as the mind, so that he did nothing but extol the beauty of the Princess of *Salamis*, unto all the men he met with that day, he sold it unto *Philoxipus*, *Policrite*, and *Derida*; and he went himselfe to tell that Lady who so discommended this Princess, that she knew not what beauty was; he had not the least suspicion that this Princess was his unknown Lady, supposing it a thing impossible that a woman so faire, could hide her beauty from a man that was in love with her, especially from one she hated not, and whom she wished eternally to love her: for being ignorant of the Oracles which the Princess received, he could not guesse at the true cause of her so fantastick and extraordinary proceedings: None could think it strange that the Princess should come so neare *Paphos* as this Temple, and not come into the Town, because it was her ordinary humor. But *Philoxipus* and *Policrite* murmured a little that she did not send to know how they did, imagining no other reason, but that she had no desire to have it known she was there, for feare she should be invited to come into the Town: However, night being come, *Timantes* went unto his accustomed place of meeting, being resolved to commend the beauty of the Princess of *Salamis*, but not too highly for the reasons aforesaid: He was no sooner there, but *Parthenia* asked him, what he thought of the Princess of *Salamis*? I think she is very faire replied he, and I think that she who told me otherwise, did her much wrong, for truly if that Princess had a mind answerable to her eyes, and a soule as faire as her face, questi-

questionlesse she were a rare woman: But though she be only faire replied *Parthenia*, is it not possible to love her? Yes (replied he, and smiled) if those that look upon her were all eyes and no spirit: No, no, said *Parthenia*, doe not dissemble, I see you have a mind to answer me according to my thoughts, and not your owne, and to tell me rather what I would have you say, then what you think: Suppose I did Madam, replied he, is it a crime to be complacential? Compliance said she, ought not to go so far as to dissemble ones thoughts, it is enough if it submit unto them, and too much to hide them; true delight consists in conformity of thoughts, and not of words only; and truly I am more joyed to see one whom I love, think just as I doe, then I am to see them who for my sake force themselves in every thing to a complacency: certainly there is nothing more sweet and pleasing then this, sympathy of spirits, thoughts and opinions; therefore never strive to find out what I would wish you to say, but be cleare and ingenuous, and speak your owne thoughts, for you cannot deceive me. Madam, replied he, I doe ever speak sincerely unto you, you ask me whether the Princeess of *Salamis* be faire? I answer you that she is very faire, am I farre from the truth? *Parthenia* being then angry to think her beauty had not so much pierced the heart of *Timantes* as she thought, began to speak in a little higher tone: You commend the Beauty of the Princeess of *Salamis* very coldly (said she unto him) that it is plain to see, you doe it out of complacency only, or else out of subtilty to perswade me your heart is not sensible of beauty. 'Tis most true Madam, replied he, I am at this time sensible of nothing but your spirit and soule; and all I know of you: and therefore Madam doe not wonder (said he, thinking that he could not please her better) if I be not so much charmed with the beauty of this Princeess, as I should have been, if I had not been in love with you: and truly Madam, my desires of returning hither were so hot, that I did not spend much time in contemplation of her. This Sir was the conference between *Timantes* and *Parthenia* that night, *Timantes* hardly daring to commend the beauty of the Princeess of *Salamis*, though *Parthenia* seemed to desire it, and *Parthenia* not well knowing whether she should commend him for it, or no: But after he was gone, she resolved with her selfe, and concluded that her beauty did not charme him, and was mistaken when she thought to see nothing but signes of admiration in his face and actions: No, no, said she unto *Amaxita*, certainly I am deceived, and all that which I thought to be admiration is only astonishment; *Timantes* questionlesse is surpris'd, but it is to see that the world should so much commend me with so little cause, certainly he loves beauty in another shape then that which the Gods have given unto me; there is something in my face which distasts his eyes, and will certainly make me to lose all that my spirit hath gotten. Madam (said *Amaxita* unto her) you said you would not have *Timantes* love you for your beauty: 'Tis true said she, but however, I would not have him hate me because he finds something in my face which does not please him: I know *Amaxita* (said she) that this I say seemes unreasonable unto you, but I cannot help it, for had you tryed as I have done, what a monstrous misery it is to be slighted by him who once adored me, you would excuse all my imperfections and weakneses, and would confesse, I had reason to try all waies possible, which might make me know the heart of *Timantes*. However Sir, *Parthenia* was not long in the belief that her beauty did displease her lover, for as it was my chance to be in three or foure places where he had so highly extolled her, the next morning I acquainted my sister, and the *Parthenia* with it, and since I thought there was never any danger in telling a beauty that she was extolled, I told the story with as many aggravations as I could, and therefore said, I think *Timantes* was as much in love with her beauty as her spirit. Madam said *Amaxita* to her, it may truly be said that *Timantes* loves two and is not inconstant, since he loves but one person; and by giving his heart to one he does not take it from the other: and it may be further said, that you have a Rivall whom you cannot hate, for I doe not think your spirit can envie the power of your eyes, nor your eyes oppose the conquests of your spirit. *Parthenia* hearkned unto all that *Amaxita* said, and never gave her answer; but after I was gone, and she had commanded me to keep an observant eye still over *Timantes*, she did complaine of him almost asmuch for extolling her beauty too high unto others, as she did for extolling it too little the night before unto her, and finding that he did not speak sincerely, she was very sad, yet not so much as when she thought that she did not please his eye, and when *Amaxita* asked her what security she desired of the heart of *Timantes*? she told her that she did not know her selfe: Truly Madam, said *Amaxita* to her, I cannot see you can either expect or desire better assurance then you have, that *Timantes* is the man whom the Gods would have you to marry; for he began to love you without the power of your beauty, and not knowing whether you were noble or rich: he still loves you, and knowes not that

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you are faire, and loves you in a place where there are a thousand shining beauties, who doe all they can to engage his heart; you would have perswaded him that you were ill favoured, and indeed he had great reason to suspect it; yet for all this he continues loving you, you have also employed your owne beauty to make tryall of his constancy, and you see he is faithfull to you, that he dares not commend her in your presence, for feare certainly he should thereby give you cause to think that he can be sensible of beauty. All that you say is true, replied *Parthenia*, but yet for all this, if *Timantes* can suffer his heart to be drawne from his unknown Mistresse, by the charmes that are in the beauty of the Princeesse of *Salamis*, though his unknown Mistresse and this Princeeffe be all one, yet I have reason to feare, that if he can quit my spirit for my beauty, he may hereafter quit both my spirit and my beauty, for some other person, unto whom the grace of novelty will give advantage; so that to have better assurance of the heart of *Timantes*, I will yet try what absence will doe, which questionlesse is the strongest test of all others, therefore I will return into my solitude, and returne without so much as bidding him adieu, fearing that if he should know, he would set so many spies about the house, that he might follow me. *Amazina* did oppose her designe, and perswaded her as much as she could to let *Timantes* know of her departure, but all in vaine, for she would not hearken unto her; yet she could not depart the next morning, because some orders were to be taken for the privacy of her journey, so that she saw *Timantes* once more, whom she chid for the excessive applauses which he gave the Princeesse of *Salamis*, and for not speaking unto her in the same tearmes when he told her his opinion; and therefore, said she unto him, I have cause to beleve that they who accuse you of being in love with her had reason for it: but I pray you if it be so confesse it unto me, I conjure you unto it, to the end I may not ingage my selfe in any further affection, and that I may be no impediment unto you in that conquest: but Sir deceive not your selfe, you will not find so easie a matter as may be you think; I know *Parthenia*, and I know she is harder to please then I am, and more delicate; so that in all likelyhood, if you quit me for her, you will lose me, and not find her. *Timantes* hearing *Parthenia* say so, did protest that he was not in love with the Princeesse of *Salamis*, nor ever would be; You promise me now said she and smiled, more then I aske, and it will be sufficient if you only assure me you doe not love her at present; as for the time to come you are a little too bold with it, if you speak for it with as much certainty as for the present. But Madam, said he unto her, since I am not at present in love with the Princeesse of *Salamis*, it followes of necessity I never shall be, for as I doe not seek to see her, so though I would I cannot, since she hath already denyed me that honour, and therefore it is not likely I ever shall: I doe confesse (since you know I said it in other places) that the Princeesse of *Salamis* is the fairest that ever my eye beheld, but since I find a greater beauty in your mind and spirit, then in her face, and since I am resolv'd to serve you all my life, and never see her againe, it doth of necessity consequence follow, that I doe not love her, and that I shall for ever love you. However once more let me tell you, said *Parthenia*, it is good to submit unto the providence of the Gods, for the time to come: Why Madam? said he, have you not told me a hundred times that you would not vallow any affection which you were not sure would be eternall? so that you had an eye unto things to come, aswell as things past and present. However it be, said *Parthenia*, I would not have you answer equally for the present and the future, lest you make me suspect both. After much such discourse as this, *Timantes* retired, and the next morning *Parthenia* returned to her solitude, leaving a letter with me for *Timantes*, with orders to convey it so secretly unto him, that he could not suspect or guess how it came, but since the difficulty was, to find out a way how *Timantes* might answer, and not know which way his letters went. I was a long time before my invention could hit on it, but at last I found out a way to convey *Parthenia's* letter to him, and his answer to her unknown to him by whom, and thus I went to work. I sent the first letter of *Parthenia* to *Timantes* as I sent the Jewells, that is to say, by an unknowne person, who gave it unto his servant, but I added a note unto this letter, counterfeiting my hand as *Parthenia* did hers, by which I intimated unto him, if he would return an answer, he should give his letter unto one who in the morning early should be at the statue of *Venus* in the great Temple of *Paphos*, and to the end that the matter might be carryed with more safety, I employed one of my friends, and made him beleve, that it did highly concern me (upon a design which hereafter I would impart to him, when I had commission for it from a person who had absolute power over me) to receive some letters which none should know by whom I received them, nor for whom I received them; and I did so entangle the matter, that he could never know whether I negotiated for my selfe or for another, or whether it concerned matter of State, or matter of gallantry

Gallantry, so that he not knowing whether I transacted in things concerning love or ambition, he did as I desired him, and I giving him full instructions, and he being both bold and trusty, the business was done as well as I could wish: He delivered the Letter which *Parthenia* left at parting, and which did extremely surprise *Timantes*, and it was thus indited.

TO TIMANTES.

SIR.

IN this resolution which I have fixed upon, to try whether the affection which you profess unto me, will abide absence, and surmount it, I think you are a little beholding unto me, for sparing you the labour of bidding me adieu, think, if you will that I spared myself that labour, for since I hide my face from you, it is but just I tell you that which my eyes would have done if you had seen them. If during this absence I understand you continue faithfull unto me, and that really you are not in love with the *Princesse of Salamis* to my prejudice, perhaps at our next meeting you shall know who I am. In the mean time remember it is not permitted you to enquire who gives you my Letters, nor who receives your answers; know that it concerns your good if you love me, and mine also: Adieu.

This Letter did not only surprise, but extremely grieve *Timantes*, and he was so passionately both in love and sorrow for her absence, that he was nothing but a lump of Melancholly, and so continued many dayes. The greatest augmentation of his inquietudes, was, that it was not permitted him to enquire of that which he had the greatest desire to know; and that he was not able to keep within those strait limits which were prescribed him. He went himself to carry his answer unto my friend who expected it in the place which I directed him to; but he was exceedingly surpris'd when he saw him to be a man he knew not, and a man of Quality: He offered any thing unto him if he would tell him unto whom he was to give that Letter, but all in vain, inasmuch as he was driven to the necessity of conjuring him not to tell hee asked the question. So that my friend giving me the Letter which could have no suspicion, I sent unto *Parthenia*, who found these words.

The unfortunate and miserable **TIMANTES** unto his cruell unknown one.

MADAM,

IN thinking to spare me the sorrows of bidding you adieu, you have drowned me in them. What can you think, Madam, will become of a man who adores you, who knows not who you are, nor whither you goe, but is ignorant whether you will ever return for him, or ever return at all? For heavens sake, Madam, have some compassion upon my constancy, and never fear that the *Princesse of Salamis* will drive you out of my heart: I doe admire her, I confesse, but I will not love her, as I told you before, I will not see her. In the mean time, I beseech you, put not my patience to the utmost rack, unlesse it be your design to make me despair, or unlesse you would put me to death not only for love, but also for curiosity. Return, Madam, I beseech you, if you be gone, or shew your self unto me if you be not: For truly I cannot imagine where you are, or who you can be; and I am perswaded that if your inhumanity last a little longer, I shall not know my self: Yet I am most certain, that nothing can prevent me from being the most faithfull of your Lovers, and the most zealous of your Adorers,

TIMANTES.

This, Sir, was the answer which I sent unto *Parthenia*, who writ many times to *Timantes*, and he also unto her: Yet since the beauty of this *Princesse* who he saw in that little Temple which is in the way towards *Amathonte*, did make a deep impression in his heart, he spoke of her very much; so that *Antimagues* who was in love with *Dorida*, and would have been even ravished with joy to see him married unto *Parthenia*, he alwaies was hinting unto him that was only this *Princesse* that he could marry with honor, and not with an unknown woman, who perhaps had no beauty, or at least was of some fantastick disposition. *Timantes* then did remember him of his promise not to condemn his passion; if the unknown Lady did refuse his present: But *Antimagues* answered that when he said so, he did not think there was in *Cyprus* any match for him so advantageous as this of this *Princesse*: but now

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he understood that the Prince *Philoxipes* did really wish that he should marry his sister; he could not be any longer in his first opinion: For I pray you Sir said he unto him; do but compare your unknown Lady with *Parthenia* a little; as for her quality, it is most certain it cannot be more high, nor so high, for there is none in all the Isle that is comparable unto her; as for her beauty, according to your owne description, the comparison must needs be as unequall; as for her vertue, you know what high reputation she hath; and as for her spirit; the world knowes no equall, and would you please you know not who, before her? Doubtlesse I would replyed *Timantes*, for I love her, and she does not hate me: as for the Princeesse of *Salamis*, though I could love her, and though her ravishing beauty should force me to be perfidious, yet it were very doubtfull whether she could love me; for I have heard say she is of a nice spirit, and few men can please her, though many not without some merit have courted her, therefore I pray you talk no more of this Princeesse, whose Idea is but too deeply imprinted already in my imagination. In the mean time, *Dorida*, who for the interest she had in *Antimaques*, desired that *Timantes* might stay in *Cyprus*, used all her arguments to perswade *Policrite*, that she would importune the Princeesse of *Salamis* to quit her solitude; so that unknown to *Parthenia*, *Philoxipes*, *Policrite*, *Dorida*, and *Antimaques*, plotted her marriage with *Timantes*: and truly it was happy they did so; for otherwise, I think *Parthenia* would never have made her selfe known unto *Timantes*; for since her reason was not quite prejudicated, she would often think her proceedings with him so fantastickly, that she could not believe *Timantes* could really esteeme her; and as an effect of this opinion, she did so firmly resolve never to discover her selfe, but to break off absolutely with him; that *Amazita* quite despaired of ever altering her. In the meane time, *Philoxipes* knowing that *Timantes* thought his Sister very faire, he thought that if he could make her like him, as well as he liked her, the design so much desired might happily take effect: But since she could never like *Timantes* unlesse she saw him; and since *Philoxipes* knew not that she knew him as well as he did, he resolved to carry him unto the Princeesse, and to surprise her in her solitude: But *Timantes* excused himselfe saying, he respected her more then to force her to see a man whom she did not think worthy of that honour, and had denyed it before; adding further, that it would be a meanes to make her hate him: so that *Timantes* refusing to goe in a civill complement, *Philoxipes* knew not what to think: But *Antimaques* who was acquainted with the passage, told it unto *Dorida*; to the end she might tell *Policrite*, that the reason why *Timantes* would not go to see the Princeesse of *Salamis*, was, because he would not expose himselfe unto the danger of falling in love with one who perhaps would be insensible of him: So that *Dorida* preparing the mind of *Policrite*, and *Policrite* the mind of *Philoxipes*, it was plotted and resolved amongst them, to get out *Timantes* under colour of taking a journey of pleasure, and in lieu of carrying him unto the pretended place, to carry him unto the Princeesse: But since the Prince *Philoxipes* knew the humour of *Parthenia*, it was thought expedient to gaine *Amazita*; therefore he made a visit unto the Princeesse, and negotiated the matter so dexterously, that she found an opportunity (whilst *Parthenia* was dressing her selfe, for it was very early) to talk with *Amazita* in her chamber, and imparted unto her their designe of marrying the Princeesse his sister unto *Timantes*: Let us tell her said he, to satisfie her concerning the Oracles which she received, that he is fallen in love with her reputation, and with the commendation which every one gives of her spirit: At first, *Amazita* thought that the Prince *Philoxipes* knew something of the passages between *Timantes* and *Parthenia*, but she was greatly undeceived of that, by severall passages he told her: so that seeing it was the zeale and earnest desire of this Prince to promote this Marriage, she resolved to impart the secret of all the story unto him, conceiving that if she did not, perhaps the Prince *Philoxipes* (when he saw the amazement that *Timantes* would be in, when seeing and hearing *Parthenia* speak, he would know her, and his unknowne one to be one and the same person) would not know what to think; and perhaps would have some disadvantageous thought of *Parthenia*, therefore she intreated the Prince *Philoxipes* to believe the sincerity of her words, and conjured him not to discover what she had imparted; aggravating the scruple which *Parthenia* made, to marry a man who was in love with her beauty; so that *Philoxipes* crediting all that my sister told him, he was so strongly confirmed in his designe, that he thought of nothing else but how to promote it: He concluded then with *Amazita* upon the day when he would bring *Timantes* unto *Parthenia*, to the end that the Princeesse might not be that day in her negligent dresse, though she should not be acquainted with the reason: After which he returned into *Paphos*, where *Timantes* was droning out a life of melancholy, for he was profoundly in love with his unknown Mistress, and could not forget the

the beauty of the Princess of *Salamis*, from whom he received divers Letters, not knowing them to be from her. In the mean time *Parthenia* was almost absolutely resolv'd to disengage her self from the affection of *Timantes*, for she stood upon such terms of honour, that she could not resolve to make herself known unto him, after all this fantastick gallantry: And indeed she writ unto him as if it were to be the last he should ever receive from her: Yet I think it was not her full intension, for I think she writ another after it, purposely to know his sorrows affect this sad news, and the better to know how he loved her. However, *Timantes* received the Letter after he had engaged himself to *Policrite* and *Philoxipes* to goe the next morning unto a place where yet he never had been; not thinking that it was unto the Princess of *Salamis*. But since he grieved excessively at the Letter from *Parthenia*, he did what he could to disengage himself, but he could not; all his pretences would not serve for an excuse, nor content *Philoxipes*: Hee went himself to *Timantes* to oblige him unto this journey. *Policrite* sent severall times unto him, and sent him positive word, that for her part shee would not goe, unless hee did: So that as sad as hee was, there was a necessity of going with them; but Heavens know it was with so much unwillingness and sorrow, that it appeared in his face, in his words, and in his habit; for it was carelesse. He did strive, and force himself to seem a little pleasant, but his sorrows were stronger then himself. *Philoxipes* would have exceedingly grieved had he not known the cause; but my Sister did write unto him, intimating it, and her desires of hastning the execution of the designe. I forgot to tell you, Sir, how *Timantes* answered *Parthenia's* Letter that night, and I sent it away so, that she received it two hours before *Philoxipes* and *Timantes* came unto her: But never was there such a condoling Letter written; it moved *Parthenia* to repent of her rigid dealing with him: In the mean time *Amasis* knowing that some company would come that day, was much puzzled how to get her out of her negligent dresse, and bethought her self of a way how to move her unto it. The Princess long since promised my Sister to suffer her to take her Picture, and therefore my Sister told her that I had writ unto her by him who brought the Letter from *Timantes*, intimating that the Limmer would be there that day, and would infallibly be there within two hours. So that *Amasis* in this consideration entreated the Princess to dresse herself as well as possibly she could. The Princess told her at first, that she should stay untill to morrow: but *Amasis* told her, the Limmer was so full of work, that he could not stay so long, and that there was no time to spare: So that *Parthenia* loving my Sister very well, did let her women dresse her as if she were going unto some publique Feast, *Amasis* telling her that the Limmer was to work upon her clothes that day, and that the better dressed she was, the more lovely would her face look, and would inspire a handsome fancy into the Limmer, and also that it was necessary that *Parthenia* was to dresse herself, to the end he might draw her whole Picture. But whilst *Amasis* was making choice of such Jewels and clothes as she desired *Parthenia* to wear that day, *Timantes* not knowing whither he was carry'd, left the conduct of himself to the Prince *Philoxipes*, and the Princess *Policrite*: *Amisnages* made one in this voyage as well as *Durida*, and I had the honour to be there also, *Philoxipes* knowing by my Sister, that I was a confident in the business. But, Sir, the more melancholly *Timantes* was, the more inclination had *Philoxipes* and *Policrite* to be merry; being more fully perswaded that he was the man whom the gods had reserved for a happiness unto the Princess of *Salamis*, since it is hardly possible without some speciall order of divine providence, that *Timantes* should love *Parthenia* in so odde a way. In the mean time this gallant company went on, and came at last so near that Desert of the Princess of *Salamis*, that *Timantes* coming out of a deep study, asked whose house that was, and whither it was they went unto. It is the same that we goe unto, said *Philoxipes*, but you shall not know whose it is, untill you have seen her who will entertain us. *Timantes* was so deep in his melancholy, that he never minded this indirect answer, or had any suspicion. We came unto the Base Court of the Castle, and then went on foot: *Timantes* led *Policrite*, and *Amisnages*; *Durida*: As for *Philoxipes*, he told the Princess his Wife, and *Timantes*, he would goe before, and acquaint them they were come; so that commanding me to follow him, we went before unto *Parthenia's* chamber, who had newly done dressing her self, and who being told by some of her servants that the Prince her Brother, and Princess her Sister was come, she was coming in hast to entertain them: So that *Philoxipes* giving her his hand after he had saluted her, he did not oppose her civility which she intended unto *Policrite*, but led her unto the middle of the Outer room where they met. Sir, it is a most difficult matter to relate how *Timantes* was amazed when he saw the Princess of *Salamis* appear, whom hee knew at full, though he never saw her but once before; and how the Princess of *Salamis* was surpris'd

surprised when she saw *Timantes*, who knew as soon as ever she spoke that his unknown Mistress and she were one and the same; certainly this adventure was full of wonder; at the very first *Parthenia* blusht: and in lieu of advancing towards *Policrite*, she thought to stop; *Timantes* did the same, and never were two persons of such spirits as they so planet-struck with amazement; yet *Timantes* amidst his wonder, had some glimps of joy as well as sorrow, the first of these, because the beauty of *Parthenia* made such a print in his heart, as he could not but joy at the sight of such a beauty; the second, because as things stood between him and his unknown Mistress, he feared lest this visit would ruine him in her opinion. But when *Parthenia* was a little recollected from her first astonishment, and with much ado was able to tell *Policrite* she was glad to see her, *Timantes* fell into a second fit of wonder, much greater than the first; for *Parthenia* had no sooner pronounced four words, but he perfectly knew her voice, and made no question in the world but that she was his unknown Mistress: but yet this last amazement was much different from the first: for he was beyond all expectation joyed to find, that all he loved in two persons were conjoynd in one; and that his unknown Mistress and *Parthenia* were one and the same, the motions of his heart did beat in his eyes; joy danced in his looks, and he had much ado to hinder his expressions of it; especially when *Policrite* having ended her owne complements, presented him unto *Parthenia*, who saluted him civilly, but yet very faintly; for since she was ignorant how *Timantes* was compelled to come unto her, she thought that since he was so joyful after such a letter as she sent him, that he did not love her; so that though she was not uncivil, yet he observed she was angry: Also she was so ashamed, that *Timantes* should know her, that she could no longer hide her selfe from him, and that it was no obligation in her, the making her selfe known unto him, that all her thoughts were so intangled and confus'd, that she knew not what to doe or think, yet she imagined there was some secret designe or other in this visit, and she suspected that *Amavita* had revealed her secret; she looked earnestly in her eyes to find in them a confirmation of her suspicion, but she could not discover any thing by them. In the mean while *Philoxipes* began to chide his sister and laugh; because she was not sufficiently joyed at the sight of *Policrite*, and because of her incivility in not thanking her for bringing to her the bravest and most gallant man in the world, in bringing *Timantes*: I beleeve, said she unto her, that the Princeesse my sister is so well perswaded of my affection, as she will not doubt but I am ravished with joy to see her, and as for this illustrious stranger (added she and blusht) I think he hath so little cause to thank you for bringing him hither, as I have not so much interest in him, as to thank you my selfe for him. I assure you Madam (replyed *Timantes*, and looked upon her with equall love and joy) I think my selfe so happy in the honour of seeing you this day, that if you had any interest in me, you would render abundance of thanks for me unto the Prince *Philoxipes*, and so much the more (said he, thinking to justifie himselfe, and not thinking that the company took any notice) because the Prince *Philoxipes* forced that happinesse upon me, in compelling me to come hither, where I should have feared to disturb your solitude. After this *Parthenia* brought all this good company into her chamber, her mind being as full of various thoughts; as the mind of *Timantes*; whose eyes were still fixed upon hers, and she on the contrary durst not look upon him, but shunn'd his looks as much as she could: In the meane while *Philoxipes* and *Policrite* asked her how it came to passe she was so finely dressed in a desert, and afterward chid her for coming nere *Paphos*, and never sending to see how they did; and thus the time was spent untill dinner. But as *Timantes* did burn with desire to tell his adored unknown Mistress that he knew her, so he watched the opportunity (whilst *Philoxipes* and *Policrite* were talking of the best expedients to get *Parthenia's* consent unto their desires) to address himselfe unto her, and to talk with her when none heard. Why Madam, said he unto her, have you so long eclipsed the greatest beauty in the World? why would you rather put it to hazard than your owne will that I should see you? The last letter which your unknown Mistress writ unto you (said he unto him) has so little reached your hart, that I cannot tell whether her acquaintance with you, will be so pleasing as you imagine; or whether the consolation which you look for from the Princeesse of *Salamis* will be so great as you hoped: it was not she whom you saw at the Temple, but she whom you saw at *Paphos*, whom I desired you should love. *Timantes* hearing *Parthenia* say so, protested that he never intended to come and see her but that the Prince *Philoxipes* had deceived him; and forced him to come whether he would or no, and that she might observe by his negligent habit, that he had no such intentions when he rose in the morning. The truth is Sir, he set all his Rhetorick upon the rack for arguments to perswade her, and make her beleeve, that he had no intention of seeing the Princeesse of *Salamis*, and said as much as if he were to justifie himselfe for intending a visit unto her most

mortall enemy, or as if his unknown Mistrisse and the Princeſſe of *Salamis* were not all one perſon: and he was in a faire way to make his peace, when *Philoxipes* and *Policrite* came towards them; *Philoxipes* taking *Parthenia* aſide to talk with her in private, and *Policrite* to talk with *Timantes*. But Sir, why ſhould I ſo longe hinder you from knowing the good fortune and happineſſe of theſe two lovers, which is a happy Omen of your owne? Therefore let me tell you without making any particularities, that *Philoxipes* let the Princeſſe of *Salamis* underſtand, that he knew how *Timantes* loved her, and ſhe made no difficulty to confeſſe ſhe did not hate him. Afterwards he made it apparent unto her, that the Oracles were accompliſhed, ſince *Timantes* loved her without the influence of her beauty, and he perſwaded her to put the fidelity of *Timantes* unto no further tryalls, proteſting unto her, that he durſt answer for his conſtancy. On the other ſide; *Policrite* told *Timantes*, that *Philoxipes* knew of his paſſion and approved of it. Thus were all things ſo ſucceſſfully tranſacted, that it was reſolved upon before *Philoxipes* returned unto *Paphos*, *Antimaques* ſhould return to *Crete* to procure the conſent of *Timantes* his Father. In the mean time, leſt ſolitude ſhould inſuſe freſh ſcruples, and more fantaſtical thoughts in *Parthenia*, *Philoxipes* would have *Policrite* carry her unto his ſtately houſe of *Claris*, and there continue with her before ſhe returned to Court. In concluſion, Sir, all things were happily compoſed; *Parthenia* pardoned *Amacrita* for revealing her ſecret: *Timantes* rendered a million of thanks to the Prince *Philoxipes*, and was infinitely more in love with *Parthenia* then before, but durſt not tell her as much, leſt ſhe ſhould thinke he loved her beauty more then her ſoul. *Antimaques* returned with the conſent of *Timantes* his Father; and to recompence his pains a match was made up between him and *Dorida*, and they were married eight dayes after *Timantes* and *Parthenia*. I ſhall not trouble you, Sir, with a relation of the great rejoycings in *Paphos*, for you are not concerned in them, only let mee tell you this, Sir, that never were two ſo happy as *Timantes* and *Parthenia*; and to let this Princeſſe ſee he loved her above Parents, Country, and and all the world, he would not goe into *Crete*, but reſolved to dwell in *Cyprus*. The King, for *Philoxipes* his ſake, conferred upon him the Government of one of the principall parts of the Iſle: So that *Parthenia* found a full accompliſhment of her joyes, inſomuch, as you, Sir, have reaſon to hope, that the ſame gods who declared her happineſſe and yours at the ſame time, would produce the ſame happy events unto you, Sir, as unto her. Alſo it was the Prince *Philoxipes* his pleaſure, that I ſhould come and acquaint you with the happy concluſion of this adventure, that you might with greater hopes wait for a happy end of all your miſfortunes, and for an accompliſhment of your felicity, which he deſires with all his heart, and wiſhes with as much zeal as he doth him ſelf.

Megaſides having ended his ſtory, *Cyrus* expreſſed a thouſand thanks to the Prince *Philoxipes* for the hopes he gave him of an end unto his miſeries; and thanking *Megaſides* in particular for his exact relation of this pleaſant adventure, he thought he had good reaſon to hope, that ſince the Gods had made *Parthenia* ſo happy ſo odde a way, they would alſo make him happy after all his miſeries. After this *Cyrus* asked *Leontidas* where he met with *Megaſides*, and he was answered, at *Milete*; then he diſmiſſed them, aſſuring *Megaſides* and *Leontidas*, that he would take orders for their diſpatch, as ſoon as he had taken a little reſt. But they both beſeeched him to give them ſo much leave as to ſtay and ſee the end of the Siege of *Sardis*: *Leontidas* importuning him to ſend his orders unto *Thraſibulus* by ſome other; and *Megaſides* deſired he might not return unto *Cyprus* but with news of a new Victory, to the end he might be more joyfully welcomed by *Philoxipes*. *Cyrus* conſented unto their requeſts, and giving them both thanks and commendations, he bad them retire unto their reſt, being himſelf in more quietneſſe of ſpirit then he was the day before; for though the Oracle of *Babylon* did threaten him; and the Sybill declared ſad things unto him, yet ſince *Venus Urania* ſpoke him fair, he did not ſo ſadly reſent the reſt, nor deſpaired of happineſſe, ſince he might as well beleve the one as the other. Thus this news did invigorate his ſpirits amidſt his ſufferings; He had freſh hopes of happy ſucceſſ in his ſiege of *Sardis*, and hoped alſo that the unjuſt jealousie of *Mandana* would ſhortly end: So that after he had given ſome Military orders, he reſreſhed himſelf with two or three hours of ſound ſerene ſleep: His Dreames alſo which uſed to be horrid, now ſmiled upon him, and he ſaw *Mandana*, and *Mandana* not jealous nor angry: He thought he ſaw her ſitting in an Arbour ſet round with Flowers, and that ſhe called him with as much ſweetneſſe in her voice as in her eyes; but as he was going unto her, and ready to kneel unto his Princeſſe, he thought he heard a great noiſe, which made her vaniſh, and him awake, very ſorry he could no longer enjoy ſo fair and ſweet a viſion.

The end of the firſt Book.



ARTAMENES,

OR,

CYRVS the GREAT.

THE SIXTH PART.

Book II.



TRUS, as soon as he was awake, begun to think how he might turn his pleasing dreames into reall enjoyments of *Mandana*, but since that could not be, unlesse *Sardis* were taken; the getting of that famous Town was the object of all his wishes and thoughts. Never was this victorious Prince so greedy of Conquest as at this time. Nor did he neglect any thing that might further his design, but did so often hazard his life at that Siege, that if Fortune had not had a greater care of his life then himself, his Rivals had triumphed over his ruin without any quarrell among themselves. But this Prince was so powerfully protected by heaven, to fall in so just a war, though those who judge of things according to appearances, and consider not that the secrets of Sovereign power are inscrutable, did think him to be forsaken. Mean while, the cessation of hostility, untill the dead of both sides were brought off, being ended, both the Assaulters and the Assaulted began both to use all endeavours to compass their desired ends. *Cyrus* attempted to raise another Scence under the Counterscarp of the Ditch, opposite unto that which he made before; to the end that when he made a second Assault, this might facilitate his design; and that when he was Master of two Passes over the Ditch, he might make a scalado in two several places at once without the losse of many men: Yet this was not done without a Councell of War: But since this Prince never propounded any thing without deep judgement, and which was not advantageous to the common cause, both his Friends and his Rivals were forced alwayes to approve of what he sayd: Yet would the King of *Assyria* sometimes oppose him out of pure obstinacy: And if the wisdom and prudence of *Mazares* had not sometimes inteposed, and tempered the violence of the *Assyrian* Prince, perhaps the combat between *Cyrus* and him would have been fought before the War, and by consequence before *Mandana* was at liberty: For so was the condition between *Cyrus* and this Prince, to put to hazard that in a single Duell which he had wonne, and so justly merited by so many generall Combats, by the taking of so many Towns, by the conquest of so many Provinces and Kingdomes, and by the winning of so many Battels. 'Tis true, all the Friends of *Cyrus* had an observant eye over them; and more true, that *Cyrus* himself had sometimes pitty upon this Prince, who without all doubt had many excellent qualities: For when he considered,

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how he was a great King, that he had lost a great Kingdome, and the prime Town in the World, and that the Violence of his passion, forced him to serve in the Army of his conqueror and rivall, and also enemy, that he was certainly hated of *Mandana*, he excused his imperfections and weaknesse, and deferred his revenge untill after *Mandana's* releasment when he might with honour take it; yet would he augment his sorrowes, by letting him know what the Oracle of *Venus-Vrania* had said in his commendations, that he might have lesse confidence in that which he received from *Jupiter-Belus* at *Babylon*. It was not only crüe to take all hopes from a rivall, which moved *Cyrus* to publish this Oracle, but as his reason why he would not divulge the sad answer of the *Sybill*, was, because he would not dishearten his souldiers: so on the contrary, he desired they should know this Oracle, that it might invigorate their spirits, and give them fresh hearts to fight, knowing well that hopes of Victory in a Souldier is a Battle more then halfe wonne. But since his modesty would not permit him to offer any prophanation, by altering any thing which the Gods had said, he desired *Megafides* and *Leonidas* to leave out what the Oracle of *Venus-Vrania* had spoken in his commendations, and to publish only what related unto an end of his miseries: For though this Oracle did not positively say that *Cyrus* should take *Sardis*, that he should release *Mandana*, and vanquish all his Rivalls; yet since they fortold him to be happy, these things must consequently ensue, since most certainly he could never be happy without *Mandana*, and he could never get *Mandana* without a conquest of his Rivalls and enemies: therefore by necessary inference, he was to obtaine this victory, before he could enjoy this Princeesse. This Oracle then was no sooner published by *Megafides*, and principally by *Leonidas*, who was acquainted with all the officers in the Army, but it produced those effects which *Cyrus* expected; fresh valour was infused into all his troops, and new sorrowes seised upon the King of *Assyria's* heart; all the mountainous hopes he had in the promises of *Jupiter-Belus* began to shrink into Mole-hills, by reason of this Oracle; but since he thought that by murmuring against the Gods would but the more incense them, he was silently hushed, and hated *Cyrus* the more, though he did not lesse esteem him. As for *Mazares*, since he expected nothing but misery, his reason did surmount his passion, and he had no other hopes but to participate with *Cyrus* in the danger and glory of releasing *Mandana*, and therefore these promises of the Gods unto *Cyrus*, the King of *Assyria* did little fret his heart: 'tis true, he was alwaies so miserable, that Fortune could hardly be more incensed against him then she was, but since he was not lesse prudent then unfortunate, nor lesse generous then prudent, *Cyrus* began to esteem him infinitely, and keep close society with him; both of them did complain unto each other of the King of *Assyria's* violent humor, and at last did so accustom themselves unto civility, that they did not only esteem, but think each other worthy of *Mandana*; yet they never spake of her but sighed, and as they went from quarter to quarter, visiting the gards which *Cyrus* kept upon all the advenues of *Sardis*, *Mandana* was the only object of their discourse, unlesse when they were obliged to speak of something which related unto the Siege. How are you Sir, would *Mazares* say unto him; in being not only loved by the most glorious Princeesse of the world, but also in never having done any thing which might displease her; I wish unto the heavens, that since it was my bitter fate to be hated, that it might be unjustly, and that I could not upbraid my selfe with meriting her hate, by my deceiving her, and carrying her away from *Sinope*. There is both so much love, and prudence, and generosity, in your expressions Sir, replied *Cyrus*, that I would not have my Princeesse heare you. No, no, Sir (said *Mazares* sadly) never feare the Princeesse *Mandana*, since she has slighted the King of *Assyria* for you, and since she had rather see all *Asia* in armes then you unfaithfull; since she has held out against all the submissive attempts of the *Pontean* King; and has hated me so far, as to deny that liberty which I offered her, you may well be confident, that nothing will alter the constant heart of that Princeesse. Whilst *Mazares* was talking thus, *Cyrus* hearkened and sighed, seeing him to be more miserable then he thought him; nor would he acquaint him with his condition in *Mandana's* thoughts, lest he should revive some hopes in the heart of his generous Rivall, and kindle that fire which was not quite extinguished. In the meane time *Cyrus* neglected not the erecting of that sconce which he intended, and was resolved upon by the councill of War, but it was not done without much difficulty; for the King of *Pontus* knowing the importance of it, did fall out three times upon them; yet *Cyrus* knowing well that one of the greatest secrets in War is, never to quit the first design for a second, because then sudden orders can never be so prudently given, nor punctually executed, as those which are deliberately pondered, therefore he commanded this sconce to be prosecuted with all the power he had; and since his army was nume-

rous, he thought that let the Enemies make what Sallies they could, he was able to beat them in again. The King of *Affrya*, the King of *Phrygia*, and the King of *Hircania*, had each their severall Quarters to make good; and the Stranger *Anaxaris* fought that day next *Cyrus*, he thinking it a sufficient recompence of his Valour, to have this Renowned Heroe a witness of it: And it must be acknowledged, that as the commendations of *Cyrus* was noble Rewards for the Acts of *Anaxaris*, so the Acts of *Anaxaris* did deserve the commendations of *Cyrus*. Amongst all the rest of his bravery during this Siege, that erecting of this Sconce was one of the most remarkable; for he did such things as could never be equalled by any but by the valour of *Cyrus* onely, who questionlesse upon this occasion did such things as can hardly be related without suspicion of truth. Above twenty times was he beaten off by the enemy, and as often did he repulse them into the town, he lost and regained that quarter of the ditch where he intended the Sconce; but at last he wearied his enemies, and perfected his designe: The Sallies which the besieged made in other places did thrive no better; *Cyrus* sustained some loss of men, but not comparable to his Enemies: *Straspes*, who since the death of *Pambea* did sigh out a life of sorrows, was wounded at this bout, where he fought more with design to die then vanquish, but so it did not prove, for there was no mortality in the wound he receiv'd, but was rather a means to save his life then to put it in danger. The King of *Affrya* was in thoughts of death also at this time: But the advantage was clear on *Cyrus* his side: For he had finished his sconce, he had killed many *Lydians*, and took abundance of prisoners. Hee understood from some of them after the Fight was ended, and he returned to his Tent, that the King of *Pontus* to keep up the people, told them of great Relief to come from *Thrace*, that the *Bactrians* also would send Auxiliaries, and that ere long *Cyrus* would be forced to raise the Siege. He understood from them also more certainly then before, that *Crasus* had no power in the Cittadell, and that the King of *Pontus* had so tampered, that he was absolute master of the Souldiery. These Prisoners also told him, how there came a Lady late unto the Cittadell, unto whom the King of *Pontus* moved *Crasus* to give protection. How could this Lady, said *Cyrus*, get into *Sardis*, since it is compassed about with two hundred thousand men? No, Sir, said one of those prisoners, she came in before unknown for whom shee was, though they say she is of some great Quality. There is also a man, whose name is *Hernacleon* (who is a most gallant man) that promiseth *Crasus* to bring great succours unto him; They say also, that he has been long in *Sardis* concealed; but I can give no further satisfaction in the adventure, onely this, that he is a man of some great Quality. After this *Cyrus* retired, and most part of these prisoners took up arms under him. The day following, those Deputies which *Leontidas* spoke of, arrived, and in the name of the people who sent them, did swear inviolable fidelity to him. They came from *Gnide*, from *Cavia*, from the Territories of *Xanthus*, and from *Licia*; the *Cannians* also, and the *Milesians* sent their Deputies, so that Fortune smiled upon *Cyrus* from all sides. And truly, if ambition onely had been his aim, and if glory onely had been his wish, he had full cause of contentment; but since Love onely was the engine of his soul, he relished nothing but what conduced to *Mandana's* re-lease, and he would freely have quitted all his Conquests upon that condition. However he received all these Deputies with much sweetnesse, and treated them most magnificently. He assured them of protection against all their enemies; and told them he would so mediate the matter with *Cixares*, as he should look upon them like antient and faithful Subjects. In conclusion, they were so charmed with his sweet expressions, that he made himself as much a Master of their hearts by his sweetnesse, as he had made himself Master of their Country by force of Arms. Their greatest admiration was, to see a Prince so young, so expert in all their Customs and Laws, and able to give them as sound advice in the management of publique affairs, as if he had been brought up amongst them, and had nothing to doe but govern them: He spoke unto them all in their severall Languages, and filled them all so full of wonder, that they returned not onely charmed with his presence, his spirit, his virtue, and his sweetnesse, but also with his gifts, and went with resolutions to incite their Citizens unto some act which might redound unto the glory of *Cyrus*: And they did constitute every year for ever a day of thanks to be rendered unto the gods for bringing them under the power of *Cyrus*. In the mean while to testifie more confidence in the people which expressed so much affection, he confirmed all their Laws and Priviledges, remitted unto them all Tributes, and required nothing from them but assurances of unalterable fidelity: Calling back the Army which *Thraibulmus*, and *Harpagus* commanded; sent orders for the first of these to march with them unto him, and leaving the other in the arms of his dear *Alcionida*: And though *Cyrus* was so well versed in the Politiques, as that he knew it contrary to custom to draw off his Army so soon from a

new conquered Country; yet since this *Lydian War* was the main hinge upon which all the rest moved, and since he left Garrisons in some places of greatest strength, he did not think the hazard was great, but thought it better to fortifie his own Forces; not knowing how long the Siege might last; and knowing that the taking of so great a Town as *Sardis*, might require as great an Army as his. However, *Cyrus* neglected nothing, he sent to see how *Sesostrius* recovered, who was so well, that he sent *Cyrus* word, he should ere long come and hazard that life in his service which he had preserved. *Cyrus* also sent a complement to the Princessesse *Araminta*, and was as good as his word in not suffering *Phraortes* to come unto her during the Siege: nor did he forget *Clonice* and *Doralisa*, nor any of the Lady Prisoners: But though he did most gloriously acquit himself of all he had to doe, either as a Lover, or as a Friend, or as an Enemy, or as a Prince, or as the Generall of an Army, or as a Conquerour, yet *Mandana's* unjust charging him with infidelity, did grate upon his very heart: and as oft as this angry thought came into his mind, he thought also he had some reason to fear her constancy: Since commonly those who lightly suspect others are guilty themselves: yet did he presently repent of such a thought, which had much more troubled him, if he had not received intelligence that the people of *Sardis* began to consider that their riches would not fill their bellies, and that there was likelihood of a hungry sedition to rise amongst them, so that their Town would be thereby more pregnable: And indeed there was great probability of it, though *Cresus*, and the King of *Pontus* did all they could, the one to save his Crown, the other his Mistris; but they were in extream fears of both: Yet lest the people should despair, they concealed their fears, and divulged that Relief was coming; that the Army of *Cyrus* wasted every day, and that he would in a short time be forced to raise his Siege: That the people which he had conquered did revolt, and consequently he would not be in any condition of new Conquests. Moreover the King of *Pontus* gave out, that *Cyrus* did not now care for *Mandana* who was the cause of the War, but that he was in love with the Princessesse *Araminta*; so that within this short time all would be made good friends: So that these reports being divulged, the people suffered their miseries more patiently, in hopes ere long to see an end of them. The King of *Pontus* also received another advantage; for this report coming out of the Town into the Cittadell, and from the mouthes of the people unto the Souldiers: So that *Mandana's* women heard what was talked in *Sardis*: the Guards told them aloud (thinking it would bee welcome newes that they should ere long come out of prison) that the Peace was almost concluded between the King of *Pontus* and *Cyrus*; adding, that the first of these was to marry *Mandana*, and *Cyrus* *Araminta*. *Martesia* did not credit these reports, though they confirmed *Mandana's* Jealousie; and though they made no impression in the spirit of *Martesia*, yet they did in *Arcatina*, who told all she heard unto a woman belonging to the Princessesse *Palmis*, and in so loud a voice as *Mandana* in the next room over-heard her: It did so surprize her, that the Princessesse of *Lydia* who was with her, did ask her, why she did so suddenly change her colour? *Mandana* being one who loved not to confesse her own weaknesse; but what confidence soever she had in the discretion of the Princessesse *Palmis*, yet she concealed her jealousie; but now seeing it was become publique talk, she resolved to acquaint her, desiring leave first to ask *Arcatina* where she had these reports. *Arcatina* being surprized that *Mandana* should over-hear her, would have denied her words; but *Mandana* told her absolutely she did speak them, and she would know the truth; so that at last she told her all. These two Princes then retiring themselves: For my part, said the Princessesse *Palmis*, I cannot find any reason why you should fear that this talk of the Guards should be true: For is it probable or credible, that the greatest Prince in the world should be capable of so much unworthinesse? Though he were perfidious, and could not preserve his heart, yet certainly he would never make conditions of peace by disposing of you, but would set you at liberty: He may perhaps restore the Kingdom of *Pontus* unto the Brother of his new Mistris, but has nothing to doe in the disposing of the King of *Medes* Daughter, whose Army he commands; and therefore I am confident *Cyrus* is innocent, and these reports of the Guards are onely those vain popularities which such kind of people usually vent, though there be no appearance of truth in them. No, no, Madam (replied *Mandana* sadly) the news is not all false, nor doe I think it all true: I doe not think the perfidie of *Cyrus* so high as to make his conditions of peace with me: Yet certainly he loves not me, but the Princessesse *Araminta*; and I must confesse that I have such probable conjectures of his crime, that I doe not doubt it. I confesse also I have concealed my suspicions from you, because I could not possesse you so soon with an ill opinion of that man whom I had so highly commended unto you. But I pray you (said the Princessesse *Palmis*) what proofs have you of

of *Cyrus* his inconstancy, who hath testified so many signes of unalterable constancy? and done more for you, then any did for any? Be pleased to know, replied she, that a while before the King of *Pontus* went to fight the Battle which he lost, he came into my Chamber with more glimps of joy in his face then usually: Madam (said he unto me) I beseech you pardon me, if I acquaint you with a thing, which doubtlesse will not please you, but since it concerns you no lesse then me, I think it my duty to let you know it. Sir, said I unto him and sighed, you have so accustomed me to ill newes since I have been in your power, that though you should tell me any thing which will not please, yet I shall heare it. I think Madam, said he unto her, that it will displease you to heare that *Cyrus* whom you preferre before all the Princes in the World, and who indeed does merit all his glory, hath preferred one before you, that is inferior to you in all things: I doe not desire Madam you should beleve me, but beleve your owne eyes. After this he gave me a letter; telling me it was from the Princess his sister, and which indeed was so; adding, that it was taken from a man who was taken prisoner: But Madam, said *Mandana*, that you may see what cause I have to suspect and grieve, I pray you read this letter from the Princess *Araminta*, which the King of *Pontus* left with me; I need not tell you how this Princess was in love with *Spiridates*, sonne to *Arsemus* King of *Bithynia*; nor need I tell you, how *Spiridates* does wonderfully resemble *Cyrus*; for persons of your quality and wisdom know all these adventures: After this, *Mandana* did give the Princess *Araminta*'s letter unto the Princess *Palmis*, and the King of *Pontus* finding in it matter enough to make *Mandana* jealous, resolved to give it unto her, thereby to poison her opinion of *Cyrus*, and the Princess *Palmis* opening this letter found these words.

ARAMINTA, unto SPIRIDATES

SIR,

I conceive you have reason of wonder, to see one whom you have driven to the necessity of justifying her selfe, almost confesse all things that you can accuse her of: In the meanes time I cannot deny, but that I am extremely obliged unto the illustrious *Cyrus*, who hath had more respect of me, then ever conqueror had of a captive, and that I have as much of him, looking upon him as the greatest Prince in the world, and the most glorious conqueror: Nor can I deny, but he does wonderfully resemble you, and that the sight of him does extremely delight me. After all this, I wonder you should write unto me, that it should be reported I have conquered the conqueror of all Asia, and that my heart is his most illustrious conquest; for considering all I have done for you, this is extreme injustice, there was no necessity that you should tell me, that before you were in prison, you heard of his respects unto me, and to him, for I confesse it, & lesse need to write unto me how they report a hundred particular passages twice him and me, for you cannot do it without a wrong unto me. Return *Spiridates*, return, & render your selfe worthy of my justification, repent of your accusation: 'Tis true; I cannot much grieve, since the taking of *Sardis* will let you know what the designs of *Cyrus* and my selfe are. I doe not say this. Prince hath promised to set you at liberty; for you will perhaps think he would not doe it, but only to recompence you for taking from you one who heretofore was most deere unto you. After this, I have no more to say, but that since it is the voice of the people which accused me, I doe expect and wait untill the same doe let you know I never did any thing which I ought not to do, nor ever had the least thought which I ought not to think, and that I love none but whom I will love unto the death of

ARAMINTA.

As soon as the Princess *Palmis* had read this Letter, *Mandana* began to speak: Well Madam, said she unto her, is it not reason that since the Prince *Spiridates* is jealous of the Princess *Araminta*, I should suspect the fidelity of *Cyrus*? must there not needs be some truth in that which is so generally spoken both in *Bithynia* and *Lydia*, in *Chalcidonia* &c. in *Sardis*? Moreover Madam, I am most certain this is the hand of *Araminta*; for I have severall times seen hers, when the King of *Pontus* was a hostage in the King my Fathers Court; so that I cannot think there is an imposture in it: moreover I cannot suspect the King of *Pontus* of forgerie, for I have seen the servant whom *Spiridates* sent with the Letter, and he is the very same servant which I preferred unto *Cyrus* when he went unto *Themisicyra*: But did this Servant tell you that *Cyrus* was in love with *Araminta*? (replied the Princess *Palmis*) He did not directly say so (replied she) but he said *Cyrus* did render as much honour unto *Araminta*,

as if she were at *Heraclæa*, he visited her very often, and held long discourses with her. Moreover, this messenger from *Spiridates* tells me one thing, which puts me out of doubt that there is a great league of secrecy between *Cyrus* and *Artemina*; for he tells me, that when he was brought before *Cyrus*, and the letters which I had about me presented unto him, he sent it immediately unto *Artemina* by *Chryseides*, not knowing from whence it came, and it was only by *Artemina*'s answer I came to know it was from *Spiridates*; this messenger had orders to go unto this Princess with *Chryseides*, who gave her this Letter directed to her from *Cyrus*, who was so full of respect unto her, that he sent it unopened, though by the laws of War he might have done it without any incivility. But the better to let you see what this secret business was, the man saies that the Princess *Artemina* sent back the Letter of *Spiridates* unto *Cyrus* by *Chryseides*, with the letter which she writ unto him from her selfe, and that afterward *Cyrus* sent it back againe with his answer unto her. I beseech you Madam judge whether I need to doubt of the infidelity of *Cyrus*, for if he were not a lover of *Artemina*, he would never have sent him *Spiridates* his Letter, it had been enough if she had sent him word that it concerned no matters of State or Warre. But certainly she intends to sacrifice *Spiridates* unto *Cyrus*, and sent his Letter to know of him what she should answer. For all this, said the Princess *Palmis* it seemes *Artemina* would justify her selfe, since she saies *Spiridates* hath no cause to be jealous: Alas Madam, replied *Mandane*, I find more crime in *Cyrus*, then I doe innocency in *Artemina*, for she does so weakly justify her selfe, that she seemes rather to prepare *Spiridates* for her inconstancy, then to cure his jealousy; she confesseth almost all he can accuse her of, and defers her justification untill after the taking of *Sardis*, never telling him, she will be still his and not the lover of *Cyrus*; she began to make him some excuse for liberty, but she ended in telling him, she would love him untill death whom she loves at present, but never tells him whether it be she loves or no; she might aswell have saide *Artemina* is inconstant, because she thinks *Cyrus* more amiable then *Spiridates*, and more happy; a mixture of ambition with love, is not amiss, and by entertaining the passion of this Prince, she reneweth the Crown in her, and Crowns her own head with all his Lawrells: The truth is Madam, it is not strange that the conqueror of all *Asia*, should conquer *Artemina*'s heart; and less wonder if I should murmur, that *Cyrus* should be conquered by a captive Princess, then for her to be moved with the teares of a conqueror: But Madam, it must be confessed his height of injustice in him to forsake me after all this I have done for him, after he hath been the cause of all the miseries in my life; after I have for his sake sleighted the greatest Princes in the world, and after I had overcome my own spirit and heart for his sake: Yet Madam it is but too true, that *Cyrus* has forsaken me, and had rather lose the reward of all his past services, then remain faithfull. Truly Madam, said the Princess *Palmis*, me thinks you condemn *Cyrus* upon no good ground, for though there be some appearances against him, yet they are no convincing proofs, and you ought not to condemn him as a criminal. I believe (said *Mandane* and sighed) that the taking of *Sardis* will make his crime apparent; and as for this pretended peace, which is talked of unto *Artemina*, I am confident it is nothing but common brute without ground: However said the Princess *Palmis*, deferre your judgment untill the end of the Siege, and then you may see the innocency or crime of *Cyrus*, and indeed it is not safe to censure untill then, and then either to thank him for your liberty, or chide him for his inconstancy. Oh, I pray unto the Gods that you may have then so much power with him, as to make him be gentle unto the conquered, as hitherto he hath been. Though I should have no power with him, replied *Mandane*, yet I am confident he would treat the King your Father very well; but as for matter of chiding, said she, I have already done it: and then *Mandane* told *Palmis* how she had writ unto him, and by whom, who was one of those assassins which should have killed *Cyrus* at the instigation of the coward *Artemus*, and whom *Cyrus* did afterwards most generously pardon, when he fell into his power. In the mean time, he never answers me, though the man promised me to return or die: But *Mandane*'s expectations were in vaine; for as cunning as the man was, he was suspected and stayed, so that he could not return to the Citadell, they searched him whether he had any letters, and found about him that of *Cyrus* which was most carefully sealed, and *Pastias* before whom he was brought, sent it immediately unto the King of *Pontus*: Thus was the unhappy *Mandane* deprived of the comfort in receiving a letter from *Cyrus*, which questionles would have convinced her of the error wherein she was; yet was she very happy in having the society of a person so full of spirit and goodness as the Princess *Palmis* to comfort her in her miseries, and certainly did notalliate comfort for comfort, yet had they one more addition of sorrowes; for the King of

Pontus, conceiving another Chamber in the Fort did require fewer Guards, and by consequence more safe; since it is an easier matter to find few, then many faithfull; he would have them removed thither. But since they could only passe into it by a great high Tarrasse from whence they might discover all about the Town, they had a view of all the Army of *Cyrus*, which were about it; yet as their relations were different, so they turned their looks severall wayes: For *Mandana* looked towards the besiegers, where she knew *Cyrus*, though she thought him unfaithfull; and the Princeesse *Palmira* looked towards that part of the Town where she knew the Prince *Artamus* was prisoner, but the love of her Country, her tendernesse towards the King her Father, and the Prince *Mysiles*, drew some of her tears for them, and for the Prince *Artamus*: And after she had seriously considered the huge Army which covered all the Plains as far as she could see: Alas (said she, and turned towards *Mandana* sadly) you have so much comfort, Madam, as to see your Releaser amongst this vast multitude of men. Alas, Madam (replyed *Mandana*) a perfidious Prince shall never be my Deliverer, and I shall have more joy to see the Prince *Artamus* out of Prison, since he is your Adorer, then to see *Cyrus* victorious, since he loves not me. The discourse of these two great Princeesses was not long; for their Guards would not permit them to be long in that place. So they retired into their new lodgings; and they entered fighting, though she who had the least cause was most sad; but her error was the more excusable, because if she had really lost the Name of her Illustrious *Cyrus*, she had lost the greatest Jewell in the world. Whilst then this fair and sad Princeesse was with so much injustice lamenting her loss, and whilst *Cyrus* was with as much reason trembling at his; whilst the King of *Pontus* was in despair, and whilst the Prince *Artamus* endured his prison patiently, *Cyrus* was thinking of nothing but how to release *Mandana*: He complained of her jealousy, but it was with so much reverent respect, as would have been fully satisfied, had she known it. In the mean while, it vexed him to see *Sardis* hold out longer then he expected; and he resolved upon the losse of many men rather then not to carry it the next Assault: and because he would not receive a battle, he stayed some dayes untill Scaling-ladders were in readinesse. In which interim, some design or other was still on foot, either in preventing victuals from coming to the Town, or in cutting off some Water from the enemy; or in repelling of Sallies which were every day made. The reason which made the King of *Pontus* so frequent in his Sallies, and hazard so many men in them, was, he would the better pry into the encampment of his Enemies, and spie an opportunity, if need should be, of carrying away the Princeesse *Mandana*: By this meanes also, hee could either send out Spyes into the Army of *Cyrus*, or else hee sollicite for Reliefe. Things standing on these termes, the King of *Pontus* made a Sallie in the night time on that Quarter where *Cyrus* commanded in person. At first hee killed many men, fell into the Trenches, and slew all that stood in their way, and gave an Alarm unto all the Camp; but *Cyrus* did quickly stop their fury by his presence; for his voice was no sooner heard both amongst his own men, and his Enemies; but the one struck with fury, and the other with fear, the Enemy fled, and his men followed to close, that they were ready to enter the Town with them; but so few of the Enemy entered, as since that they had no great mind of making Sallies on *Cyrus* his side. The *Egyptians* and *Medes* being upon the Guard that night, had their share in the glory of that Action; who yet were beholding to *Cyrus* for their valour, who being as sweet after victory, as valiant in fighting, had a great care of all wounded men as well friends as enemies, and so much the rather, because he understood that there was an *Egyptian* of quality taken prisoner, who before hee tendered himself, did so gallantly dispute for his liberty, as he was wounded in severall places, and yet fought till he fell from his Horse, so was forced to yeeld. *Cyrus* enquired his name in the presence of many *Egyptian* Officers about him; but they knew not, and were extremely impatient to know whom this valiant man of their Nation should be: But when they heard his name was *Heracleon*, they could not chuse but murmur amongst themselves, & seem astonished, especially when they heard afterwards that *Cyrus* commanded that a great care should be had of him, and placed him in one of his own Tents. There was an *Egyptian* Officer whose name was *Miris*, could not hold from grumbling at this indulgency of *Cyrus* to him. Oh, Sir, said he, be not so sweet as to preserve the life of the most wicked man upon earth, infinitely unworthy the protection of so virtuous a Prince. If he be such a one as you say, replyed *Cyrus*, the Gods will punish him without me. But who is this *Heracleon*? Sir, replyed *Miris*, he is a man most unworthy of his birth, which indeed is noble: He is a Rivall to the generous *Sesostris*, he is an Enemy to his Country, an Assassinare of Kings, and a man whose love and ambition prompts unto all imaginable villanies: Therefore I conjure

you, as you tender the interest of *Seiosiris*, to command he be less esteemed, and more carefully guarded, lest he escape, or kill himself when he sees he is known. For, Sir, it doth much import *Seiosiris*, since *Heracleon* is in your power, that this wretch do not dye, before he let him know that which he only can inform him. *Cyrus* having observed that *Seiosiris* loved *Miris* very well, did hearken unto him, and commanded that *Heracleon* should be carefully guarded, that his words should be carefully observed, commanding also, at the request of *Miris*, that an account be given of his wounds, to the end, that if he be in danger, he may be moved to confesse what concerned the Prince *Seiosiris*. However, She said *Miris*, I beseech you as you respect the interest of this great Prince, Sir, to let mee have two hours discourse and audience, as soon as conveniently you can, that I may acquaint you, how it concerns *Seiosiris* to know what only *Heracleon* can tell him, and that you may know also what difference is put between these two Rivals; for since I most exactly know all passages between them, and since the Prince *Seiosiris* commanded me to acquaint you with it as soon as I met with a favourable opportunity, I should be exceedingly glad since you have his enemy in your hands, to acquaint you with his adventures. The story will extremely please *Cyrus* (said *Cyrus*), for ever since the first I saw *Seiosiris*, I have had a great desire to know his fortunes; therefore I promise you to manage my matters so, as I will find some hours of audience, to hear *Miris*, and indeed *Cyrus* was as good as his word; for after he had spent all the rest of that day, and the beginning of the night in giving orders, he retired something sooner than ordinary. Yet first he understood, that at the first *Heracleon* would hardly suffer himself to be dressed, and raved as if he had been mad, but at last he suffered his wounds to be dressed, which proved very dangerous, yet not impossible to be healed; and though they were not, yet it would be long ere he dyed of them. At last *Cyrus* sent for *Miris* to give him audience, conjuring him to make an exact relation of *Seiosiris* his life: For, said *Cyrus*, your hints concerning *Heracleon* makes me desirous to know more, so also there is a secret kind of inclination in me, which makes me to desire a more exact knowledge of his interests. I assure you, Sir, replied *Miris*, you cannot have a greater desire to know, then I have to acquaint you with his adventures. Since so, said *Cyrus*, let us lose no time in discourse of any thing else. Then *Miris*, in obedience unto the commands of *Cyrus*, began thus.

The History of SEIOSIRIS and TIMARETA

To inform you rightly concerning *Seiosiris*, and the cause of his misfortunes, I must not only relate the History of his Life, but his Fathers also; and I must exactly bring in the story of all *Egypt* in generall, as well as his in particular: So far is the originall and source of his misfortunes fetched. Therefore, I beseech you, Sir, do not wonder if I begin my discourse with things which at first sight seem impertinent unto my discourse, yet by the second you shall finde that they are essentially necessary. I beseech you also, Sir, give mee leave to relate many things particularly which Fame doubtlesse hath already brought unto your ears; yet it is impossible you should perfectly understand the adventures which have dependency upon them, since it is not credible your Infancy could be capable of them; nor indeed possible in your riper years, that the Conquerour of all *Asia* should have so much leisure from his illustrious Conquest, as to enquire of all the passages in *Africa*. Give me leave to tell you then, Sir, that *Seiosiris* is the sonne of *Apries*, that Renowned, but unfortunate King, who after a long and happy Reign, brought home so many glorious advantages from the Wars with *Tyre* and *Sidon*, was at last thrown out of his Throne. This *Apries* boasts of his descent from the Race of the first *Seiosiris*, so famous for his Virtues and Victories. For *Nemoursus* his great Grandfather was so. 'Tis true, this Prince from whom *Apries* descended was himself sufficiently adorned with glory, without any derivatives from his Predecessors, since it was he who had the honour to defeat eleven Kings, or rather so many Tyrants, which during a vacance upon the Throne, divided all the Kingdom into so many illegitimate powers. This is, Sir, the extraction of *Seiosiris*: And I know, Sir, you will wonder when I tell you, that *Amasis*, who this day reigns in *Egypt*, hath a Son of *Apries*, and a Son who commands all the Forces of *Amasis*, Conqueror of the late King his Father: But, Sir, if you will be pleased to lend as much patience as to hear me, your wonder will vanish, and all that which did seem incredible, will easily be beleaved. To return then unto the source of *Seiosiris* his misfortunes, it is expedient, as I said before, to acquaint you with the misfortunes of the King his Father; and afterwards tell you how *Amasis* came unto the Throne,

Throne, for these are the hinges of all the History. I have already told you Sir, how happily *Apries* reigned; happy in Wars, happy in peace; and as happy also in his marriage, not only in a Princess of most admirable beauty and virtue, but also in a sonne born the first yeare of her marriage; a sonne who from his very cradle seemed to be what you see him at this day, and all the interim of his infancy was full of illustrious hopes. Thus was *Apries* the happiest of all the Kings upon Earth, Master of the most abundant, of rich Kingdomes in the World; never was *Egypt* in sweeter tranquillity, never did the Floods of *Nile* make our fields more fertile, and never was the Monarchy more firmly established then it seemed to be at that time. Yet Sir, this Serenity was quickly overcrowded; but that you may the better see which way the Gods did bring it about, be pleased to know, that *Amasis* (who at this day reignes, and whose birth was more noble then his enemies report) was then in the Court, harbouring some ambition secretly in his heart, as seldom did suffer him to be in rest. There was in the Court at the same time a Princess, whose name was *Ladice*, who had been married, who being a Widdow, obtained the Queens favour, and consequently the Kings; for it is the custom of *Egypt*, that all Husbands doe in generall respect their Wives, and especially Kings their Queens, grounding this laudable custome upon the excellent example of *Osiris*, who was infinitely uxorious unto *Isis*; and this way *Ladice*, possessing the heart of the Queen, was in great credit with the King; and as those in favour are always looked upon, so *Amasis*, whose spirit was as great as his ambition, perceiving the power which *Ladice* had with the Queen, began to apply himselfe unto her more then any other; before her favour was much divulged in the world, so the end he might perswade this Princess; that this was not the reason why he saw her more then he was accustomed; For *Amasis* being of a penetrating spirit, and knowing the humours both of the Queen and *Ladice*, though the favours of this Princess were at first but small in shew, yet he foresaw that undoubtedly they would augment, and therefore to set a better price upon his services, he began sometimes to declare himselfe to be a devoted friend unto *Ladice*; and indeed this Princess who was extremely pleased with the spirit of *Amasis*, was not long before she became his friend as much as he hers, and more, for he loved her because of her favour, and she loved him only in respect of his merit and person. In the meantime, when *Amasis* saw he was not mistaken in his conjectures, but that *Ladice* did grow more and more in favour, the better to cloake his ambition, he made the Princess think he loved her, and so handsomely managed the matter, that she was not angry with him for it: I will not tell you Sir, which way he discovered his passion to her, nor how *Ladice* accepted it, because I intend not a relation of his or her history, only this, that *Ladice* being both faire and a favourite, all the men of any quality in the Court, did apply themselves to serve her, so that she neither accepting nor rejecting any of them, she was absolute Mistress of the hearts, of all the Graciers of *Egypt*; and since this Princess did love the State, she made use of their loves, as well as her beauty and favour, to keep them from any rebellions in the Kingdome, and inseparably to unite them unto the Kings interest: and the truth is, she did negotiate with so much wisdom and generosity, that she merited eternall glory, for she did disspite severall factions, shattered many confederacies and plots, and reduced them all unto the Kings obedience. In the meane time *Amasis*, who in the eyes of all the world seemed only the friend of *Ladice*, did really become her lover, and a lover loved, because she had a believe that he was the only man who loved her, in consideration of her person, and not of her favour, not knowing that his soule was filled fuller of secret ambition, then it was of love: yet did she find some difficulties in the matter; for there was then no suitable proportion between *Amasis* and his rivalls, nor between him and herselfe, yet notwithstanding, since she did most passionately love him, and thought herselfe obliged; and since he courted her with unequall respects, and had served the King in many occasions with much fidelity, since he got much glory in the War with *Tyre* and *Sidon*, and since her inclination prompted her to preferre him before all the World, and since her soule was disengaged from all others, she could with more ease overcome all other obstacles, and resolve to marry him, if she could have any infallible assurance that those who then courted her, and whom she kept from disturbing the state, would not renew all their factions, especially at that time when the King was engaged in a warre with the *Cyrenians*: But *Amasis* being in great favour, and knowing all her thoughts, and all the impediments of his happinesse, he redoubled his courtship and sue for some further assurances of her affection; for since he saw a necessity of his going to the Warres with the King, and knew that some of his rivalls would stay behind with the Queen, he feared lest in his absence *Ladice* should change her mind; so that seeming desperate, he told her abso-

lutely

lately he would not go with the Army, that he had rather lose his honour, then hazard the loss of her affection; and was so resolute in his expressions, that indeed she thought he would not go. However Sir, *Ladice* loving *Amasis* very well, and having resolved to marry him as soon as this Warre was ended, this ambitious lover found it no longer matter to winne her unto a marriage in secret: And indeed *Ladice's* heart being as full of Love, as the heart of this secret lover was full of ambition; a few daies after the Kings departure they were married privately in a little Church; without any other witnesses but the officers of the ceremony, except one of her women in whom she trusted: By this means *Amasis* was in a quality to enjoy the benefit of *Ladice's* favour, which he desired more then the enjoyment of her beauty. However, *Amasis* went now to the Army, and was husband to the faire *Ladice*: But to put her selfe into a condition of publishing her marriage after the Warre, she procured the King by the Queenes mediation to make him one of his Lieutenant Generalls; his fidelity and courage being the pretence of her suit, though it seemed something extraordinary to the Queen, yet the Queen condescended unto it. In the meane while this Warre wanted a plausible gloss, for it was said *Apries* did make it, only to secure the Grandees of his Dominions, lest they should ruffle into a civill Warre; however the beginning was prosperous enough, *Amasis* performed very considerable services, he won the hearts of the souldiers, and was Master of the Army: whensoever *Apries* encountered with his enemies, he basted them; so that though no main battle had been yet fought, yet there was enough done to get a reputation unto his Army, and strike a terrour into the enemies country. This being the state of things, *Apries* gave *Amasis* the command of ten Thousand men in his Army, with them to assault the enemies upon another side, thereby to separate their Forces, and then more easily to conquer them: but things did not succeed according to his designe; for the *Cyrians* would not divide themselves, so that not separating their Army, they did that which *Apries* would have done, which was, they forced him to fight and vanquished him: his Army was so absolutely defeated, that he was forced to returne unto *Sais*, where he left his Queen, and where he arrived full of shame and sorrowes; for he had not only lost the Battley, but the loss of blood was so much, that it put all *Egypt* into mourning. *Apries* in his returne to *Sais*, sent for *Amasis* to come unto him, and commanded him to draw off those forces under his command from the enemies country, and keep them upon the frontiers, leaving order unto the other Lieutenant Generalls, to rally as many as they could of his shattered army: *Amasis* obeying the King, was very glad he had no share in the dishonor in this defeat, and that he was able to tell *Ladice* that he had done nothing unworthy of the honour she did him. In the mean time, the loss of this Battley caused a generall revolt in all *Egypt*, both people and souldiers began to murmur, and an universall report went all over, that *Apries* did suffer himselfe voluntarily to be vanquished; that he divided his army purposely to ruine some Grandees of his dominions, whom he thought did trouble him, hoping after that to raige more imperiously over them, and become more Tyrannicall. However Sir, whether the Souldiers spoke this from themselves, or from the instigation of *Amasis*, it is most certaine, that all the rallied troopes, with those which *Amasis* brought upon the frontiers, did seem to revolt, and make head against their Prince: *Apries* no sooner heard this, but to calm this mutiny, resolved to send *Amasis* to the army, looking upon him as a plausible man with the souldiers, and faithfull unto him. *Amasis* accepting of this commission, prepared to go unto the Army; but before he went, *Ladice* used all her perswasions and arguments which could move him to doe the King and his country good service upon this occasion; adding unto all her prayers, that if he could at this time pacifie the Army, and by consequence all *Egypt*, she would then acquaint both the King and the Queen with her marriage, who could not possibly disapprove of it, after such a considerable service. But Sir, since *Amasis* married *Ladice* more for ambition then love, he could not keep within those limits which this generous Princeesse prescribed him: yet when he came first unto the Army, he began to doe like a faithfull subject; and I am perswaded, where his enemies say, that then he had none but good intentions, and as ambitious as he was, would have made himselfe a fortune by noble waies: He drew up all his Army into Battallia, and calling all the officers together he shewed them their fault, and the injustice of their proceedings. But whilst he was thus speaking unto them, an *Egyptian* took a Helmet, and putting it upon the head of *Amasis* as is used at the coronation of our Kings; let me put thee into the possession of the Kingdom of *Egypt* (said the souldier unto him) and talk no more to us of obeying *Apries*, for we will not have a King that hath been conquered. The insolent speech of this souldier, being prompted unto it by many others, was seconded by a generall acclamations so that *Amasis*

saw it was in his choice whether he would be King or no. This raising up the ambition of his soul, he consulted not with generosity, or reason, or glory, which forbids any to reach by unjust ways, but did blindly, and totally submit unto his ambition: Yet at first he rejected the proposition, but yet so faintly, and after such a manner as made all the Souldiers second their acclamations, and say *Amasis* must be their Sovereign. Then, Sir, *Amasis* began to speak as a man who was forced to receive the Sovereign power, yet he would not directly take upon him the Quality of a King; but told them that to acknowledge their confidence in him, he would be their Protector, and promised never to leave them until he had obtained their pardon, and also new Privileges: But the more *Amasis* excused himself, the more violent were all the Officers and Souldiers, who all unanimously said they would have him to be their King. However *Amasis* dispatched a messenger to the Court, and to let *Apries* know how sorry he was for this accident; assuring him, that he would not seem to accept of any part of this power which the Souldiers gave him, but only to reduce them unto obedience: But at the same time he sent one of his servants secretly unto the Princess *Ladice*, conjuring her to retire from the Court, and to come and receive a Crown which the Gods by his hand did offer her. In the mean time the King was advertized by some faithfull Officers of the Army how things passed; and hee grew into such a choler against *Amasis*, that in lieu of dissimbling his resentments, he railed against him as a Rebell, and dispatched a man of good Quality, named *Paterbenis* with orders to joyn with some few Officers who were faithfull, and to seize upon the person of *Amasis*, or else kill him if they could not take him. On the other side, *Ladice*, who was truly generous, and did extremely disapprove of this manner of acting, though she did extremely love *Amasis*, yet she sent him word, that she was so farre from removing away from the Court, or participating of his Crime, as she would declare, that if he did not quickly return unto his duty, she would become his most mortall Enemy: Yet did she endeavour to gloss the matter at Court as much as she could; but all in vaine; for *Apries* being resolved already upon his course, dispatched *Paterbenis* with his Commission, yet it took not successe; for as secret as it was carryed, *Amasis* did know it: So that when *Paterbenis* came to the Camp, he found him he was already acquainted with the businesse of his voyage. When he came unto him, he found him busie in exhorting the Souldiers to draw up into Battalia; and to defend his life which *Apries* would take from him by some amongst them. *Paterbenis* coming to him as *Amasis* was thus busied, he resolved to speak unto him as if the King did credit all which *Amasis* told him, and as if he did not suspect his fidelity; to the end he might gaine more time to plot with those Officers of the Army who advertized *Apries* of the truth: But *Amasis* knowing the cause of his coming, gave him no time to talk: No, no, *Paterbenis*, said he unto him, Dissimble not that which I know as well as your self: You come with intentions to carrie my head unto *Apries*, but I cannot beleve these Souldiers who Crowned it will suffer you; therefore I advise you to return immediately, and tell that Prince who sent you, that if he defend his Crown as well as I shall my head, I shall not be King a long while. *Paterbenis* would have replied unto this bold language, but there was such an acclamation amongst the Souldiers at the answer of *Amasis*, as the Messenger saw his best course was to return; for the Souldiers began to threaten him with insolent menaces. *Paterbenis* then returned to *Sais*, where *Apries* was in his stately Palace which he had newly built; yet he found but faint entertainment from her; for this unfortunate King seeing the ill successe of his voyage, beleaved he did comply with *Amasis*, so that upon the information of some Souldiers who followed him, who affirmed that if he had stayed a little longer in the Army, there had been a mutiny, he did not onely arrest him, but put him to death. This hasty and violent death did ruin *Apries*; for *Paterbenis* being a man of much integrity and known honesty to all the world, the people of *Sais* did exceedingly murmur at it. All the friends of *Amasis* fearing the like treatment from the King, since he was capable of so unjust an act, did take their friends part, and went unto him, and amongst the rest, the Father of *Heracleson*: So that in lesse then a moneth, *Amasis* had a formidable army which still did every day encrease from all the Provinces of *Egypt*. In the mean time the heart of *Amasis* was very restless; love of *Ladice* did strive with his ambition, yet could not vanquish it, and so much the lesse, because his marriage with her being not known, she was in lesse danger of *Apries* his violence; but alas, this unfortunate Princess was much to be lamented; for she was not onely forced to separate from her dearly loved *Amasis*, but she perceived she was with child, & consequently must tell the Queen (whom she tenderly loved, and who tenderly loved her) that she was Wife to him who would pull her from the Throne. Being put to this extremity, she consulted with all her thoughts and endea-

endeavours how to winne *Amasis* unto repentance; and in order to that, she sent to acquaint *Amasis* with her condition; and after a thousand most tender and perswasive arguments and invitations, she sent to tell him, that if he would not condescend unto her desires, she would acquaint the King, how she was his wife, and shared in his crime, and so consequently, the next news he should hear, would doubtlesse be, that hee had lost both a Wife and a Child; since it was not probable, but he who put to death the innocent, would take the same course with the Wife of an Usurper who confessed her self culpable. But all the perswasions and threats of *Ladice* were in vain: For *Amasis* did think that the Queen loved her better then to see her perish, and that *Ladice* was wiser then to accuse her self, and therefore he sent her word, that he thought himself unworthy of that honour which shee had done him, unlesse he pursued his design, and set her upon a Throne. To that end he caused it to be proclaimed, that he was descended from the Line of the first Kings of *Egypt*, from whom the Predecessors of *Apriez* had usurped the Sovereign Power: So that to give some colotable glosse to his rotten cause, he made it passe for good, and strengthened himself the more: *Apriez*, seeing himself forsaken of his own Subjects, and particularly of *Hieraclean* Father, who was a man of great power, made use of some Auxilliary Forces; The *Ionians*, the *Carians*, and some other *Asiaticque* people, raised him thirty thousand men; so that being in the head of this army, he went out of *Says* with resolutions to fight. One thing is here observable, which never perhaps was seen before; the right King of *Egypt* had not one Egyptian in his army, which was composed all of Strangers; and on the contrary, all the army of the Usurper was composed of naturall Subjects, who fought against their right King. In the mean time the miserable *Ladice* having not power to execute the message shee sent unto *Amasis*, hoping still to move his heart, she remained in unconceivable sorrows: for she knew, that had not she been a Mediator for him, he could never have arrived at that passe: So that looking upon her selfe as the onely cause of his crime, of her Countries desolation, and of the States ruin, there was not a day but she desired death. Nor did she know what she should ask from the gods: But ever resigning her self unto their will, she waited for the successe of War with more restlessness of mind then did the Queen. *Sesostris* her onely sonne was then some four or five years old, but his innocency could not prevent the Fate of his Father, for the more unjust side was the more fortunate: But not to stay you too long, Sir, in this part of my story, I shall onely in a few words tell you, how the Army of *Apriez*, and that of *Amasis* joyning near *Mompolis*, where those high aspiring Pyramids look over all the rest of *Egypt*, this fatal Battle to *Apriez* was lost: At the first encounter he was wounded, and a while after taken; and lastly, in a most strange manner, lost his life: for those into whose hands he fell, disagreeing who should have the honour of presenting him unto *Amasis*, did quarrell amongst themselves amidst a Battle, and that with so much rage and fury, that one of them thinking his side the weaker, did desperately turn towards this unfortunate King, who stood in the midst of them, and with an unexampled inhumanity killed him, rather then his companions should enjoy that advantage which he could not get himselfe. Thus, Sir, you see how this miserable King lost both his life and Kingdome, and upon what Title *Amasis* came unto it. You may imagine how sad this news was unto the Queen, when she heard her Husband had lost both Kingdome and life, and consequently, the young *Sesostris* the Crown. But how great soever her sorrows were, yet were they lesse then the Generosity of *Ladice*, who could never enjoy any comfort in being the Wife of an Usurper. This sad Queen endeavoured all she could to move the people of *Says* unto fidelity, and oppose *Amasis*; but the hatred of the Inhabitants against *Apriez* was so high, as that they were so far from doing as she desired, though it was in a little River of Tears, shewing unto them her young Sonne, that they mutined afresh, and would all take the stronger side: So that this deplorable Queen fearing they would seise upon her person, and her young Son, was forced to fly the Towne in the night, and to retire with a very small number unto a strong Castle which was some thirty furlongs from *Says*; as she had resolved from the first in case of necessity. As she was ready to depart, accompanied with her dear *Ladice*, there came a Messenger from *Amasis* to the Princeesse his Wife, to tell her of his Victory, and also to will her not to engage her self in the misfortunes of the Queen, unto whom for her sake, he would leave a Province in *Egypt* upon condition she would put the young *Sesostris* into his hands. *Ladice* no sooner heard this proposition, but she exclaimed against *Amasis*, and told the Messenger whatsoever the Queen could desire. Go (said she unto him) and tell *Amasis*, that I was born a Subject unto a King before I was his Wife; and my being marryed could not disoblige me from my

first duty, nor ever shall, unless he will restore unto the young *Sesostrius* that Crown which he usurped from the unfortunate *Apriex*: After which, not suffering him to speak a word more, she went unto the Queen, who stayed for her to depart. Never was flight more happy than this; for the Queen was no sooner out of the Town, but the people were in her house, to execute that order which *Amasis* had sent by him who spoke to *Ladice*; which order was, that the Inhabitants should be in Armes, and secure the persons of the Queen, of *Sesostrius*, and *Ladice*. But the gods, who doubtlesse were pleased to preserve *Sesostrius*, moved this Envoy of *Amasis* to speak unto *Ladice*, before he did unto the Inhabitants. Thus this young Prince, and these two unfortunate Princesses escaped from the Victory of *Amasis*. This great Queen was also so happy in her flight, that none of them knew which way she went: But since they could not be ignorant long, *Ladice*, who would not be delivered in a house which might come into the hands of *Amasis*, advised the Queen not to stay in it, but to goe further off where they should not be so soon found: And so they did. But alas, these two Princesses had not sooner any leisure to reckon up the sum of their present miseries, and lament them together, but they were given to understand that all took part with the Conquerour; that high and low *Egypt* did both of them acknowledge his power, and that all the Provinciaal Towns sent their Deputies to promise fidelity: That *Says*, *Thebes*, *Memphis*, *Bubastis*, *Sienna*, *Bufris*, *Canaux*, and *Anisis* did submit; and that *Amasis* was Master of all *Egypt*, except *Elephantine*, which yet took time of consideration. They understood, that all the *Calasires*, and *Hermobites* (for so we call the Noblemen amongst us) did obey him without murmur; because they all hoped *Amasis* would let them have more power then they had under *Apriex*. So that seeing no hopes of any relief from any side, the Queen was in the most deplorable condition of any in the world: From the sterile Desarts of *Lybia* she could expect no relief, which is on the West side of *Egypt*; on the South, the Cataracts of *Nilus*, and the Mountains block up all Passes; and on the East, doubtlesse, Sir, you know the vast Fennes along that Province which is called *Baruthra*, and which separates *Syria* from *Egypt*, do hinder the march of any Troops; and on the North side, the wayes are all inaccessible; neither could the Queen expect any relief from the *Ionians*, nor the *Carians*, who lost all their Forces at the last Battle: *Egypt* within was all revolted, so that she had no way but to flye, or dye. This great Queen had a man with her, whose name was *Amenophis*, Brother unto my Mother, a man of extraordinary spirit and virtue, brought up in the house of the late King, whose fidelity was well known unto the Queen, and *Ladice*, and unto whom he was a professed friend: *Amenophis*, to chear up the courage of the Queen, and to perswade her to submit herself unto the pleasure of the gods for better fortune, advised her to think of no course considering the state of things, but how to hide her self, and the Prince *Sesostrius*, and to see whether tract of time would alter the face of things. The Queen then referring the conduct of her self unto the prudence of *Amenophis*; hee resolved for *Elephantine*, which yet had not totally submitted. But, Sir, be pleased to know, that when the Battle was fought, the River *Nilus* began to rise, so that when the Queen took a resolution to quit that place where she was, to seek a sanctuary further off, this River, according to its custome, over-flowed all the Country, so that she was forced to change the place as much out of necessity as reason; for when this Deluge was at the height, all *Egypt* was water, unlesse Hills, and Townes built upon them, which seemed like little Islands, and the Campaigne like Sea at that time about them: *Amenophis* then provided a Boat to transport this deplorable company: And as this swelling of *Nilus* did on the one side trouble them, so on the other, it kept them from falling into the power of *Amasis*, who by reason of this Inundation could not send any Troops from *Says*, nor make any exact search for the Princesses. But, I beseech you, Sir, imagine a little not onely in what a pittifull condition the Queen, and the young Prince her Son were, but also in what a sad case that unhappy *Ladice* was: For since shee now grew big, though it was not perceived, yet since she was to goe with the Queen to justifie her self, she must needs tell that she was Wife unto *Amasis*. However, she was resolved not to forsake her, nor did not: *Amenophis* having provided all things necessary for fifteen dayes, they imbarqued from the place where they were, though the house was not near water when the River was within its Channel. Their Boat at one end had a Cabin covered with Canvas; under which was the Queen, *Sesostrius*, *Ladice*, and two women of the Queens: At the other end was *Amenophis*, two Servants, and the Rowers. Imagine, Sir, in what a condition this Queen was, who of a great Kingdom had nothing left but a little Cock-boat, in danger to perish by the impetuosity of the Nile, by the Crocodiles, by the Hypopotarnes, and a thousand most horrid Monsters wherewith that river is filled: which way soever they looked, they could

see nothing but water, which was making the land of her enemies fertile, if she cast her eyes upon poor *Sesoftris*, they swam in tears, to see in his face so many signs of grandure in so despicable a fortune, & to find so many symptoms of a great heart in so tender an age, for he was not at all dismayed at the tossing of the waves, and bounding of the Boate: thus this miserable Queen, not knowing which way to look for any consolation, turned towards her dear *Ladice*; but in lieu of finding any in her eyes, she saw them swim in tears, and full of so much melancholy, that her owne was more augmented, *Amenophis* only was he who gave her some comfort: However, the River *Nile* was not so troublesome as she apprehended, because it was not so great where she crossed, as it was in the province of *Delta*, whose situation is very low, and nothing to be seen but the forme of this Greek Letter, whose name it carries; so that after eight or ten daies rowing, they found some townes where they might refresh and rest themselves in the night. I forgot to tell you Sir, that the Queen, *Sesoftris* and *Ladice* had no such signes of greatness in their garments, lest they should be known; & truly I think they needed no disguise, for though the habit of a Queen and a Shepheard be very different, yet sorrows had so changed the countenances of these Princesses, that they were lesse knowable then any disguise of garments could make them; only they had all their Jewells about them, in Case of need. But Sir, I have so many things to relate, that I shall not spend any time in telling you, how they were twice in danger of drowning, by certain Windes, which blow alwaies when the *Nile* is high, they are called the Etesian Winds, and I have to many other things to relate which will move your pittie, that I shall not meddle with this: But let me tell you Sir, that after all inaginable impediments of this dangerous voyage, they came at last into a Town, situated upon a high hill, and with works to repulse the waves, which is not above sixty furlongs from *Elephantine*; in this place *Amenophis* heard how that Town was at last resolved to obey *Amafer*, and that deputies were going to swear fealty to their new King. Thus after a long and dangerous voyage, hoping to find a place of Sanctuary, the Queen was loaded with a new burthen of sorrowes, so that she had no way now but to hide her selfe: But the better to doe so, they must not goe unto *Elephantine*, and therefore the Queen consulted with *Amenophis*, who was well acquainted with that Country, and upon better thoughts he remembered a Shepheard of his acquaintance, whose Father heretofore served his, and who dwelt in a very solitary place and pleasant, where the Queen might be both safe and convenient: so that without more adoe, they went that way, and the next morning came to a little Isle, which doubtlesse the Gods did purposely create for a Sanctuary and place of retreat unto this great Princess: for Sir, I am confident that nature never framed such a place as this; it is about fifteen or sixteen furlongs in length, and something oval, in the midst of it is an high hill, where one may retire when *Nile* is high, and where the pastures are only inhabited by Shepheards, in cabbines, this hill is full of Sicomores, whose shadow is very delightfull, and at the foot of it unto the river banks, are meadowes, so thick, so fresh, so sweet, and faire, as it seemed to be a most fertile land: a million of water-trees did shaddow these pleasant meadowes in divers places, and as if the Gods had designed that those who inhabit in it should not be discovered by passengers in Boats, it is set round about with a thick and high hedge of Ollers, and rose trees, which grow so close to the water, and adorne it, and as if it did both invite and forbid an entrance unto all those that came unto it, all the Rose-trees were intermingled with a kind of wild Lillies, which grow along the River *Nile*, and whose odour perfumes the whole Isle. This Sir was the pleasant desert which served for a Sanctuary and retreat unto the Queen. *Amenophis* was no sooner landed, but he went to seek him who he knew lived there, and having found him, he disposed him to entertain some persons which fled from the persecution of the new King, yet not telling who they were, though he enjoined close secrecy: then they went unto his house, which was the greatest and neerest in all the Isle, which had not above ten or twelve in all, and they so separated one from another, that they might easily go in and out undiscovered by any: he found this Shepheard had wit enough, but something covetous, which fault the more pleased *Amenophis*, who having wherewith to satisfie the humor of the man, thought he would make him very faithfull to the Queen; and indeed he was so, for he never spoke a word unto any of the rest in the Isle; since it was late when they landed, none did discover them, all the Shepheards being busie in driving their flocks unto their folds, so that *Amenophis* had all that night to instruct his Shepheard, whose name was *Trafeas*, a married man, whose Wife was called *Nicetis*: he told them then, after a good reward in hand, and large promises of more if they were faithfull, his best course was to say unto therest of the Shepheards, that these people in his house were forced out of their homes by the floods, which when it was passed would return, & in the mean time stay

stay here, that they dwelt beyond *Elephantine*: Since they were already sufficiently disgraced, they stood in need of no great change of Garments; the men which rowed the Boat were kept there for the waisting of their two servants into any Town to fetch such things as they needed: So that this little retreat for its tranquillity, did so satisfie the Queen, that she hoped the Gods would preserve *Sesostris* for some better fortune: But yet the sighs and tears of *Ladice* redoubled; for seeing she must make known her Marriage unto the Queen, unless she would dishonour her self in her opinion, she resolved upon it, the third day after they came into the Isle: As she was then in the morning with this Princess, who never stirred out of her Cabin, since she came into it, she began to conjure her with a flood of teares in her eyes, to promise not to hate her after she had acquainted her with a business: Such language unusuall did surprishe the Queen, who knowing no possible cause why shee should hate *Ladice*, promised she would not, in the presence of *Amenophis*, and protested shee would love her as long as shee lived, let her say what shee would. Then this unhappy Princess beganne to acquaint her in few words, but many, many sighs and teares, with her Marriage unto *Amasis*, and the condition she was in: And in such moving manner as would have inspired pittie into the most barbarous heart. No, no, Madam (said *Ladice* unto her, after she had made a full relation) you are not obliged to keep promise with the Wife of an Usurper; and I repent that I did ask it of you: Hate me; hate me, as you ought to doe the Wife of your Enemy, though truly I am at this present a most mortal enemy unto him, nor will ever pretend unto any greatnesse which *Amasis* hath gotten by unjust wayes, and doe so horridly hate his action, that I doe not onely hate him, but my self also. In the mean time, Madam, if your sorrows can find any satisfaction by taking revenge of *Amasis* upon my person, doe it, I conjure you: For since hee hath so much slighted my prayers and desires, I thinke he cares not for my life, therefore I referre it unto your disposition: I ask no other favour from you, but to think me innocent; and that if I could, I would pull the Scepter out of the hands of *Amasis*, and give it unto *Sesostris*, though I were a slave all the dayes of my life. *Ladice*, having told her tale in so sad a manner, the Queen as generous as she, began to answer her with a kisse; for she could not possibly expresse her wonder at the virtue of this Princess, who had voluntarily exiled her self, rather then to reigne unjustly: But after her spirits were a little recollected, she began to comfort her, and tell her she would love her as well as before, and much better. *Amenophis* did second the Queen with all the comforts he could, and gave her as many praises as she deserved; but shee did reject all applaude in so generous a manner, as did more and more tender the heart of the Queen. After this, the sorrows of this Princess swelled her heart so full, that she fell sick, and so sick, as she dyed the third day: But in losing her life, she gave it unto a Daughter, which was a most perfect Miracle of Beauty. But, Sir, since the death of *Ladice* was no lesse generous then her life, I must needs relate in few words the particulars of it. After that she had brought to light this fair Daughter, whose life was as extraordinary as her birth, and that she perceived she could not live, to lose no precious time, she called for Pen, Ink, and Paper, and writ these words unto *Amasis*.

Dying LADICE unto Ambitious AMASIS.

Since I have but one quarter of an hour to live, I have not time to say much unto you, but know that I leave you a Daughter which perhaps you shall never see; if you do not restore the Crown unto young Sesostris: and I think myself happy, that in dying I have left some pawn in his hands. I wish unto the Gods that you could see me dye; for perhaps it would cool that ambitious passion which hath caused the death of

LADICE.

After the Princess had read over her Letter, she gave it unto *Amenophis*, desiring him to keep it carefully, and to make use of it when he saw fit: Afterwards turning towards the Queen, she implored her pardon in beseeching her to preserve the life of this daughter unto young *Amasis*, because as long as she was in her power, she might perhaps give some stop unto the ambition of the Father. The truth is, Sir, this unfortunate Princess spoke unto the Queen, as if she wished life unto her Daughter onely for love of her, and if she had lost that naturall affection which is in all mothers, which is, to wish life unto their children for the loves sake which they bear unto them. The Queen was extremely moved to see the Princess

in such a condition, and assured her, that she would not look upon this Child as the daughter of *Amasis*, but as the daughter of *Ladice*; and consequently would have as great care of her as of her own: after this assurance *Ladice* thanked the Queen, with eyes swimming in tears; then neglecting all worldly cares, her thoughts were all addressed unto the Gods, yet not with one prayer for either *Amasis* or her daughter, but only for the Queen and young *Sesostri*, after which she dyed: You may imagine that there was not very great Pomp at her Funerall, which indeed was with no more ceremony then if she were some Shepherds daughter of the Isle, lest there should arise some suspicion of them: However, *Nicetes* was carefull in nursing of *Ladice*'s daughter, who was called *Timareta*: The first daies, after the death of this generous Princess, were spent in lamenting her losse; but afterwards, the Queen conforming her mind unto an accident, against which there was no remedy, advised with *Amenophis* what was best to be done with *Ladice*'s Letter: *Amenophis* considering the case of things, could not beleve that *Amasis* would restore the Crown unto *Sesostri*, at the request of dying *Ladice*, for since he could not moderate his ambitious passion at her conjurations, and at a time when he knew not whether the success would be good or bad, certainly he would not hearken to her when he was in full possession; nor was it credible, that to get out of the Queens hands a young daughter newly born, he would part with a scepter; but perhaps when he hears of *Ladice*'s death, he will enter into a new fury, and add revenge unto his ambition, imagining they were the cause of *Ladice*'s death; furthermore he thought that it was to be feared when *Ladice*'s Letter was delivered, *Amasis* might come to know where *Sesostri* was; therefore his advice was to keep the letter untill such time as they were able to raise a party in the State. The Queen then approving of this advice, thought upon nothing but how to conceal her selfe and sonne; but this care lasted not long, for Sir, since *Nylus* was fallen into his accustomed channell, there did arise from the ground certaine vapours, which that Year caused a contagion in the Town of *Elephantine*, which did depopulate almost all the Town, and was brought into this little Isle, by those two men which went in the Boat to fetch them necessaries; but these two men were not alone which lost their lives, for almost all the inhabitants of the Isle did the like, and those who did not fled; *Amenophis* had fled for company if the Queen had not fallen sick and dyed, with the two women with her; as soon as *Amenophis* saw the Queen sick, he resolved to stay with her, but sent away *Sesostri* with the Wife of a Shepherd, and *Timareta* with her nurse, into one of those Cablines which were upon the topp of the Hill, which not being inhabited, was not infected with so bad an aire, and by this meanes he saved the life of the young *Sesostri*: This horrible infection could not last long in the Isle, for there was so few people in it, that it was almost quite depopulated, either by death or flight of the inhabitants: But the most lamentable passage was, that the Queen and her women dyed in four daies, so that *Amenophis* was left alone in the Isle, with *Sesostri*, *Trasæus*, *Nicetes*, *Timareta* her nurse and one servant. Seeing then the state of things, *Amenophis* thought it best to keep the Isle still, it being more safe by this accident then before, and more easie to hide the young *Sesostri* in a depopulated desert, then when it was peopled; and those who fled were so affrighted, that they durst not return, and those who were there, thought *Sesostri* to be the sonne of *Amenophis*, whom they thought a Shepherd, and that *Timareta* was daughter to *Trasæus* and *Nicetes*. In the mean while, *Amenophis* considering the state of things, could not hope to attempt any thing openly against *Amasis*, therefore he resolved to wait some favourable conjuncture, when he might safely shew the young *Sesostri* unto the people, and that they might know him to be their Prince when occasion was; he took extraordinary care for his education, as well as that solitary place would permit. *Sesostri* being very young, was not sensible of the Queen his Mothers death, nor remembered any Father, but *Amenophis*: but to the end he might divert himselfe, and better learn those things which *Amenophis* taught him, who was one of the most knowing men of all *Egypt*, he went secretly unto *Elephantine*, where then I was, about eight yeares of age; and since I had no father, but left to the conduct of a mother, who was sister unto *Amenophis*, he procured me of her, as a comfort to him in his exile, for since she had many children, and *Amenophis* very rich, she was willing to part with me: so I was carried unto this place of solitude, which at first I was weary of, but custom did better acquaint me with it, and though I was four yeares elder then *Sesostri*, yet he had such a quick forward spirit, that I exceedingly loved him: *Amenophis* had no other businesse or delight, but to teach us such things as our ages were capable of; *Trasæus* and his wife took care of the family, and the servant went and came continually between *Elephantine* and the Isle, to have the newes of the world by meanes of my Mother, who did not yet directly know where her brother was: but still he could
hears

heare no newes that pleased him; for he pleased to know Sir, that *Amasis* did think himselfe as secure and absolute a Master of all *Egypt*, as if the Throne had hereditarily and justly descended unto him; yet for all that, the Queen and *Sesostris* not being in his power, they were sharp thornes in his thoughts; he grieved also exceedingly that *Ladice* followed them; but seeing all his diligent searches were in vaine, and that he could learn no further then that they were imbarqued upon the *Nyle*, he thought his best expedient to divulge all over *Egypt* that *Sesostris* and the Queen were drowned, to the end, that the people thinking there was no successor of *Apries* living, they would more willingly submit unto him; and to confirm them in this belief, he caused the obsequies of *Ladice* to be solemnized, knowing certainly (as he said) that she perished with them: In the mean time, he caused secret searches to be made with extraordinary care, which perswaded *Amenophis* when he knew it, that *Amasis* had some ill design in it; so that seeing all *Egypt* was in a fustie tranquillity, he thought upon nothing but the education of *Sesostis*: And since Astrology is the originall science of all *Egypt*, wherein all persons of any curiosity have some knowledge, *Amenophis* was expert in it, and found by it, that *Sesostis* should hereafter see happy daies: Yet maugre his Astrology he was once in a mind to quit his desert, and to go and let the people know that their legitimate Prince lived; for he understood that *Amasis* beginning to cheer himselfe up, after his losse of *Ladice*, and altogether giving himselfe up unto pleasures, the people began to murmure, and considering that he was not of the royall race, they began to despise him, not rendering him so much honour as they did before, but said openly, that they remembered him in another picture then now he was, & that though they did not give him honour enough as the King, yet they rendered him too much as he was *Amasis*; and that since their King and *Amasis* were not all one, he ought not to complain against them. This Prince hearing how the people began to mutter, did resolve upon an odde course to stop their mouths, yet such a one as produced its effect, and forced *Amenophis* back unto his Desert. There was in that stately Palace which the late King built, great vessels of Gold which were used in publique Feasts, *Amasis* took all those Vessels and caused them to be melted into a Seam of *Osiris*, and to be set before the Palace Gates: As soon as it was placed there, all the people flocked about it, looked upon it with profound respect, rendering as much honour as if *Osiris* had been there: For amongst us the representations of such things as wee adore are sacred unto us; even the very Images of Animals are held in veneration. *Amasis* seeing out of a Balconie the reverence which the people payed unto this Statue of *Osiris*, told them that he wondered they should honour this Statue so much, considering it was made out of the Golden vessels which were used in their publick feasts, but they returned such an answer as he expected, that it was not the meete they honoured, but the representation of *Osiris*: After which he told them, that accordingly they ought not to look upon him as *Amasis* only, but as their king, since he did represent *Apries* more lively, then this Statue did *Osiris*. The people being moved by such an example as silenced them, began to reverence *Amasis*, & the more, because he proclaimed some lawes which seemed full of justice, and gave great hopes of his wisdom; for he enacted that all his subjects throughout his dominions, should give an account to the governour of the place where he lived, how he had lived the yeare before; to the end he might banish idlenesse and injustice both at once: So that *Amenophis* no sooner heard how the people began to grumble, but he heard immediately after, that he stood upon safer grounds then ever, as if the Gods had neglected the conduct of the universe, since they suffered an usurper to sit upon the Throne, and the legitimate King to be in exile; brought up in a Desert amongst a company of Shepherds. But Sir, I must not insist longer upon this, since I have many things of great importance to tell you: In the mean time therefore, since *Amenophis* thought to draw some advantage by the young *Timareta*, he thought fit to educate her so, as she might hereafter be known unto *Amasis* without dislike, which he did excellently well by means of my mother; & the great recompenses which he promised; so that she sent him a woman to be tutor to this young Princeesse: This woman was a *Theban*, most admirably qualified for the education of such a person as this: divers crosse adventures had ruined her family; and forced to seek a livelyhood by such a happy servitude as this: her name was *Edisa*. Thus Sir, *Timareta* came under her tuition, as soon as she was fit to be taken from her Nurse, who had escaped the contagion as well as she; and he pleased to know Sir, that as *Sesostis* was a miracle, so *Timareta* was another, for beauty and spirit, all the parts of her face were so many wonders; her complexion though a little brown, yet most lovely; her hair the purest black that ever was; her aspect was so high and charming, as it did invite both admiration and love: So that I may truly say, never were two children together so amiable as the young *Sesostis*

*Sesostri*s, and the young *Timareta*; especially when the lustre of their spirits began to joyn and shine with their beauties; which was, when *Timareta* was eight, and *Sesostri*s twelve years of age: For, Sir, I assure you, all their actions and their words were infinitely taking, and transcend their ages. Since naturally I was reasonably active, and had some education before I came into this Isle, I practis'd all exercises of body with *Sesostri*s, which he performed admirably well, as running, leaping, shooting, the Lute, and such things: As for the Liberal Sciences, *Amenophis* taught him as well as any Prince in the world stood in need of: He could speak divers Languages, especially the Greek very well: For since *Amenophis* had the disposition of all the Queens and *Ladice*'s Jewels, we wanted neither Books, nor any thing else which was requisite: Yet our habits were coarse like Shepherds, and sometimes wee went unto the Flocks when *Amenophis* gave us leave. Again, *Edisea* educated *Timareta* as if she were in the Courts; though she permitted her to use some such common things as Shepherds use, as the making of fine Baskets of Rushes, weaving strings in severall colours, and such like: But *Edisea* did not only teach her these trivials, but also the Greek language; yet the wonder of all was, to see what a wonderfull inclination *Sesostri*s had unto *Timareta*: He could not endure to be out of her sight; he never contended with her for any thing, but in all things submitted unto her, that at that age complacency was a novelty: If hee observed she wanted any Rushes to make her pretty Baskets, wherein she put her fruits and flowers, he went in all haste to get her them: If at any time she desired any Flowers, he was never at rest untill he brought her a basket full: he thought so much of pleasing her, that he thought upon nothing else. On the other side, the young *Timareta*, though very sweet unto all, yet did put such a notable difference between *Sesostri*s and all others, as it was very observable: She approved of all he said; and if two of us present unto her any thing at one time, shee would accept that which *Sesostri*s offered before the present of any other. Thus, Sir, wee lived untill *Sesostri*s was sixteen, and *Timareta* twelve years of age: But, Sir, as they were amiable in their Infancy, so they were amiable in their riper age, when their spirits did put stoules into their beauty, and when they were grown capable of loving: For truly, though *Timareta* had a design to please a whole Court, she could not take more care of her self then she did: And if *Sesostri*s had a design to publish his spirit unto all the world, he could not have been more exactly careful to please, then he was when he spoke before *Timareta*. In the mean time, since *Amenophis* conceived that if *Sesostri*s and *Timareta* were hereafter to appear in the world as known who they were, it would be advantageous that *Timareta* should love *Sesostri*s, he did not check this growing affection, no more then *Edisea*, who alwaies followed the mind of *Amenophis*, without seeking for other reason, and so much the rather in this, because she perceived all the inclinations of *Timareta* to bee virtuous. In the meane time, since we read all sorts of Books, especially the History of *Egypt*, sometimes when *Sesostri*s, and I were together, we talked of many things, especially of *Amenophis*, and what designs he should have: For, said *Sesostri*s to me, I find by the History of *Egypt*, that it is divided into six severall professions: That the Priests are ordained for sacred things; the Noblemen for Councillors unto their King, for Commanders in their Armies, and Governours of Provinces; that their Souldiers in generall think upon nothing but matters of War; that the Merchants busie themselves in nothing but in things belonging to their Traffique; that Labourers follow onely their Plough; that Artificers meddle with nothing but what will make them more knowing in their art; and that Shepherds keep themselves within compass of their Fould, and think upon nothing but their Flocks. Yet though we be onely Shepherds, I see *Amenophis* doth instruct us in a hundred things which the Law forbids, and I find my heart too big to be contained within the compasse of this little Isle, and I have had some thoughts of making a proposition unto you of leaving it, if ——— At this word *Sesostri*s stopped, and though I did extremly presse him to goe on with his sentence, yet I could not move him: So that I was forced to speak his thoughts, and agree with him to steal out of this Isle, relating many things concerning *Elephantine*, which I remembering very well begot a strong curiosity in him: But for all our plot it was not easie to be executed: For *Amenophis* had a strict observant eye upon us; and indeed *Sesostri*s did decline it, for hee was already deep in love with the young *Timareta*; being after this very reserved unto each other, wee parted, *Sesostri*s saying hee would walke by himselfe, and I saying I would returne unto my Cabin: Since we came out with a design to Hunt, *Sesostri*s brought his Bow, and Quiver full of Arrows, with a staffe in his hand like those which the Shepherds about *Elephantine* use to carry, with a Steele point at either end, and with which one might defend himself as well as with any Sword: For since in the Province of *Elephan-*

time these Crocodiles are not held in veneration as in that of *Thebes*, where it is not lawfull to kill them, but on the contrary they think it a thing well pleasing unto the Gods to purge *Nilus* from these terrible devourers, and all the Shepherds of this Province carry such Pike-staffs to kill them, and defend themselves: So *Sesoftris* without any other design then contemplation, walked a long time by the water side, not meeting with any interruption of his study, but at last coming unto a place where a little Isthmus shot it self into the *Nile*, he espied *Timareta*, who to take the fresh air, and view of the River, had left *Edisa*, and came unto this neck of Land, which, as I said, shot it self into the River, and the better to enjoy a prospect, she had made a gap with her fair hands through that hedge of *Osciers* and *Roses* which grew along the banks of this Isle, and which was thinner in that place then any where else. *Sesoftris* no sooner spied her, but ravished with joy, he made towards her, yet hee had no sooner stept four paces forward, but he espied upon his right hand, through the thick of *Osciers* and *Roses*, one of these terrible Monsters of *Nilus*, which cutting the water with incredible swiftnesse, was ready to fall upon the fair *Timareta*, and pull her into the water with his affrighting tallons which those Crocodiles are armed withall: He no sooner saw this fierce Animal, but he cryed out, and ran with all hast to get between the Crocodile and *Timareta*; for though he had Bow and Arrows, yet hee knew that both the thickness of the hedge would hinder their execution, and also the scales of the Crocodile were so hard, that it was impossible they should enter: Thus considering this in an instant, he ran with his Pike-staff in his right hand, and his Bow in his left, to get between the Monster, and *Timareta*. In the mean time, the cry of *Sesoftris* coming to the ears of this young Princess, she turning her head to know the reason, and also seeing the Crocodile coming towards her, she was so amazed with fear, that she was speechlesse, yet the excess of her fears did not produce their ordinary effects, but the contrary, and made her run as fast as she could towards *Sesoftris*; and the nature of a Crocodile being to be more furious upon them which fly, then those which stand stoutly to them, this fierce Animal fearing to lose his prey, flounced out of the River, made the air echo with the rattle of his scales, and shaking off the some of water, he followed the fair, and fearfull *Timareta*, who turning her head sometimes, to see whether the Monster were near her, yet ran with incredible swiftnesse towards *Sesoftris*, who ran also to her relief. Imagine, Sir, I beseech you, what an object was this unto *Edisa*, who a far off saw this terrible spectacle. In the mean while *Sesoftris* turning upon his right hand to let *Timareta* passe by, he got betwixt the Crocodile and her, to stay his fury at least; though he could not overcome him. This Monster (which never saw *Sesoftris*, because he looked onely upon his fair prey which he pursued) seemed to be surpris'd, and stoop upon a suddain. But though the nature of the Crocodiles (as I said before) was to be lesse furious upon those who stoutly stood to them, then upon those which fly, yet since he saw himself so far from his Sanctuary the River, despair did rouse his fury, and he fell upon *Sesoftris*, yet recoiled at first some two or three paces, but it was to return with greater violence; but *Sesoftris* being beyond belief stout, did not at all lose his judgement, so throwing away his bow, and taking his Pike-staff in both hands, the combat began between this fierce Monster and him, whereof the fair *Timareta*, who was faine with fear and wearinesse some twenty paces off, was a witness: as well as *Edisa*, whose affright would neither permit her to goe forward nor backward. In the mean time, since Crocodiles can see better upon land then water, this did put by the point of the Pike-staff so cunningly, that *Sesoftris* could not touch him, unlesse in such places where he could not hurt him, for this armed Monster had onely one place where he could receive any mortall wound. Sometimes he would seem weary, and make a retreat purposely to surprize *Sesoftris*; then upon a sudden stretching out his greedy tallons, and opening his hellish mouth, wherein all the teeth were poisoned, he would cast himself upon him with such violence, that *Timareta* often thought her dear deliverer was devoured: The Scales of this horrid Monster made a strill noise, and would vary into severall colours, their russet would become red, and anon blew, his eyes were full of a gloomy fire, his teeth seemed all bloody with the last prey he had devoured; a green and yellow foam spued out of his throat, and a thick dusky smoak which came from his nose so blinded the eyes of *Sesoftris*, that he could hardly defend himself from his tallons; yet his great heart was not at all astonished or weary, but he avoyd all the assaults of this affrighting Monster with such incredible agility, as is admirable, he shifted so nimbly sometimes to the right hand, sometimes to the left, that at every turn he gave him a thrust, but to his great grief all in vain. In the mean time, this gaping Monster would not submit, but with a reach of his paw, scratched all the Arrows out of his Quiver, and with another reach pulled his Quiver quite

quite from him, thinking to pull him also, but by good fortune the quiver loosened, and he escaped the fury of this monster; yet he began to think, he should perish at the last, and had no hope in any thing, but the glory in rescuing his dear *Timareta*, when the Crocodile rose up right on his hinder feet, intending to throw himselfe upon the head of *Sesostri*, but this *Hero* took that opportunity, to thrust his Pike into his belly, and reached his very heart; it was a happy hit to light just upon that only place, where the scales were penetrable: this monstrous beast perceiving himselfe wounded, bellowed out a horrid noise, and strove to revenge his death; but *Sesostri* being ravished that he had wounded his fierce enemy, and to see his blood run upon the grasse, did hold his pike-staffe so stiffe and close in the wound, that the monster could not disengage himselfe, but in lieu of falling upon *Sesostri*, tumbled on one side, moving very weakly; for since *Sesostri* would not pull his weapon out of the wound, it was probable he pierced deeper into his heart, or at least kept him that he could not rise: *Sesostri* now seeing his horrible enemy vanquished, and ready to breath his last, he pulled his bloody weapon out of the wound, and let the life of this monster run out with his blood; after which, all glorious with Victory, he went to cast himselfe at the feet of the fair and fearfull *Timareta*, who not being able to passe so suddenly from extreame sorrowes into extreame joyes, had still all signes of fear in her fair face: I pray you pardon me, said he unto her, for no sooner killing this monster, whose cruelty would have devoured the fairest person in the world. Ah *Sesostri*, said she, rise up, how is it possible you should speak with such calmnesse of spirit as you doe, for my part (said she and walked towards *Edisea* who was coming towards her) I am still afraid the monster should revive: *Sesostri* smiled at the feares of *Timareta*, with as much tranquillity as if he had been in no danger, and assuring her there was no cause of fear, he helped her to walk: But as *Edisea* met them, she asked *Timareta* whether she had given thanks unto her deliverer: Alas, said she unto her, I am still so fearfull that the monster is not yet dead, that I shall not be able to thank him all the days: all I can say for his satisfaction is, that whilst he fought with this terrible Monster, I was in as much fear of him as of my selfe. Alas, amiable *Timareta*, said he unto her, your expression is above my desert, and higher then I can beleeve. As *Timareta* was ready to answer *Sesostri*, and to tell him with what sincerity she spoke her thoughts, *Amenophis* and I came unto them, so that *Edisea* relating the combat of *Sesostri* and his Victory, we forced *Timareta* to return back and look upon this Monster which *Sesostri* had killed: I say we forced her, for indeed she feared to look upon him after he was dead, yet with much ado she went: but when we came unto the place where he lay wallowing in his owne blood, and saw there was no cause of any feare, she began then to tell *Amenophis* with an incomparable grace, all the passages, and how the fight was; for the natural modesty of *Sesostri* only told how he had overcome him, and no more of any circumstances; but the young *Timareta* helping him out, did aggravate the matter, as if in publishing the glory of *Sesostri*, she had augmented her owne: *Amenophis* could not chuse but wonder at this prodigious encounter, and to consider how the daughter of an usurper should be relieved by him, from whom her Father had taken the Scepter and Crown; and to see as much amitie grow betwixt them, as there was hatred betwixt their Fathers. However, after *Amenophis* had well considered all these things, whilst *Timareta* was relating the adventure with an admirable grace, he highly extolled the courage of *Sesostri*, and told him, that this heroique quality was the duty of all men; that Shepherds as well as Kings ought to be qualified with it; that they were obliged to defend their flocks, as well as Kings their people, and so exhorted him to invigorate his valour. Truly Sir (said he unto him) since there is a marvelous resemblance twixt Kings and Shepherds, you need not think strange if I give you the same lessons as if you were the sonne of a King. And indeed Sir, *Amenophis* instructed *Sesostri* in all the moralls and politiques, under the similitude of a Shepherd, ruling his flock as well, and with as much art, as might instruct a King in ruling his people: and therefore keeping still within his termes, he told *Sesostri*, that since he had so magnanimously defended *Timareta* from a monster, he should also defend his flock from wolves. Oh Father, (said *Sesostri* hastily) I doe not love your flocks of sheep, so well as I doe the fair *Timareta*. *Amenophis* smiled at this answer, as well as *Edisea*; but *Timareta* blusht, and looked downwards, saying something in a low voice, which some understood, yet which they knew was no ill of *Sesostri*: In the mean time, since it was late, we returned to our cabin, continually talking of *Timareta*'s timorosity and her deliverers courage. The next morning, *Amenophis*, to incite this young Prince unto a love of glory, did make this known unto all the Shepherds in the Isle, who all admired and applauded his couragious act: These Shepherds when they saw

saw this Monster, they carried him unto a little Chappel which stood in the further part of their Isle towards the east, to render thanks unto the Gods, for saving *Timareta* and *Sesostrius* from the fury of this Crocodile: the ceremony was performed with a little kind of triumph, for all the Shepherds with their Pipes went to and fro playing tunes of rejoycing and victory: afterwards eight Shepherds carried this monster, and immediately after it, went *Sesostrius* Crowned with a wreath of Palme and Lawrell, whereof abundance grew in this Isle: this victorious Prince having his Pike-staffe decked with flowers in his right hand; but the prettiest sight was, to see young *Timareta*, who made the Crown for the Temples of *Sesostrius*, follow him with all the rest of the Shepherdessees, with so much joy in her face, as it may truly be said, she was the greatest ornament unto this rustique triumph, and indeed she was so, especially in the eyes of *Sesostrius*, and his love did so much increase, that he could not long hide that harmlesse fire which began to burn his heart; so that after thanks given unto the Gods, and after all the Shepherds had brought *Sesostrius* to our Cabin, he was no sooner returned, but taking the Crown from his head, he entered into a little Chamber where *Timareta* lay, and where she then was, and whilst *Amenophis* was thanking the Shepherds, and *Edison* the Shepherdessees, *Sesostrius* taking that opportunity, went to *Timareta* with the Crown in his hand: It is most just, said he unto her, that I present this unto you, who have much better merited it then I; and I assure you, I would not have worn it, but because I could not refuse so great an honour as to be Crowned by the fairest hand upon earth; but because I will not be unjust, I prostrate at your feet the same Crown wherewith you adorned my head; for once more let me tell you, it is your selfe only which merits all the honour of my victory. Truly (said the young and fair *Timareta*, with as much becomingnesse and innocency) I do not understand you, but I am very certain it was you who fought with the monster, and killed him: and if fear as well as valour deserved triumph, 'tis I then might claim it as my due, but since it does not, keep it *Sesostrius*, keep this Crown which I have made for you, since 'twas your selfe only who fought and vanquished, and who only deserves it. 'Tis true indeed, my dear *Timareta*, 'twas I who vanquished, said he, but it is you who have vanquished me, for had I not had a most earnest desire to save you, I should have been lesse valiant, and should perhaps have been vanquished, and consequently it is you who has obliged me. You may say what you please *Sesostrius*, said she, but I am sure I owe my life unto you, and you owe me nothing, for indeed I never did you any service, nor gave you any thing, only this poor Crown, which you would restore back. Ha *Timareta*, said he, you are much more liberal then you think of, for you have given me a thing which I shall never restore you, and which indeed I cannot if I would: *Timareta* hearing *Sesostrius* speak thus, began innocently to bethink her selfe what *Sesostrius* ever gave her for my part, said she, you take a delight in puzzling me, for truly I remember that you have given me a thousand times, some fruit, and birds, and rushes to make my baskets, but I do not remember I was ever liberal unto you: Yet you have given me a thing, replied he, which I shall keep as long as I live: Then certainly, said she, I gave it you as soon as I came out of my cradle, and at a time beyond my memory: No, replied *Sesostrius*, it was when you were more in years then so: For heavens sake, said *Timareta*, tell me what it is? Since you would so earnestly know (replied he, half smiling and blushing) you have given me love: Ah *Sesostrius*, (said she all in confusion, not knowing whether she should be angry or glad) will you recompence me so cruelly for making you a Crown, as to mock at my simplicity? Ah *Timareta* (said he) will you so cruelly recompence me, for, as you say, saving your life, as that you will give me a death? for I must tell you most seriously, that if you do not think I love you a thousand times better then I doe my selfe, and think it without anger, I shall most infallibly dye. *Timareta* having recollected her selfe whilst *Sesostrius* was talking: however it be (said she unto him) I declare unto you, that though perhaps I did innocently give you what you say, yet I would not have you recompence liberality for liberality, in giving me the like. As *Sesostrius* was ready to answer, they were called away to dinner; but as long as it lasted, *Timareta* durst not so much as look upon *Sesostrius*; yet there appeared such carnation blushes in her cheeks, that she was forced unto a necessity of masking them with an excuse, and said, she was so hott with going to the Chappell, that she should not be cool again all that day. But Sir, without further relation of the first conferences between these two illustrious lovers, I shall only tell you, that as *Sesostrius* loved *Timareta*, and *Timareta* knew it, so ever since they did agree more amiably. Then Sir, was this Prince pleased to make choice of me for his confidant, who had no other secrets to trust me withall, but the violence of his passion; for certainly *Timareta* did behave her selfe with an extream reservednesse, so that it may be said, she was wise before her time: more-

over *Edisa* observed her very close; yet the virtue of *Timareta* was a sufficient guard unto her beauty. However, having put *Sesostriis* unto a thousand tests by as many rigours, shee had all imaginable esteem and tendernesse of this lovely shepherd: she gave him a thousand innocent testimonies of it upon a hundred occasions; either by her favourable looks, or by some obliging blushes, or by some plausible words, or by a thousand other little expressions, which speak plain enough unto a Lover. It was a great augmentation of affection between these two young Lovers, to think they were like to have no obstacles in their Marriage: The quality of their Parents was equall, their age proportionable; there was not one shepherdesse in all the Isle whom *Sesostriis* could endure to talk with one quarter of an hour; nor was there one shepherd which *Timareta* could endure to looke upon: Reason told them both, that *Amenophis* & *Trasem* would like of the match: so that without any resistance they gave themselves the liberty of that love which their own merits did create. This being the state of things, *Amenophis*, *Edisa*, *Timareta*, *Sesostriis*, and I, we went one evening to walk in that place where they use to land in that Isle; for since the adventure of the Crocodile, *Timareta* would not walk any where near the River but about that Port. As we were set upon the Grasse, which was diaped with variety of Flowers, *Timareta* sitting next *Sesostriis*, asked him, if he did see a Boat which was coming towards the Isle? he answered her, that she did him wrong to ask him such a question, for if she were in company hee never looked upon any thing but her self; but upon her serious demand, he looked, and indeed spied a Boat making towards them; so that shewing unto *Amenophis* what *Timareta* shewed him, we all looked upon this Boat; but it being late, and beginning to darken, we could not discover the persons in it. The thing which *Amenophis* most wondered at, was, because it was not ordinary for any Strangers to come unto that Isle; but the Barque drawing nearer, we discovered in it a man of grave and serious physiognomy, yet very comely, who not regarding us, nor any thing the company did, lookt only upon the Moon, which dimly shined. The rest of the men were onely Rowers, one of which came on shore, and asked *Amenophis*, whom he thought to be the Master of the company, whether a be-nighted stranger could possibly obtaine the favour of a nights lodging in the Isle, his intentions being for *Elephantine*, but being so late they conceived it dangerous to land in that Port in the night. *Amenophis* hearing the man speak, and knowing by his garb and habit, that the man in the Boat was a stranger, he did not onely let him have leave to lodge in the Isle, but let him have his own Cabin. Afterwards enquiring of what Country, he understood he was of *Samos*: after he knew his Country, *Amenophis* asked his Name? it was answered *Pythagoras*. Then were the Spirits of *Amenophis* filled with joy, and he resolved to make him the best entertainment possible: For *Amenophis* being an intimate Friend unto the High Priest of *Memphis*, and by means of my Mother held a secret correspondency with all his intimate friends, intending to use them as occasions served, he had not long since received a Letter from his friend, which intimated, that *Pythagoras* was arrived at *Memphis*: You may imagine, Sir, how *Amenophis* was joyed, being a man of deep knowledge, who since his exile had no other company but *Sesostriis*, *Edisa*, *Timareta*, and my self. His joyes were the more, because he understood from the High Priest of *Memphis*, that *Pythagoras* would not return unto the Court of *Amasis*, and therefore there was no danger in receiving him: So going unto the Boat, he offered his hand unto *Pythagoras*, to help him out, and addressing his speech unto him, I render most hearty thanks unto the Gods (said he in the Græcian language) for bringing a man into this Desert, whose Reputation transcends all the reports of those seven Sages which *Greece* at this time boasts of. This Philosopher wondering to hear *Amenophis* speak unto him, and in the Græcian tongue, saluted him with a Majestique civility, and to shew the esteeme he held of our Nation, he would not answer him in Greek, but in the Egyptian Language. Thus did these two Renowned men at their first meeting greet one another, but not in their naturall Languages, both of them retaliating equall Civilities. The Complements of *Pythagoras* were short, for doubtless you know, Sir, how this Philosopher was so great a lover of silence, that hee would have his Disciples study five yeares, and not speake: His Maxim being, to say little, and heare much; and the onely way to speak well, was to heare much. However, that little he spoke, was enough to charm *Amenophis*, who carried him into his Cabin, after he had presented *Sesostriis* unto him as his sonne, and all the rest of his Family as servants unto *Pythagoras*. But, Sir, all the diligence of *Amenophis* to bid him welcome was ill bestowed: for this Philosopher never eat any thing which had life in it, but Figs and Fruits were a fine Feast unto him. After this slight repast, *Amenophis* began to discourse of the most sublime Sciences, and so admirably well, that this Philosopher charmed with

with his knowledge, told him, that since his business in *Egypt* was only to learn, & know those great men in it, he must needs stay a while with him, & not goe to soon to *Elephantine*, where he could not meet with better company. *Amenophis* received his discourse with much modesty, and conjured him to let him become his Scholar, as well as two more, meaning *Sesoftris* and my self: In short, Sir, *Pythagoras* resolved to stay some time in the Isle, so that he sent back the Boar which brought him, and liked his solitude so well, that hee stayed there four Months. In which time he instructed *Sesoftris* with much delight; for this great Philosopher was so ravished to finde so wonderfull a disposition in the spirit of this young Prince to learne the highest things, as hee taught him both with wonder and delight. He admired also the young *Timareta*, and so much the more, because (said he) I never knew any of her sex who could so handsomely be silent, or speak quicker when there was need, or suffer others to speak with more patience. The truth is, Sir, he took an extreame delight in her: For his opinion being, that all soules doe transmigrate from one body into another, either men, beasts, birds, or any animals (which the Greeks call *Metempsychosis*) he had an universall compassion of all living things; as oft as he found Fishers with their Nets full of Fishes, he would buy them all, and set them at liberty. And after he had been a while in our Isle, he took notice that the young *Timareta* had many little birds in cages which sung very sweetly, and that she loved them exceeding well because *Sesoftris* gave them. The Philosopher according to his Doctrine gave liberty to these birds, and thereby did exceedingly grieve *Timareta* for the losse of her birds, and *Sesoftris* for the sorrows of *Timareta*; yet did they murmur at their losse only in secret; for as *Sesoftris* received many sapient Documents from *Pythagoras*, so he practised that silence which he taught his Scholars. *Sesoftris* talking with *Timareta* after her losse, told her, as pittifull as *Pythagoras* was, he was not able to set him at liberty as he had done her birds. Truly, replied she, I should think it more just to set men at liberty rather than birds. But, *Timareta*, there is a great difference between them and me; for those birds are glad of their freedom, but I should be sorry any should break my chains: So since *Pythagoras* intends onely a good unto those he frees, when he knows I am your captive, he would not release me: But as for your part, fair *Timareta*, why doe not you follow the example of this great Philosopher, and become pittifull? would you have me set you at liberty, replied she, as he hath done my birds? No, replied he, but I would have you make me happy in my captivity. How shall I doe that? (replied she.) The way is, answered he, by obliging me more unto you, by charming me with a million of harmless favours; by being gladder when you see my love augment, then all *Egypt* is when they see the Nile to rise; and (if it would not anger you to say it) by participating with me in my Fetters: Ah *Sesoftris*, said she, would you have me to be pittifull, and your self so cruell as to wish my captivity? Fie, fie, it were not just; therefore all I can doe is to tell you, it shall not be long of me, if you be not free. Then you doe not love me at all (replied he, and looked sadly upon her.) I doe not see, replied she, how you can draw that conclusion from what I said; for what greater good can be done to a prisoner then to set him at liberty? yet you never gave those pretty birds which sung so sweetly and delighted you, their liberty, replied *Sesoftris*. I doe confesse it (said she) for their imprisonment pleased mee better then their liberty. I beseech you, replied *Sesoftris*, why will not my captivity please you also, since I am, and ever will be a small slave unto your beauty? As *Timareta* was about to answer, *Amenophis* came and interrupted. However, you see the Documents of *Pythagoras* were no hinderances to the love of *Sesoftris*, but rather taught him a thousand innocent wayes to become more amiable, and his passion did still so violently encrease, that he asked *Timareta* leave to move a Marriage unto *Amenophis*. This motion much surprised him; for he did not think it within the sphere of his Authority to marry *Sesoftris* unto the Daughter of *Amasis*: Yet for all that, he was willing *Timareta* should love *Sesoftris* still; For when things were ripe, and that he had raised a party in the Kingdom, this might be a means of peace between the Legitimate King and the Usurper, at least would be a good Hostage: For *Amenophis* knew, that though *Amasis* was married, yet he had no children with his Wife, nor could have, because he had repudiated this second Wife: And though this motion did surprise him, yet he told *Sesoftris*, that his choice was worthy of his spirit and judgement; but yet he was not of age fit for Marriage: That his Marriage was a matter of greater importance then he imagined; and that *Timareta* was such a Jewell as he must long hope for before he enjoyed it. This too strict answer not satisfying *Sesoftris*, hee still added his prayers unto his reasons; but all in vain, for he grew so extreemly melancholly and sad that he was hardly knowable. All the documents and advilements of *Pythagoras* which *A-*

menophis employed, were to no purpose : For this young man making use of his own Doctrines against him, told him, that since the Destinies did govern the Universe, and that men were not Masters of their own actions, he ought not to be condemned for loving *Timareta* with so much violence, since he did but what he could not chuse to doe. The truth is, Sir, this Prince was so incensed at the refusal of *Amenophis*, that he would not study, nor walk, nor recreate, nor doe any thing, but lament : And that which most augmented his sorrows and melancholly was, that *Amenophis* thinking the sight of *Timareta* was a main cause of his distempers, he resolved to send her to my Mother at *Elephantine* for a while : So that unknown to *Sesostris*, *Edisea* departed the next morning by break of day, with *Timareta*, carrying orders with them unto my Mother, that she should passe under the notion of one of her Cousins, and to put her into such a habit as was futable to that quality. The design was so cunningly executed, that *Sesostris* knew nothing of it, and that *Timareta* could not speak to him at parting : But at last *Sesostris* seeing her gone, he was so sad, that it was impossible for any to be more : Yet since he thought *Amenophis* to be his Father, he did not exclaim against him, but complained of his misfortunes unto me, and in such a manner, as would have moved a heart of stone to pity. *Pythagoras* being informed by *Amenophis* of the cause of *Timareta*'s exile, and of *Sesostris* his sorrows, did imploy all his Physick of Philosophy to cure or comfort him, but all in vain ; for not knowing where *Timareta* was, or could be, he continued in a most sad condition. In the mean while, *Pythagoras* being called away, he prepared for his departure ; and since he resolved to be gone very timely in the morning, he took his leave over night of *Amenophis*, who happened to be so ill, that he could not bring him to his Boat. *Sesostris* knowing this, resolved to quit the Isle which was intolerable to him, and to go and seek *Timareta* ; or at least to let *Amenophis* know, that he did him wrong, in denying the satisfaction of his desires. He communicated his design unto me, which I approved of, upon condition he would let me follow ; for I must confesse I was weary of a narrow Isle, which had not one beauty in it worth my passion. But after a departure was agreed upon, the difficulty was how to execute it. As for me, the matter was easie, but *Sesostris* had many observant eyes upon him ; yet he contrived a way to execute his design ; for seeing *Amenophis* was sick, and could not conduct *Pythagoras* to the boat, he dissembled himself to be lame in a thigh, and not able to stand : So *Amenophis* seeing him not able to goe abroad, nor out of his bed, he could not imagine of any going out of the Isle, and therefore gave no strict orders to observe him, but trusting much in me, he did recomend unto me the care of *Sesostris*. In the mean time *Pythagoras* having, as I said before, taken his leave of *Amenophis* over night, after a promise never to reveal he was in the Isle, he came also to bid adieu unto *Sesostris*, and I only had orders to wait upon him the next morning. But, Sir, we knowing that there were two Shepherdesse which intended to goe the next morning unto *Elephantine*, I did so tamper with them, that I got one of their habits, which I carried secretly unto the chamber of *Sesostris* : And the custome of the Egyptian Villages being to wear great white plaited Mantles which cover them from head to foot, when they goe unto that Town, *Sesostris* took one of them to cover his shepherds habit, and covered his face with a hood as Shepherdesse use ; so getting out of the Cabin unperceived, he came to the River side, and stayed with her that was to goe unto the Town : So that when *Pythagoras* came to embarque, *Sesostris* covered with his Mantle entered in also with those two women which were of the confederacy, whom I perswaded that there was no other mystery in the design, but that *Sesostris* being in love with *Timareta*, he would goe and seek her out : And these women much murmuring that *Amenophis* should hinder their Marriage, they consented unto our design ; and *Pythagoras* never heeded these women more then he did the Rowers : But then the difficulty was how I should pretend my departure, and at last I hit upon it ; and told *Pythagoras* with a confident look, that *Amenophis* commanded me to wait upon him as far as *Elephantine*, so that this Philosopher did not long contend with me, but imagined this to be onely a complement of civillitie : So I embarked with them, still looking whether *Sesostris* was well disguised. But, Sir, to trouble you no longer with things of such triviall consideration, be pleased to know we arrived at *Elephantine* : As soon as we landed, I took leave of my Philosopher, and followed my Shepherdesse, who stayed for me some twenty paces off ; then *Sesostris* had nothing to doe, but to throw off his Mantle which covered his Shepherds habit. Thus in an instant from a Shepherdesse he became a Shepherd, and parted from his company, after he had sent a Letter by them unto *Amenophis*, which he had written before he came out of his Cabin, and if my memory faile not, it contained these words.

SESOSTRIS unto AMENOPHIS.

SIR,

I Ask your pardon for being more obedient unto Love than unto you : For I am forced so it. Certainly I deserve to be excused. Do not wonder, Sir, that since I cannot live without Timareta, I should goe to seek her all over the World. I am extreme sorry for taking Miris from you ; but obliging terms of friendship has forced him to doe almost as much for me as I doe for Timareta, and he will quit you to follow my fortunes, which might have been made happy if you would : But I wish yours may be better, and that I may see you again after, but not before I have found Timareta, who is all the life of

SESOSTRIS.

After he had given this Letter to these women, I desired them to tell those that rowed the Boat, I would not return unto the Isle that day, therefore to let them return and not stay for me ; and telling the women that *Timareta* lived beyond *Elephantine*. But, Sir, we found our selves put to a pittifull *non plus* ; for we were given to understand that they landed *Timareta* on the other side of the River, and not at *Elephantine* ; yet after we had well looked about us, and could not discover any Town where possibly she could be, we concluded she must be in this. This conceit put us into no lesse puzzle then before, since *Sesostris* had never been at *Elephantine*, and since I had been so long out of it, that I had forgot all the streets : Nor durst I on the other side goe unto my Mother ; for I knew, if she found that I came without the order of *Amenophis*, she would stay me : But at last remembering that in my Infancy there was a great League of Friendship between me and another boy which was the onely Son of a very Rich man, I enquired of a Merchant which was in the Port concerning his Father ; and I understood from this Merchant, that both the Father and Mother of my friend were dead ; and that he was in possession of his Estate. Then I enquired where his house was, and we went immediately thither ; and I desired to speak in private with him. So that after some patience in waiting, I was brought unto him, who at first knew me not, both by reason of my shepherds habit, and because I was much altered in my stature and face. But after I had talked with him, and revived the memory of our ancient acquaintance, he embraced me with much joy, and knew me perfectly. Then I told him, after I had enjoyned eternall and inviolable secrecy, how *Amenophis* since the death of *Apries* had renounced the world, and took himselfe unto a desert, where he kept me, and that I being weary of that life, had escaped from him : after which, I presented *Sesostris* to him, under the notion of sonne unto *Amenophis*. In conclusion Sir, I carryed the matter so handsomely, and found my friend so generous, that he entertained us in his house, and accommodated us with all things necessary whatsoever : In the mean time, we knew not where *Timareta* was, nor knew not where to seek her in so great a towne, though we sought her in all places, as well as in places where she was likely to be, as where not. The sight of so fair a Town did spring some ambitious thoughts in the heart of *Sesostris*, and the sooner to cause *Amenophis* to bring *Timareta* into the Isle againe, he resolved to goe into the Warrs, where he might satisfie his ambition at least, though not his love, and to get glory, though he could not get *Timareta* : He had no sooner formed this design in his imagination, but he imparted it unto me, and no sooner communicated but consented unto ; and the sooner, because a report went, there was some commotion against *Amasis* in one of the Provinces in *Egypt* : so that without any longer delay, I communicated our intentions unto my friend, who being of a very generous disposition, did furnish us with all things requisite, to put our selves in an equipage of Warre : thus quitting the Shepherds crook for a sword, we left *Elephantine*, not hearing any thing of *Timareta* ; and indeed how was it to be hoped ever to heare of a simple Shepherdesse in such a Town as that ? However, since *Sesostris* desired his Shepherdesse should know it was for love of her he left the Isle, I forgot to tell you Sir, that he had engraved some words upon a Sycomore which grew upon the Hill in the midst of the Isle, where *Timareta* used often to sit and enjoy the pleasant prospect, and where they had often held such amiable discourses in that place, as he was confident that if ever she returned, she would come unto that place, and find these words ;

Sesostris not being able to live where the faire Timareta is not, he is gone with a designe to dye as soon as he hath lost all hopes of finding her.

Bu

But Sir, before I tell you any thing of our martiall voyage, give me leave to relate in few words, how *Amenophis* was astonish'd, when about two hours after the departure of *Pythagoras*, he understood he was gone as farre as *Elephantine* to conduct him; yet since he could not imagine *Sesostris* to be in a condition of going, he did not at first suspect his departure, but sending unto his chamber to ask whether he knew of my intentions, he was extreemly amazed when he heard he was not there; he presently sent for all those that saw *Pythagoras* embarque, who all said they saw none but three Shepherdesse, the stranger, and my ielfe; since the number of women in that Isle is not great, he sent out *Traseas*, *Nicetis*, and a servant, to enquire what women went unto *Elephantine*: but after an exact search, they found only two wanting; so that *Amenophis* not doubting but *Sesostris* went out of the Isle in disguise, he was extreemly troubled, but knew no remedy, for there was not one Boat to be had in all the Isle to send after them, all being gone out to fish: but towards night, to put him out of all doubt of our flight, the two women returned, and gave him the letter, saying, they were much amazed when they found her whom they thought to be a Shepherdesse, to prove *Sesostris*: yet *Amenophis* did hardly beleve them, and was as angry with them, as any so wise a man as he could be, with them which had failed rather out of simplicity then malice: However, without more delay, he sent *Traseas*, *Nicetis*, and a servant, with orders to stay two or three daies in *Elephantine*, and walk up and down the streets, Temples and publique places, to see if they could meet with them, not daring to go himsele for feare of discovery; but do what they could, no tidings was to be heard of us, so that *Amenophis* was the saddest man alive: But since he saw that the violence of his passion had driven him away, he thought that perhaps the same passion might bring him back unto this Isle; yet he durst not call back *Timareta* so soon, lest *Sesostris* should have some design to take her away in her return, and so he might perhaps lose her for ever, not having her in his power which might invite his return; nor durst he quit the Isle, lest *Sesostris* should return when he should not be there, so that he was forced to stay by himsele to lament his miseries; yet was he never out of hope, for his knowledge in Astrology shewed him such happy presages for *Sesostris*, that maugre all malice of his fortune, he trusted more to the signes of the heavens, then to his sufferings upon earth; yet was he extreemly sorry for the absence of *Sesostris*, for he understood that his stratagems to raise a party against the usurper, proved not effectuell, and that his private friends in *Thebes*, and *Heliopolis* had so well transacted; that the people did not only begin to rise, but men also of great quality began to declare themselves, especially in *Thebes*, where the spirit of revolt was rise amongst the people, because *Amasis* when he came first to the Crown, to oblige the people unto a declaration for him, did tell the inhabitants, that he would restore their Town unto its antient lustre: for, Sir, you know that heretofore it was the prime town of all *Egypt*, before the ever renowned *Menex* caused *Memphis* to be built, which since that, hath been the usuall aboad of all their Kings, by reason of the scituation which is most Majestique, most pleasant and lovely in the world; so that as *Memphis* increased in wealth, *Thebes* decayed; and the inhabitants of *Thebes* knowing, that riches, greatnesse, and magnificence of towns, ariseth from the presence of Kings, they petitioned *Amasis*, that according to his promise, he would inhabit amongst them: nor had *Thebes* been so ready to declare for him, but in hopes of this: yea seeing him so farr from keeping promise with them, that he caused his Tomb to be built at *Memphis*, as in the place where he would both live and dye: the friends of *Amenophis* found it an easie matter to make this a pretence for a revolt, and to engage *Heliopolis* in the interest of *Thebes*, because of the great traffique and commerce which was ever between those two Townes: This *Amenophis* saw, that if he had *Sesostis* in his power, he had a faire opportunity to make him known unto the people, and perhaps to cause an universall revolution in all *Egypt*; for it was easie to make this Prince known, having *Ladices* Letter in his hands; and also having *Traseas* and *Nicetis* with him, knowing that *Sesostis* was the same child he brought into the Isle, about four or five yeares of age; also he had one of the Princes servants with him. In the mean time, since *Amenophis* could never effect his designs, unlesse he trusted and imparted them unto some: there was a man of good quality in *Thebes*, who knew that the sonne of *Apriez* was living, though he knew not where he was; for *Amenophis* would never impart the place of his retreat unto any, lest he should run some hazard; yet he could do no lesse then to send unto him, who said it was now a time to bring the sonne of *Apriez*, and to excuse the matter by saying, that this Prince was sick, and that assoon as he was in a condition to come unto *Thebes*, he would bring him. On the other side, *Timareta*

veſta, though well pleaſed with ſo pleaſant a Town as *Elephantine* was, and to be out of the courſe habit of a Shepherdeſſe, yet ſhe did moſt ſenſibly lament the want of *Sefoſtris*; but ſhe lamented in ſecret, not daring to complain unto any: and whilſt *Amenophis* and *Timareta* were thus full of ſorrowes, *Sefoſtris* was fuller then they, and truly all the way we travelled towards ſome rendezvouz of Warr, he talked of nothing but *Timareta*, and he grew ſo dull and melancholy, that there was a little quarrell almoſt riſen between us: Then Sir, be pleaſed to know, that when we underſtood there was a province which revolted againſt *Amafiſ*, the queſtion was, whether we ſhould take the part of *Amafiſ* the uſurper, or the ſide of the people which revolted from him? I being ſomething elder then *Sefoſtris*, and remembered all the imprecations and curſes againſt *Amafiſ* when he came to the Crown, my inclination and judgment was to fight againſt him: But *Sefoſtris* was of the contrary opinion, and would fight in the Army of *Amafiſ* againſt the revoltors: my arguments were, that *Amafiſ* was an uſurper; that all reſpects were due unto the legitimate King; that they of *Thebes* were no rebels, but juſt enemies unto a Tyrant, and conſequently I thought it moſt juſt to take their part: On the contrary *Sefoſtris* he argued, that though *Amafiſ* was an uſurper, yet they of *Thebes* were unworthy of aſſiſtance: for, (ſaid he) if they were faithfull unto their Prince, why did they acknowledg *Amafiſ*? and ſince they did acknowledg him, why doe they now forſake him? were there a Prince deſcended from the royall race of our Kings unto whom the Crown ſhould deſcend, then ſhould I certainly fight on their ſide; or if they had only a deſign to revenge the death of *Aprieux*, I would be on their ſide alſo, but ſince I hear their aimes are only at their private intereſts, and grandure of their Town, and for that they trouble all the Kingdome, it is but juſt if they periſh: Alſo, I have heard *Amenophis* ſay, that it is better to obey one Maſter then many, and that a good Tyrant in peace, is better for the people then a juſt warr: Moreover, without any further reaſons, I find my heart ſo inclinable to take the part of *Amafiſ*, that it is ſufficient I tell you, that I can take no other: After this Sir, I ſubmitted unto *Sefoſtris*, but it was with much adoe; then we went unto the Army of *Amafiſ*, who then was under the command of *Heracleon*, who at preſent is your priſoner, and who was then the Kings favourite, not only becauſe he was the man who had the greateſt hand in ſetting him upon the Throne, but becauſe his perſon pleaſed him; and though this warr was of that importance as might very well oblige *Amafiſ* to go into it himſelfe; but the reaſon why he did not, was, becauſe he was very ſickly. At laſt Sir, we came to the camp, and ſeemed as men who would ſerve as volunteers: but Sir, as *Sefoſtris* had an excellent faculty in uſing a pike-ſtaffe under the notion of a Shepherd, he had a better in uſing a ſword under the notion of a ſouldier, for never was ſeen in *Egypt* a man of ſo fine a garb in armes as he; he attracted the eyes of all, both officers and ſouldiers, but as his admirable behaviour did invite their looks in the camp, ſo it did much more when he fought: for *Sefoſtris* did things which certainly did ſurpaſſe all that they could imagine of his valour: yet *Heracleon* was not a witneſſe of it, for at the very firſt charge he was wounded, and ſo exceedingly, that he was carried out of the Camp, and could not return all that Battell, which was commanded by his Lieutenant Generall, whoſe name was *Simandius*; ſo the valour of *Sefoſtris* was not known unto *Heracleon*, but only by report: But Sir be pleaſed to know, that though we came into this camp only as ſimple volunteers, unknown unto any, yet the valour of *Sefoſtris* made us quickly known unto all the Army, for he did ſo highly and happily ſave the life of *Simandius* in a battell, that his fame flew as far as *Heracleon* and *Amafiſ* alſo: But Sir, the admiration was, that *Sefoſtris* who would be known for no more then a Shepherd, would have us change our names, though the names of *Sefoſtris* and *Miris* were ſo generall and common in *Egypt*, that it was not likely we ſhould be known: But the truth is, he was ſo afraid of being known to be a Shepherd, that he did as much as he could have done to hinder his being known to be the ſonne of a King, if he had known his royall birth: ſo that taking upon him the name of *Pſammeteres*, as long as he was in the Army, it was under that name, and not *Sefoſtris*, that his reputation was divulged, both in the Army of *Amafiſ*, and in that of the enemy, and a hundred heroique acts, made him lookt upon as a man extraordinary. *Simandius*, in recompence that *Sefoſtris* had ſaved his life, would have given him a good command, but ſince he was reſolved to return ſhortly unto *Elephantine*, to ſee whether his adored *Timareta* was returned to the Ill^l, he would not accept of it: However Sir, though *Sefoſtris* did miracles under the notion of *Pſammeteres*, and that in ſaving the life of *Simandius*, he only prevented the defeat of his army, yet the enemies ſide was very ſtrong, and ſeemed to maintain their revolt very ſtrongly: The Army wherein we were, ſcoffed at a report in *Thebes*, that a ſonne of *Aprieux* would ere long be in the head of their forces; *Sefoſtris*

as the first who affirmed that the enemy gave that out only to make their revolt seeme just, and that if it were true there were a sonne of *Apries*, he would ere now have appeared in those skirmishes already fought: But after all this Sir, the time of year for field being spent, and *Simandius* being forced to retreat with his forces into Winter quarters, because the Nile began to swell, he would needs carry him who was so famous under the name of *Psammetichus*, unto the Court, that he might receive from the King a recompence due unto his courage; but *Sesostrius* to excuse himselfe with more civility from going, told him, that he would come to the Court as soon as he was in a condition to appear in it, without shame unto him, & therefore desired permission first to go home: Then *Simandius* asked where his home was, and *Sesostrius* (as it was agreed between us) answered, it was at a town called *Campoa*, which gives the name unto one of the seven mouthes of *Nilus*: so *Simandius* being glad to know the place where he, who saved his life, lived, did presse him no further, contenting himselfe with his promise of returning to court: yet he forced *Sesostrius* to receive a very rich present of Jewels, and amongst the rest, a great medall of Gold, of which *Amasis* gave him many to bestow upon the like occasions, on the one side of which was the Kings picture; and on the other, that of *Ladice*, whose memory was still very dear unto him, not only because he ever loved her, but also because by her meanes he came to be King, though farre contrary to her intentions. But Sir the admiration is, that as *Timareta* had a great resemblance of the Princeesse *Ladice* her Mother, so this medall had a great resemblance of *Timareta*, so that after we had taken leave of *Simandius*, and had looked upon this medall with more leasure, *Sesostrius* rejoiced more at this adventure then is expresseible; yet could not suspect any thing of the truth; for since this resemblance was not exactly perfect, and since he verily beleev'd *Timareta* was really the daughter of a Shepherd, he conceived it to be only an act of chance, for which he ought to render thanks unto the Gods: The very sight of this medall made us to return to *Elephantine*, with more hast, and more joy then we came from it, for after this happy adventure, he made no doubt but to find *Timareta* in the Isle: At last Sir, we arrived at *Elephantine*, and went to him with whom we were before entertained, who was much astonish'd to see us return in a better equipage then we were in at our departure. In the mean time, since *Sesostrius* returned only for *Timareta*'s sake, we were no sooner come to *Elephantine*, but he endeavour'd to know whether she were returned to the Isle, and remembering very well that it was the day on which Boats did commonly come to the town, he walk'd towards the Port, and so happily, that he saw comming a Boat full of Shepherds, and Shepherdesse, yet would he not shew himselfe, but sent a servant which he had entertained during his voyage, to ask whether a maid called *Timareta* was at that present in the Isle: and being answered that she returned a few daies since, *Sesostrius* without one minute of more delay, resolv'd upon a return also: but since he conceived that all the Shepherds would wonder to see him in that habit, and perhaps mock at him, he put on again his old habit of a Shepherd, which he left off when he went unto the Army; for my part I perswaded him to appear before *Timareta* in the same habit wherein he was, but he would not, and I am confident that if he had been really a Shepherd, he could not have done what he did, but being the sonne of a great King, though ignorant of it, his soul was above that kind of vanity, and thought it enough to let her see his martiall voyage had been happy, by giving her those Jewels which *Simandius* gave him, except that medall which had that fair resemblance: so *Sesostrius* following his design, and I following him, we left our men and equipage of warr at my friends house, and waited for the people who were to return into the Isle, and who were extreemly joyed when they saw *Sesostrius*; he found also amongst them one of those women which helped him out of the Isle, after which *Sesostrius* enquired for *Timareta*, *Amenophis*, and *Edisea*, but especially of *Timareta*, he understood that this fair maid was returned into the Isle with *Edisea*, but a thousand times fairer then ever he saw her; and that two daies after she came, *Amenophis* departed with a servant which he had along with him. Though *Sesostrius* loved *Amenophis* very well, manre his rigour, yet at this time he was very glad of his absence, and since he could talk of nothing but *Timareta*, as long as that little navigation lasted, she was all his discourse both with me and the Shepherds, who all knew he was in love: When we drew near our desert, he thought he saw some upon the hill in the midst of the Isle, where he had engraved some words upon the *Sicomors*; but it being too farr off to discern whether it was a Shepherd or a Shepherdesse, he asked me whether I saw one at the root of that tree which grew just upon the very knob of the hill; he had no sooner said so, but that Shepherdesse who lent him her mantle at departure, began to speak: Ple lay my life said she to him, that it is *Timareta*, for since she returned, she is almost alwaies there

there. *Sesoftris* hearing this, did not doubt but it was she, so that his imagination supplying the defects of his eyes, he thought he discerned her stature and her habit, and thinking that she was only there to think upon him, he was extremely joyed; and his desire to see *Timareta* was so great, that he leapt the first out of the boat, almost before it touched land. In the mean time Sir, to let you know how unsearchable are the secrets of the Gods, and how vain all humane providence is, give me leave to tell you both how and why *Amenophis* departed: Be pleased to know then Sir, that those who began the commotion at *Thebes*, and *Heliopolis*, seeing no *Sesoftris* appear, began to murmur against *Amenophis*, who had so long held them in hopes of seeing him, so that writing unto him to testify their fears, that after they had assured the people, and published throughout all *Egypt* that there was a soine of *Amenophis* living, after all this they should be forced to say, they were deceived, and that there is no such thing. *Amenophis* was forced to go himselfe (not daring to trust it in a letter) and satisfie them of all the passages. In the mean time, he caused *Edisea* and *Timareta* to returne into the Isle, to the end, that if *Sesoftris* returned, she might stay him, appointing *Trafes* and *Edisea* to tell him, that he had altered his opinion since his departure, and at his returne would give him all possible satisfaction: also conjuring *Edisea* to order it so, that this faire Shepherdesse might stay *Sesoftris* if he returned: after which, *Amenophis* departed in a disguise and carried the Princess: Servant with him: And these were the motives Sir, which intrusted *Amenophis* out of the Isle, and *Sesoftris* in, and *Timareta* also: But to returne unto *Sesoftris*, whom I left leaping hastily out of the Boat, the sooner to see his faire Shepherdesse, give me leave to tell you Sir, that he found her upon the top of the hill, and bottom of the Sicamore where *Sesoftris* had imprinted his mind, and in every day since her returne was reading in this beauty he found in a sitting posture, her eyes down, and walking softly, when he was coming hastily to her, to testify his desires of seeing her, who being upon a sudden sweetly surprised with the sight of her dear *Sesoftris*, and to see his face so full of joy, had good cause to think his heart was as full of love: both their joyes were so high, that they were not able to expresse them by their words, yet at last they spoke, but it was both at once, but yet they understood each other, for upon such occasions, regular set civillities are not the most obliging, but there is a certain disorder of spirit, & confusion of words, which please much better than any studied complements of quaint language, which perhaps signifie nothing at most, nothing to the purpose: but after they had vented what their first raptures permitted them, *Timareta* saluted me, and *Sesoftris* saluted *Edisea*, who followed *Timareta* some twenty paces from her: these two lovers were both so equally disordered with a pleasing surprise, that *Timareta* in speaking to me call'd me *Sesoftris*, and *Sesoftris* call'd *Edisea* *Timareta*: this little reciprocal error had different effects, for *Sesoftris* was very glad to hear *Timareta* use his name in lieu of mine, nor was he sorry for calling *Timareta*, in lieu of *Edisea*, thinking she would thereby know, that his thoughts did run on her: But as for *Timareta*, she was vexed at her selfe for being so surprised, that she blusht for shame: This pretty error was not only the joy of *Sesoftris* at the first meeting, but it was highly augmented to see *Timareta* a thousand times more faire and charming then she was at his departure: she was grown taller, her neck was in another, but better modell, she was grown plump, her complexion was polished, her eyes more lustrous, her behaviour more gracefull and free; all which, made her infinitely more amiable. Moreover, the beauty of her mind was as much bettered, as that of her body; and her being at *Elephantine*, had so taught her the air and garb of the world, that she seemed to be, as indeed she was, a great Princess, disguised in the habit of a Shepherdesse: *Sesoftris* for his part, was grown infinitely more amiable also; his behaviour was more high, and his spirit more bold and refined: Thus these two young persons, finding each other worthy of fresh admiration, it is no wonder if their affections were greater then before, yet for all this, there was some such alterations in the way of *Timareta*, as made *Sesoftris* have many an angry hour; for as this young beauty did certainly love more then before, so she did expresse it lesse: so that at the first private conference which they had together, after the return of *Sesoftris*, he complained of her cruell change in her behaviour, who being now more circumspect then when she was young, would not let all her heart be seen in her tongue: I beseech you fair *Timareta* said he unto her, from whence proceeds this alteration which I perceive in you? and why do you treat me more seriously and more coldly then before you did? You may (replied she and smiled) leave out one of your last words, which you used, since I have done nothing which can make you think I treat you more coldly; I confesse I have left off a little of my childish simplicity, and merryments of my infancy. Ah *Timareta* replied he, do not under the colour of that cruell expression deprive me of that sweetness which

heretofore you blessed me with all; but let me at the least take some consolation in things that are past, though I cannot in the things present. To shew you that I am not rigorous (said *Timareta* to him) I promise you never to forget how I owe my life unto you; but at the same time I conjure you to forget all the innocent passages of my infancy; not to regulate in measure the rest of my life by what is past; for truly *Sesostrius* I have spoke a hundred thousand things, which makes me blush to think of them, and which I shall never speak againe: Why? (said *Sesostrius*) do you think it just, you should treat me worse then you did, because you have more spirit, and wit then you had? and because you are more faire, and consequently I more your captive, therefore you should be more rigorous to me? I conceive (said she) and smiled, that now there is more decorum to be observed; and though I should love you, yet I should not tell you so; but it is your part only to gudge at it. It must needs be confessed (said *Sesostrius*), that this fashion is a little too Tyrannicall and unjust, for am I not the very same I was when you lived in more freedom with me? No, said she unto him, you are now a much more refined man. But admit I be repayed he, must you therefore use me worse? No, replied she, but I do it to get more of your esteem. Ah, *Timareta*, answered *Sesostrius*, rigour is an ill expedient, whereby to get the esteem of a lover: I assure you (said she), I think it is a better then Indulgence. For all your rigour (said he, and shewed her the medall which *Simandrus* gave him) you cannot hinder me from having your picture: 'tis true, said he, it does not fully resemble you, but however it is not more unlike you then you self is to what you were unto me in that age when you suffered me to look on your eyes, without turning them away. *Timareta* taking this medall, and looking upon it, was extremely surpris'd, to find the figure of a woman on the one side of it, whose aire did much resemble hers; so that having a longing desire to know how he came unto it, and how it came to resemble her, she began to be importunate with him to tell her. Then would he according to his intentions, have given her all that *Simandrus* gave him, yet by no means would she receive them, but pressed him still to tell her, how he got so much riches, and asking him further, how after this he could return to be a Shepheard: Give me leave (said he unto her) to begin my answer, where you ended, and to tell you, that I am a Shepheard because you are a Shepheardesse, and when you leave being so, I will then cast away my Crook; and for all the rest (said he, seeing her coming towards them) you may know them from the mouth of *Miris*. As I heard these last words, I asked *Timareta*, after I had saluted her, what it was, I should tell her, and she telling me, I made a relation of our voyage, but since I was so acquainted *Timareta* with the valour of *Sesostrius*, he would needs impose silence upon me; but seeing he could not, he rose up and went to *Edisea* who was coming towards us; so I made an exact relation of all his acts, how great a reputation he had gotten under the name of *Plammetus*, and which way he came by the medall; but whilst I related all these things, I perceived such joy in the eyes of *Timareta*, as plainly appeared *Sesostrius* was not a little in her favour. In the mean time Sir, what assurances soever *Edisea* gave this amorous Shepheard, that *Amenophis* had changed his mind, and promised at parting, that at his returne he would give him full satisfaction; yet he had a mistrust in all these faire words, and if *Timareta* had not been as wise as faire, *Sesostrius* had certainly carried her away out of the Isle, before the returne of *Amenophis*: but she was so angry at the very first motion of it, that he never durst think of it afterwards, for she continued three whole daies, and would not speak unto him, though he courted her with all imaginable plausibility: yet after a thousand petitions for a pardon, and as many promises to submit totally unto her will, *Sesostrius* made his peace, and resolved according to the orders of this fair Shepheardesse, to rest quiet untill the returne of *Amenophis*, so that after this reconciliation, wherein I was a mediator, they lived together without the least jarre, unless only such as are essentiall redintegrations of love, as are every day, both in and out a hundred times; yet was their tranquillity much molested by the death of *Edisea*, who being gone, *Timareta* had no reasonable conversation but in the company of *Sesostrius*. *Trasces* doubtlesse was a man of much spirit, and was much civilized by the long communication of *Amenophis*; *Nicosis* his wife was also a little more sociable, by the company of *Edisea*: but for all that, they were nothing suitable to the youth and aire of *Timareta*; and therefore having no other agreeable company, she was the more joyed in that of *Sesostrius*, yet ever with much reservednesse, making it appear, that she would give her selfe no more liberty, then *Edisea* her governesse would were she living: yet this reservednesse had nothing in it but modesty, without any rigour or severity; so that after all yeares were dried up for the death of *Edisea*, *Sesostrius* was without any inquietudes, but to see *Amenophis* returned not; and because he thought the longer his absence was, the more was his happiness deferred: But Sir, his longing expectations of *Ameno-*

his were all in vaine, for he was faine into a desperate Adventure. For he pleased to know Sir, that as he was going to the places where all the Officers of that faction which he had raised, were covered, he was so unfortunate, as in going through the Town of *Nen*, which is in the Province of *Thebes*, and where there was a sedition raised, that *Amenophis* and his servant, chanced to be in the midst of this Tumult, against their wills: In the mean time, as ill lucke was, one of the principall men of the Town was hurt; and was so near *Amenophis* and his servant, that they with many others were taken as authors of this sedition, the party of the hurt man prevailing against the other. Thus was *Amenophis* and his servant a long while prisoners; for being strangers, they had no support, *Amenophis* not daring to make use of any his friends in *Thebes*, since those who were masters of this Town were for *Amasis*: So than he was forced to trust onely unto his innocency: But those who were reall Criminals, and were taken with him, they had kindred and friends in the Town, they were released, and the innocent more closely kept in their Prison. Yet could they not proceed unto judgement against them, because they would first see of him who prosecuted against them, being in his bed; it was long before they could be certain whether he would mend or end, live or die; so that the punishment being to be more or lesse rigorous according to the event, *Amenophis* and his servant were kept Prisoners, not being able, or daring if they could, to apply themselves unto any, *Amenophis* was extream grieved at one thing, for he found that he had lost *Ladices* letter to *Amasis* in the Tumult, by means of which he hoped hereafter to make *Sesostris* and *Timaret* known, and which he would needs carry with him, both because he would by it justifie himself unto his friends, and because he would not trust it any where but where he was himself. But whilst he was in this pittiful Condition, the Nile did swell, & afterwards returned again within its ordinary bankes, as alwaies it used towards Winter. *Heracleon* drawing his Forces out of the winter Garrisons, did suppress those which revolted, and almost quite defeated them, so that they were forced all to retreat into *Thebes*. Yet *Heracleon* could not besiege them, but contented himself with being Master of the field, and have, by this action, obtained greater favour with the King. This happy successe perswading *Amasis*, that his best course to keep the People in their obedience, was to shew himself in all his Provinces, and to Perambulate all his Kingdom; he began to go from Town to Town, to win their spirits, and to imprint a new Respect. And that his voyage might seeme onely a Progresse of Peace, the King would have all his Court with him: at last Sir, he came to *Elephantine*: and hee was no sooner there, but the imperfection and weaknesse of his eyes did so augment, that hee thought he should have quite lost his sight: but that which did most affright him, was a terrible apparition which he then saw: I am confident it was rather one of those mysterious dreams, which sometimes foretells men of future accident, then a reall apparition: however it was, *Amasis* said, that when he awaked one night, an hour before day, he saw, or at least thought he saw a gloomy light, by the help of which, he perceived the Ghost of *Apries*, and distinctly saw the wounds he received, when he was most barbarously massacred: The body was all bloody and disfigured: but the great amazement of all, was to see following the dead King, the Princess *Ladice*, in a great sad mourning Mantle, who looking upon him with a menacing kind of action, and angry eyes, began to speak these words, in such a lamentable, Penetrating and terrible a tone, that *Amasis* was almost out of his wits. Know (said shee, and shewed him this unfortunate King) that this unhappy Prince whom thou didst destroy, hath left a Son: and if thou dost not restore unto him that Crown which thou didst pull from the head of his Father: thou shalt never see any other more pleasing object then this thou now seest, but shall see it, or worse continually. Yes, too ambitious *Amasis*, (pursued the Ghost) than shalt neither see thy Subjects, nor the Scepter which thou most injuriously holdst: nor the infant which I left thee, nor the common light: but thou shalt eternally see me upbraiding thee with thy Crime, untill thou enterest into thy holy Tombe: After this a thousand flashes of Red, Blue, and Black Flame appeared, wherein the bodies of *Apries* and *Ladice* vanished: These Flames were accompanied with so great a noise, as he thought the Chamber shook: so that passing out of these affrighting flames into a dismall obscurity, and out of a horrid noise into a deepe silence, *Amasis* was so troubled that hee knew not what to think or resolve upon: his wonder was doubled, when he was told in the morning, that it rained a whole hour together in the night: For Sir, since Rain was never seen in that part of *Egypt*, the Prodigious did the more affright him. But he had another cause of fear: For newes was brought, that *Apis*, whose Birth had rejoyced all *Egypt* a little before, was dead with the flash of Lightning and a thunder; I will not explain what this *Apis* was amongst us, for I know Sir, you cannot be ignorant of it: By these you may know that *Amasis*

had some causes of fear, and the more, because the Statue of *Osiris* which he erected before his Palace, fell down in the night; yet would this Prince conceal his astonishment, and sent to consult with the Oracle of *Latona* at the Town of *Bulle*, which is the most renowned of all in *Egypt*: But this Oracle did not give him any satisfaction, for it answered him in obscure terms: That if he would have his Posterity Reign after him, he must restore that Scepter which he had usurped, unto him who had right unto it: or otherwise he should not only lose his sight, but his eyes and life. *Amasis* then seeing himself so cruelly threatened, and finding that really his sight did weaken, began to strive against his ambition, and would have overcome it; yet hee could not bring it about: so that endeavouring all manner of waies to secure himself, he began to transact as if he apprehended nothing, in his heart he was full of continuall apprehensions: This being the state of things, they brought *Ladice's* Letter unto *Amasis*, which *Amenophis* lost in the Tumult, and which was found by an Officer of *Amasis* in that Towne, who sent it unto the King, not knowing who lost it: It coming unto the hands of the King, he no sooner saw it, but notwithstanding the weakness of his eyes, he perfectly knew the Character: you may easily imagine that he read it with wonder, and application; and the more because he was extremely joyed to understand that *Ladice* had left him a child: But Sir, one thing chanced which is worthy of observation: For *Ladice's* letter was so tumbled in the tumult, that it could not be discerned whether it mentioned a Son or a Daughter, but it was more like to be a Son then a Daughter: He saw in the place where shee spoke of a child which she left; It was this

Know then that I have left you a ——— which you shall never see unless you render the Scepter unto the young Sesostris.

In the mean time, since he understood by this letter, that when *Ladice* writ it the young *Sesostris* was alive; yet he never thought of restoring the Scepter unto him. But intended onely to leave it unto the Child which *Ladice* left, whether it was Son or Daughter. He had also a conceit that perhaps *Ladice* was not dead: and he was so blinded with ambition, that he began already to dispose of this Child, though it was not in his power, nor knew where to look, it, no, nor was certain of its life: Then he told *Heraclion*, that since his late Father helped him unto the Crown, it were just he should transfere it into his house: and therefore he promised him, that if he could find the Child which the gods had given him, he would then pay those debts which he owed unto his house in generall, and unto his valour in particular: passing his word, that if it proved a Daughter, he would marry her unto him: and if a Son, he should marry the Princess his Sister, whose name was *Liserina*: who knowing that her brother was at *Elephantine*, came thither to see him; this Princess being then not above three furlongs from that Town. In the mean while, this letter being found in a publique place, none knew who lost it: So that *Amasis* was much perplexed; and the more, because it appeared by this letter, that the Son of *Apriez* lived when it was written; yet hee was perswaded that now he was dead, because he appeared not at *Thebes*, and in the head of the revolted Army: However to be the better satisfied, he remembered that *Amenophis* departed from *Says* with the Queen, and knew that he was of the Town of *Elephantine*; also he imagined, that he could perhaps resolve him of what he so much desired to know, and therefore he would cause a strict search to be made in all that great Town and places about it, he would also ask all his kindred that he found: But my mother hearing of these intentions, she went presently out of *Elephantine*: So that she onely being able to give them any intelligence of him, their search came to nothing. But at last the Governor of that Town, understanding that no search had been made in our Isle; but the King hearing of it, as if hee were prompted by a powerfull instinct, commanded a search to be made there; and an account of what was found to be given unto him. The Kings Command being the same hour executed, we were much astonished to see the officers of *Elephantine* come betime in the morning into our Isle, who went from Cabine to Cabine, asking who dwelt there; so that ours being the greatest in all the Isle, they were sure not to baulk it. *Thrafeas* answered for all his Familie, whom they desired to see, so that *Timareta*, *Sesostris* and I appeared before the men, who no sooner saw us, but they began to examine very cloyly who we were: But Sir, before I precisely acquaint you with the answers of *Thrafeas*: give me leave to tell you, that some daies before *Amenophis* departed from the Isle, the Princes servant who knew he was to depart, and who exceedingly loved *Sesostris*, desired *Thrafeas* extream earnestly, to have an especiall care of him if ever he returned into the Isle, and not to let him go out again. *Thrafeas* being a man of good wit, could not chuse but be full of curiosity, and imagine that *Sesostris* and

and *Timareta* both were of some Noble birth: for *Amenophis* had confessed, that the Queen and *Ladice* were women of great quality, who fled from the persecution of the new Kings; also he had some glances of the abundance of Jewels belonging unto these two Princesses; which *Amenophis* caused his servant to hide, before he departed the Isle: *Traseas* tried all manner of wiles a hundred times over, to know who *Sesostrius* and *Timareta* were, but all in vaine; but at last he thought he had found a way to oblige this servant unto a confession: he told him therefore, when the Servant desired him to have such a care of *Sesostrius* if he returned, that he would have no care of him, unless he would tell him who he was: At first the servant refused, as he had many a time before; but at last upon a thousand promises of inviolable fidelity, and the servant finding *Traseas* ever both faithfull and affectionate: also thinking it would be advantageous, if he knew that *Sesostrius* was the sonne of *Apriex*, and legitimate King of *Egypt*; and after he had sworn unto him by *Osiri* and *Isis*, that he should never betray him: Know *Traseas* (said he unto him) that thou art in a possibility so long to be above thy quality; for this Princess who was buried here was the wife of *Apriex*, and the mother of *Sesostrius*, and she who dyed in giving life unto *Timareta*, was the wife of *Amasis*: so *Traseas* thou maist have in thy power, the sonne of the legitimate King, and the daughter of the usurper: Judge after this, whether thou best not the happiest of men; since which side soever fortune turne, thou wilt have in thy power that person who ought to weare the Crown of all *Egypt*. After the servant had told all he knew, *Traseas* was extremely joyed, and promised inviolable fidelity and secrecy. After this Sir, you may well imagine, that when *Traseas* saw these men in his Cabin, who asked so precisely who *Sesostrius* was, who *Timareta* was, and who I was, he had good reason to be astonish'd; but to prevent all crosse interrogatories, and lesse in danger to contradict himselfe, he said we were his children, and that *Nicestis* was our mother, never naming *Amenophis* at all: At first the answer of *Traseas* did surprise both *Sesostrius* and me, yet imagining there was some secret reason which we were ignorant of, we did not contradict him. In the meane time, those who made such strict inquisition, looked upon *Sesostrius* with admiration, and upon *Timareta* with as much, and put many questions unto *Traseas*, unto which he answered very directly; but so did not *Nicestis*, for though he heard her husband say, we were their childran, yet when they began to examine her; and ask, how their family did subsist, in lieu of a direct answer, she said, that having but one daughter, they might easily subsist: so that the men finding a contradiction between her and her husband, presently supposed some hidden matter in the wind, and the more, because *Traseas* endeavouring to mend what his wife had said, replied, that *Nicestis* did not call *Sesostrius* and me her children, because he had us by another wife, but for all this we were her children; however, *Nicestis* not liking what her husband said, she began to grumble, that when *Amenophis* returned he would not think well that any should take his sonne from him. The name of *Amenophis* was no sooner pronounced, but one of the officers belonging to *Amasis*, being amongst them whom ade the search, made no doubt but they had found what the King desired to know, for he knew that the King had clapt up all the kindred of *Amenophis*, and he knew further, that he fled away with the Queen and *Ladice*: so that drawing his company aside, he left them in the Isle; and went immediatly to acquaint the King with his discovery: *Amasis* no sooner heard all these circumstances, but he thought them probable conjectures to find in that Isle what he sought for, and would goe himselfe to be better informed in a business of so great importance: and being then in the Princess *Lisrina's* chamber, where *Heracleon* also was, he would have them go with him; for, said he unto them both, you have as much interest as I have, in the business I am about, since I have already told you, if I have a sonne, he shall marry the Princess, *Lisrina*; and if a daughter, she shall marry *Heracleon*: so Sir, the officer of *Amasis*, confirming his report, with many probable conjectures, *Amasis* made no question but to find satisfaction: He embarked then with the Princess *Lisrina*, *Heracleon*, and five or six persons of quality, and no more, for upon this occasion he would have no greater attendants; so they came unto the Isle, and in landing, you may imagine, Sir, what prayers unto the Gods the ambitious *Heracleon* made, that *Amasis* might find a daughter, and you may also imagine how *Lisrina* wisht him to prove a sonne. In the mean time, *Traseas* observed, that this officer returned unto *Elephantine*, and he no sooner had a hint that *Amasis* would come into the Isle, but he imagined that he came to enquire, what was become of the Queen, of *Sesostrius*, and *Ladice*; so that *Traseas* reasoning after this manner, and having no time to instruct *Sesostrius*, because there were many observant eyes upon them, he walked only towards him, and in passing,

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had some causes of fear, and the more, because the Statue of *Osiris* which he erected before his Palace, fell down in the night; yet would this Prince conceal his astonishment, and sent to consult with the Oracle of *Latona* at the Town of *Bule*, which is the most renowned of all in *Egypt*: But this Oracle did not give him any satisfaction, for it answered him in obscure terms. That if he would have his Posterity Reign after him, he must restore that Scepter which he had usurped, unto him who had right unto it: or otherwise he should not only lose his sight, but his eyes and life. *Amasis* then seeing himself so cruelly threatened, and finding that really his sight did weaken, began to strive against his ambition, and would have overcome it; yet hee could not bring it about: so that endeavouring all manner of waies to secure himself, he began to transact as if he apprehended nothing, in his heart he was full of continuall apprehensions: This being the state of things, they brought *Ladice's* Letter unto *Amasis*, which *Amenophis* lost in the Tumult, and which was found by an Officer of *Amasis* in that Towne, who sent it unto the King, not knowing who lost it: It coming unto the hands of the King, he no sooner saw it, but notwithstanding the weaknesse of his eyes, he perfectly knew the Character: you may easily imagine that he read it with wonder, and application; and the more because he was extreemly joyed to understand that *Ladice* had left him a child: But Sir, one thing chanced which is worthy of observation: For *Ladice's* letter was so tumbled in the tumult, that it could not be discerned whether it mentioned a Son or a Daughter, but it was more like to be a Son then a Daughter: He saw in the place where shee spoke of a child which she left; It was this

Know then that I have left you a ——— which you shall never see unless you render the Scepter unto the young Sesostris.

In the mean time, since he understood by this letter, that when *Ladice* writ it the young *Sesostris* was alive; yet he never thought of restoring the Scepter unto him. But intended onely to leave it unto the Child which *Ladice* left, whether it was Son or Daughter. He had also a conceit that perhaps *Ladice* was not dead: and he was so blinded with ambition, that he began already to dispose of this Child, though it was not in his power, nor knew where to look, it, no, nor was certain of its life: Then he told *Heracleon*, that since his late Father helped him unto the Crown, it were just he should transfere it into his house: and therefore he promised him, that if he could find the Child which the gods had given him, he would then pay those debts which he owed unto his house in generall, and unto his valour in particular: passing his word, that if it proved a Daughter, he would marry her unto him: and if a Son, he should marry the Princess his Sister, whose name was *Liservina*: who knowing that her brother was at *Elephantine*, came thither to see him; this Princess being then not above three furlongs from that Town. In the mean while, this letter being found in a public place, none knew who lost it: So that *Amasis* was much perplexed; and the more, because it appeared by this letter, that the Son of *Apriez* lived when it was written; yet hee was perswaded that now he was dead, because he appeared not at *Thebes*, and in the head of the revolted Army: However to be the better satisfied, he remembered that *Amenophis* departed from *Sais* with the Queen, and knew that he was of the Town of *Elephantine*; also he imagined, that he could perhaps resolve him of what he so much desired to know, and therefore he would cause a strict search to be made in all that great Town and places about it, he would also ask all his kindred that he found: But my mother hearing of these intentions, she went presently out of *Elephantine*: So that she onely being able to give them any intelligence of him, their search came to nothing. But at last the Governor of that Town, understanding that no search had been made in our Isle; but the King hearing of it, as if hee were prompted by a powerfull instinct, commanded a search to be made there, and an account of what was found to be given unto him. The Kings Command being the same hour executed, we were much astonished to see the officers of *Elephantine* come betime in the morning into our Isle, who went from Cabine to Cabine, asking who dwelt there; so that our being the greatest in all the Isle, they were sure not to baulk it. *Thraseas* answered for all his Familie, whom they desired to see, so that *Timareta*, *Sesostris* and I appeared before the men, who no sooner saw us, but they began to examine very closely who we were. But Sir, before I precisely acquaint you with the answers of *Thraseas*: give me leave to tell you, that some daies before *Amenophis* departed from the Isle, the Princes servant who knew he was to depart, and who exceedingly loved *Sesostris*, desired *Thraseas* extreame earnestly, to have an especiall care of him if ever he returned into the Isle, and not to let him go out again. *Thraseas* being a man of good wit, could not chuse but be full of curiosity, and imagine that *Sesostris* and

and *Timareta* both were of some Noble birth; for *Amenophis* had confessed that the Queen and *Ladice* were women of great quality, who fled from the persecution of the new King; also he had some glances of the abundance of Jewels belonging unto these two Princesses; which *Amenophis* caused his servant to hide, before he departed the Isle: *Traseas* tried all manner of waies a hundred times over, to know who *Sesoftris* and *Timareta* were, but all in vaine; but at last he thought he had found a way to oblige this servant unto a confession: he told him therefore, when the Servant desired him to have such a care of *Sesoftris* if he returned, that he would have no care of him, unless he would tell him who he was: At first the servant refused, as he had many a time before; but at last upon a thousand promises of inviolable fidelity, and the servant finding *Traseas* ever both faithfull and affectionate: also thinking it would be advantageous, if he knew that *Sesoftris* was the sonne of *Apries*, and legitimate King of *Egypt*; and after he had sworn unto him by *Osiris* and *Isis*, that he should never betray him: Know *Traseas* (said he unto him) that thou art in a possibility to long to be above thy quality; for this Princess who was buried here was the wife of *Apries*, and the mother of *Sesoftris*, and she who dyed in giving life unto *Timareta*; was the wife of *Amasis*: so *Traseas* thou maist have in thy power, the sonne of the legitimate King, and the daughter of the usurper: Judge after this, whether thou best not the happiest of men, since which side soever fortune turne, thou wilt have in thy power that person who ought to weare the Crown of all *Egypt*. After the servant had told all he knew, *Traseas* was extremely joyed, and promised inviolable fidelity and secrecy. After this Sir, you may well imagine, that when *Traseas* saw these men in his Cabin, who asked so precisely who *Sesoftris* was, who *Timareta* was, and who I was, he had good reason to be astonished; but to prevent all crosse interrogatories, and lesse in danger to contradict himselfe, he said we were his children, and that *Nicetis* was our mother, never naming *Amenophis* at all: At first the answer of *Traseas* did surprise both *Sesoftris* and me; yet imagining there was some secret reason which we were ignorant of, we did not contradict him. In the meane time, those who made such strict inquisition, looked upon *Sesoftris* with admiration, and upon *Timareta* with as much, and put many questions unto *Traseas*, unto which he answered very directly; but so did not *Nicetis*, for though she heard her husband say, we were their children, yet when they began to examine her; and ask, how their family did subsist, in lieu of a direct answer, she said, that having but one daughter, they might easily subsist: so that the men finding a contradiction between her and her husband, presently supposed some hidden matter in the wind, and the more, because *Traseas* endeavouring to mend what his wife had said, replied, that *Nicetis* did not call *Sesoftris* and me her children, because he had us by another wife, but for all this we were her children: however, *Nicetis* not liking what her husband said, she began to grumble, that when *Amenophis* returned he would not think well that any should take his sonne from him. The name of *Amenophis* was no sooner pronounced, but one of the officers belonging to *Amasis*, being amongst them whom ade the search, made no doubt but they had found what the King desired to know, for he knew that the King had clapt up all the kindred of *Amenophis*, and he knew further, that he fled away with the Queen and *Ladice*: so that drawing his company aside, he left them in the Isle; and went immediatly to acquaint the King with his discovery: *Amasis* no sooner heard all these circumstances, but he thought them probable conjectures to find in that Isle what he sought for, and would goe himselfe to be better informed in a business of so great importance: and being then in the Princess *Lisferina's* chamber, where *Heracleon* also was, he would have them go with him; for, said he unto them both, you have as much interest as I have, in the business I am about, since I have already told you, if I have a sonne, he shall marry the Princess, *Lisferina*; and if a daughter, she shall marry *Heracleon*: so Sir, the officer of *Amasis* confirming his report, with many probable conjectures, *Amasis* made no question but to find satisfaction: He embarked then with the Princess *Lisferina*, *Heracleon*, and five or six persons of quality, and no more, for upon this occasion he would have no greater attendants: so they came unto the Isle, and in landing, you may imagine, Sir, what prayers unto the Gods the ambitious *Heracleon* made, that *Amasis* might find a daughter, and you may also imagine how *Lisferina* wished him to prove a sonne. In the mean time, *Traseas* observed, that this officer returned unto *Elephantine*, and he no sooner had a hint that *Amasis* would come into the Isle, but he imagined that he came to enquire, what was become of the Queen, of *Sesoftris*, and *Ladice*; so that *Traseas* reasoning after this manner, and having no time to instruct *Sesoftris*, because there were many observant eyes upon them, he walked only towards him, and in passing,

told

told him, it concerned his whole fortune not to contradict him: as soon as he had said so without any wonder or disorder in himself, he sat down before his cabin, *Sesostri* standing by, and leaning upon his Shepherds hook. But Sir, as those who have any designs to please are no waies negligent in their cloaths, wherein the handsomest persons, may lose something of their complacencie, *Timareta* and *Sesostri* were so handsome that day, and so gallant in their habits (though only in the homely simplicity of a Shepherd and a Shepherdesse) that none could look upon them without admiration. In the mean time, the King drawing near the Cabin, *Trasas* rose up, and went to look upon him, seeming as if he could not believe that the King could have any thing to say unto him: *Sesostri*, *Timareta*, and I followed him; on the other side, the King coming straight towards us, that officer who before had seen us, pointed to us with his hand as he spoke unto the King; a man of quality led the Princess *Lisferina*. But Sir, *Heracleon* no sooner cast his eyes upon *Timareta*, but he made a million of secret prayers unto the Gods, that she might prove the daughter of *Amasis*: and *Lisferina* no sooner saw *Sesostri*, but she most earnestly desired he might prove the Kings sonne: as for *Amasis*, he passionately desired a successor, and not a daughter: After he had looked upon *Sesostri* and *Timareta*, he took *Trasas* aside, and without any wimess but *Heracleon*, he charged him to tell the truth, after which he asked him where *Amenophis* was? and what was become of the Queen, the young *Sesostri*, and the Princess *Ladice*? For I am sure (said the King) though he knew not but by conjectures that they were in this Ile, *Trasas* finding by the manner of the Kings speaking, that he was not so well informed as he said he was, resolved to prosecute his former designe, which was, Sir, not to confesse that *Sesostri* was the sonne of *Apriex*, lest then he should perish in the hands of his enemy; but to tell him on the contrary, that he was the sonne of *Ladice* and himselfe: For, argued he unto himselfe, so *Sesostri* doe raigne, what matters it whether it be as the sonne of *Apriex*, or as the sonne of *Amasis*? *Trasas* being thus resolved, did not deny, but that the Queen was in this Ile; but for the furtherance of his project, he seemed as if he were ignorant that she who came with the Queen was his wife: he confessed that the Queen and *Sesostri* came into this Ile, with another Princess who dyed three daies after her arrivall, and her death gave life unto a sonne: adding, that four daies after a contagious disease happening in the Ile, the Queen and the young *Sesostri* dyed also, and since that, *Amenophis* gave the name of *Sesostri* unto the Sonne of this Princess who dyed in child-bed of him. Where is the Child? (said the King) Sir, (replied *Trasas*) this is he I speak of, who thinks *Amenophis* to be his Father, and whom of late, I have said to be my sonne, because *Amenophis* was wondrous carefull to conceal him, though I knew not his reason for it, but was so bold as to say he was mine. But where is *Amenophis*? said the King? Sir, replied *Trasas*, I doe not know, only I am sure he recommended *Sesostri* unto me. Oh *Heracleon*, said the King, questionlesse this Traytor who carried away the Queen and *Ladice* from *Sais*, had a design to arme my owne sonne against me, by persuading the people that he was the son of *Apriex*: yes, yes, *Heracleon*, 'twas he that made the people of *Thebes* believe that he was alive, and doubtlesse his design was, to have my sonne to be taken for that Prince. But *Trasas* (said the King who knew his name) may I give credite unto your words? must he whom you shew unto me wear the Crown after me? Yes Sir, replied *Trasas*, if the Prince *Ladice* were your wife: moreover Sir, doe not think that I conceal the sonne of *Apriex*, command me to prison, and if any other *Sesostri* but this be found, then put me to death. But, (said *Heracleon*, who was nothing pleased that *Amasis* should have a son after such fair promises) the danger is not in your concealing *Sesostri*, but the point is, to know certainly that this is not *Sesostri* the sonne of *Apriex*, and that he who came from *Sais* dyed, and not the Child of the Princess *Ladice*. *Trasas* hearing *Heracleon* urge this, began to confirm his words with a thousand deep Oathes: But whilst *Heracleon* and *Trasas* were in contest about it, the King remembring the Apparition of *Ladice*, and all the rest of the prodigies, his heart began to tremble, the guilt of his crimes so gnawed upon his conscience, that he could have wished for a sonne of *Apriex*, unto whom he might have rendered the Scepter, so that not insinuating upon such niceties as *Heracleon* did, he did believe that *Sesostri* was either his owne sonne, or the sonne of *Apriex*, so that which soever he was, he deserved to raigne, he resolved to acknowledge him after he had well examined others in the Ile, who spoke nothing in contradiction of what *Trasas* said. In the mean while, all the younkens of the Ile were assembled to see the King, and not daring to approach too neer, they got tann or twelve of them upon a thatcht Sheep-fold, the better to look upon him, but the timber being rotten, both Sheep-fold and Shepherds tumbled down together, and it fell so neare the Princess *Lisferina* (who being much taken with the beauty of *Timareta*,

had

(had called her unto her) that she could easily see the wonderfull accident which this little disorder caused: For Sir, be pleased to know it happened to be in the very same place where *Amasis* before his departure had caused all the Queens and Ladies Jewells to be hid, so that two Boxes in which they were, being broke open with the fall, one might perceive a thousand Rich Diamonds glittering amongst the rubbish of this old shepfold: The Princess *Liserna* no sooner espied them, but she cryed out, not being lesse amazed at the sight, then those shepherds with their falls: The screeke she made, caused the King to run towards her, and she telling him what she spied, he came to her, and himselfe saw the cause of her wonder: so that commanding all the Jewells to be gathered up, and brought unto him, he presently knew the case of a Picture which *Ladice* was wont to wear, and which was very remarkable, and likewise many other Jewells which he had seen both the Queen and *Ladice* wear. After this, making no question but they had been in the Isle, he gave more credit unto the reports of *Trafes*, & questioned not but that *Sesostris* was his Son. But *Heracleon*, having yet a mind to hinder that belief, observed unto *Amasis*, that *Sesostris* was too big and tall for that age which his Son could be off, and therefore could not be his Son. *Trafes* answered unto this objection, that it was every daies experience to find some of fourteen or sixteen years of age as well grown as others of twenty, and the King adhered unto that argument. In conclusion Sir, *Amasis* believing in his very heart he was either his Sonne or the Sonne of *Apries*, he would examine the matter no further, knowing that it would be a stronger support unto him to have Succeeder, then not. He since confessed, that if at this time it had appeared clearly in the eyes of the World, that *Sesostris* was the Sonne of *Apries*, he would not have treated him as he did. But seeing it appeared he was not his Sonne, he could not make him passe for, and restore the Scepter unto him, unless it did appear to be a Restitution, therefore he would not make the businesse so intricate as perhaps he should if he had not had that thought. But he enquired as much as he could to know whether *Sesostris* was his or the Sonne of *Apries*. Whilst he was thus busied, *Simandius* who came with the King, and had stayed behind speaking with some of his friends, and being now come up, he began to look upon *Timareta*, whose wonderfull beauty attracted the eyes of all the World, but afterwards turning towards *Sesostis*, who yet saw not him, he presently knew him to be the valiant *Psammethites*, unto whom he was debtor for his life, so that coming to him, whilst the King was in talke with *Trafes*, *Heracleon*, and *Liserna*: Is it possible, (said he unto him) that the valiant *Psammethites*, who knowes how to use a sword so gloriously, had rather take a shephook in an Island, then come to the Court, where preparation of great recompence was made for his virtues? *Sesostis* knowing *Simandius*, was exceedingly ashamed to be seen in so meane a habit, and hee blushed; but endeavouring to recollect himselfe, Sir, said hee unto him and smiled; me thinks it would be as much for your honour as mine, if you seemed at this time not to know me. No, no, said *Simandius*, I cannot endure any false Glory, and therefore though you be but a simple shepheard, yet you merit to be a King, and I must publish to the world, that I am a debtor unto you for my life, and the King for a victory. *Amasis* then turning himself with intention to call *Sesostis*, and acknowledge him for his Son, *Simandius* taking *Sesostis* by the arme, presented him unto *Amasis*. Behold Sir, (said he unto him) look upon the person of this lovely Shepheard: this is the valiant *Psammethites* which I told you of, who onely won the battle. The King was surpris'd at the words of *Simandius*, that he told him he was grossly mistaken, for you call this Shepheard *Psammethites*, said he, and every one assures me his name is *Sesostis*: I cannot tell Sir, replied *Simandius*, how they call my preserver in this Isle, but I am sure he called himself *Psammethites* in the Army. *Sesostis* perceiving that the changing his name, did extremely puzzle the King, *Simandius* and *Trafes*, who know not any thing of his martiall voyage, began to speak, and satisfie their wonders, since *Simandius* will needs have it so (said he with an excellent grace,) and that I must have the honour to be known unto your Majestie, I must needs confesse, that in changing my profession, I changed my name also: And that whilst I was a Souldier, I assumed the name of *Psammethites*: But why did you return to this Isle and take a Shepherds hook, (said the King even ravished with joy, that he whom he should acknowledge for Sonne, was worthy to be so,) rather then to come unto the Court? *Sesostis* then being put to a Nonplus, would not say that it was for the love of *Timareta*, but to colour his return, he said, that since he went out of the Isle without his Fathers consent, he repented, and would return to ask pardon. However it be Sir, said *Simandius* to the King, this Shepheard is the most valiant man in your Majesties Kingdome: and I am confident that the Great *Sesostis*, and the renowned *Psammethites*, both which names he bears, were neither of them

them more valiant then he: At least not more great then he is like to be. (Replied *Amasis*) for I do declare unto you all and all the World, that this *Sesoftris* whom you see here, is my Sonne. In saying so, *Amasis* would have embraced him: But *Sesoftris* throwing himself at his Feet, told him with much humility and wonder, that he was unworthy of this honour: Yet rise he must, for the King did so command him, appointing all those about him to regard him as successor. It is imaginable Sir, that this declaration was nothing pleasing unto *Heracleon*: but on the contrary, that it was all joy unto the Princeesse of *Lisierina*. On the other side, the fair *Timareta*, seeing her dear *Sesoftris*, ready to change his Shepherhook for a Scepter, was infinitely ravished. But this her joy had no sooner filled her eye, then her heart began to sigh in secret, when she considered that now she was like to lose *Sesoftris*, and perhaps for ever: *Sesoftris* whose great Soul was most sensible of glory, could not chuse but be glad to see her was now no Shepherd: But when in the height of all his joyes, he looked upon his fair *Timareta*, and considered that now he must leave her, his sorrowes did so mixe and moderate his joyes, that the King could not enough admire the greatnesse of his Soul, which was so little moved at such surprising and advantageous newes. In the mean time, *Heracleon* (whose fate was to have a Soul which was tyrannized over by the most violent passions) in the midst of all his sorrowes to see the Princeesse *Lisierina* more happy then himself, could not chuse but look upon the fair *Timareta* with much admiration. He checkt himself a hundred times for looking upon her, yet looked upon her a hundred times whether he would or no: In the meantime the King finding more cause to think *Sesoftris* his Sonne, since he had taken his part against the Rebels of *Thebes*, did not pause upon what he had to do, or what he had done: but after he had given the Princeesse *Lisierina* all those Jewells which were found in that Isle, which he said belonged unto him, either as successor unto *Apries*, or as husband unto *Ladice*; and after he had told the Shepherds he would give them as much as they were worth; and told *Trasas* he would make him a happy man, he turned to *Sesoftris*, and asked him whether he would goe with him unto *Elephantine*: *Sesoftris* hearing the King aske that question, beseeched him not to shame him so much as to carry him thither in that habit, but that he would be pleased to let him stay in the Isle untill such time as he was in a better equipage: also Sir, said he unto him, it is but fit you give me one day or two to prepare my self for Grandure, lest the Lustre of it upon a suddain should dazzle my eyes: Noe, noe my Sonne, replied *Amasis*; there is no fear, for he who can surpasse the bravest men of all *Egypt* in valour, is sufficiently prepared for the quality unto which he is born. For all this *Sesoftris* would not consent, but used such handsome arguments as moved the King unto so much complacencie, as to satisfie his desire, thinking indeed, that the people who are alwaies most taken with outward appearances, would not be so well pleased to see him in a Shepherds habit. So it was resolved to leave him all the day following in the Isle, for an equipage proportionable to his quality could not be prepared in lesse time. Yet the King would not leave him without some of his Servants, therefore he commanded the Captain of his Guard to stay in the Isle with twelve of his companions. *Amasis*, by reason of the horrid apparition, and other things which took up his thoughts, never minded what a resemblance there was between *Timareta* and *Ladice*. As for *Heracleon* and *Lisierina*, they had never seen *Ladice*. However, *Amasis* retired, after he had bestowed a complement upon the Princeesse *Lisierina* which *Sesoftris* understood not, but the well enough: So that she looking upon this lovely Shepherd as a great Prince, as a great Prince who hereafter should be King, and who should make her a Queen, she was as complacentiall, as civil, and as loving to him as possibly she could be. Since there was very fair, she did not doubt but the heart of *Sesoftris* would become her Conquest; nor did shee imagine he was in love with *Timareta*, or ever would be, for the being of an ambitious disposition, she measured the mind of *Sesoftris* by her own: And made no question, but if hee had any passion towards her, he would leave it with his shepherhook: Thus *Lisierina* left him, with as much joy in her heart as in the Kings, who was beyond all expressions ravished that he had a successor. But quite contrary with *Heracleon*, who after his hopes in seeing *Timareta*, thought to enjoy the greatest beauty in the World, and the Prime Crown of all the Universe; yet now saw all the satisfaction of his ambition choaked: But after the King was gone out of the Isle, *Sesoftris* must needs receive all the complements which the Shepherds would present him withall: For since naturally he had a soul full of all sweetness and civility, he would not so soon take upon him that state, which his quality conferred upon him, so that it was impossible for him to speake in private that day with his dear *Timareta*; and the more difficult, because the Captain of the Guard desiring to be the first in favour with the new Prince, did not leave him at all. I also had much to doe to testifie my joyes at his happinesse:

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Yet as well as I could I confessed my great desires of telling him I knew *Amemphis* was not a Shepherd, and begg'd his pardon for not telling him, excusing my self with the menaces of *Amemphis* if I did: Also Sir, alwaies thinking that *Sesoftris* was his Sonne, I could imagine no end he had in it, but to conceale himself. But to return Sir where I left, be pleased to know Sir, that *Sesoftris*, and *Timareta*, did not speak unto each other but in the language of their eyes; and that neither so much as usual: for the respects which *Timareta* began to have of him, infused such a constraint into her lookes, as eclipsed all the sweetnesse of them; and which made *Sesoftris*, who was accustomed to know the most secret thoughts of her heart by them, not to understand their Language: But the next morning being come; and knowing that the day following, they would carry him unto *Elephantine*, he resolved to talk with *Timareta*: in order to which; love moved him unto the first Command upon those about him, though he was resolved not to take upon him as a Prince; untill he had left off the habit of a Shepherd: But seeing that if he did not, he could not talke with *Timareta*, and knowing that she was gone to the top of the hill without any company, but one Shepherdesse, hee followed her, and commanded the captain of the guard not to follow him: This Prince then being rid of all interrupters of his talk with *Timareta*, went up the Hill, and when he came to the top, he found his fair *Timareta* sitting at the foot of a tree, wiping her eyes as if she had been crying: *Sesoftris* seeing his Shepherdesse in this sad condition, sighed, and with such reall sorrow, as I am confident, if fate had been in his owne choice, he would have preferred a Sheephooke hook before a Scepter, and the gathering of sheep before people: After then he had a while contemplated upon the cruelty of his good fortune, he advanced towards *Timareta*, with intentions to throw himselfe at her feet, and with the same respects he used: but the fair *Timareta*, turning her head at the noise of his walking, and spying *Sesoftris*, she more and more wiped off her teares, after which, striving to bring joy in her eyes, she rose up; and saluting *Sesoftris* with a more reverent civility then ordinary: What do you think of me Sir, (said she unto him) for not finding some opportunity to expresse my joyes at your good fortune, and grandure unto which you are raised? But Sir, since my destiny is to live with Shepherds, not Princes, I durst not be so bold as to tell you my thoughts. Ah euell *Timareta* (said he to her) why, why speak you thus unto me? can you think the alteration of my quality or fortunes, can alter my heart? No, no, *Timareta*, deceive not your selfe, and wrong not me, I am the very same unto you now, that I was yesterday, and you shall find me the very same upon a Throne, that I am and have been in this life: call me no Sirs, I conjure you, for I declare that you, and only you shall reign Eternally in my soule: moreover my dear and lovely *Timareta*, do not force your selfe to rejoyce at the good fortune which is fallen upon me, but on the contrary know, that you cannot more injuriously affront my affection, then to rejoyce at any thing that may set me farthest from you: do not therefore interest your self in the Fortune more then I my selfe doe; but if you will oblige me, confesse that I had some share in those teares, which I saw drop from those fair eyes, when I came first unto you. Since you have been a witness of my weakness (replyed *Timareta* and blusht) I will confesse you were the cause of my sorrows, but I must confesse withall, that I did not grieve at your good fortune, though 'tis most true that the losse of you can only grieve me; and the more, because I see it is most just I love you; for really it were a miracle, if you should thinke upon an unfortunate Shepherdesse, amidst all the grandures of a glorious Court; and indeed you are obliged in point of honour, to hide the memory you have had of me, and never to give me any more testimonies of your affection: You see then Sir, that it is the losse of my owne good fortune which I lament, and not at your happiness; for I doe protest unto you Sir, that as oft as I look upon you, and consider, that now your quality is most suitable to your vertue, I am more joyed at your good fortune, then I am able to expresse; and when I think how, in leaving your sheep-hook, you get a Crown in exchange, I am extremely satisfied: For all this, I cannot chuse but remember; how I have lost *Sesoftris*, and shall stay in this life without a deliverer; yet I beseech you Sir, remember, that my sorrows neither are, nor never shall be injurious to you: All the while *Timareta* was talking thus, *Sesoftris* gazed upon her, with such abundance both of love and sorrow, that he thought he should either have lost his life, or his wits; and after a most attentive and sighing audience, he began to grieve at his good fortune in good earnest: Alas *Timareta* (said he with a face full of sorrow) am I any thing more then I was? and will they pull me from you to morrow? Yes, said she, and you ought to pull me out of your heart also, and perhaps will. Ah *Timareta*, cried he, do not adde unto my sorrows, for they are so great, that they need no augmentation. No, no, Sir, (said she unto him) my language is more

reasonable than yours, and to shew you, that my affection and reason is not blinde; or that I preferre my own satisfaction before your glory, I doe declare, that there is no reason in the world but you should forget *Timareta*; and that it is not fitting a great Prince should love a simple shepherdesse. Ah *Timareta*, said *Sesostrius*, this simple shepherdesse you speak of, is in my soule above all the Queens upon earth. However, to morrow about this time you will be in a great and stately Court, and I shall be in a poor cabin, rejoicing at your happiness, and grieving at my owne misfortune: thus living in a continual miscellany of cares for joy, and cares for sorrow, the unhappy *Timareta* must drone away her daies in a desaire till the day without any hopes of ever seeing you again. Oh Heavens (said *Sesostrius*, transported with love and sorrow) I beseech you let me see you every day: yes *Timareta* (said he and kneeled to her) I am ready to forsake this Crowne which hangs over my head, if you will for the love of me quit this life: come, let us go my dearest *Timareta*, and seek out some other desert, where without any ambition, or Crowns, I may only reign in your soules, as you raigne in mine; let us try if we can escape this night following, perhaps I shall find a way to suborn my my guard: for I professe to doe nothing but what shall please you, and will I marry you at the first place we come at, if you please; I promise you also never to remember I am the sonne of *Amasis*, nor pretend to any greater glory then your love. You promise, replied *Timareta*, are infinitely obliging; but for all that Sir, your honour will not permit me to accept of your propositions; you must give me leave only to heare them, and you, but never to wrong you: Alas, added she, since my desires aime only, that your glory may flourish over the the whole earth, that you may be the admiration of the people over whom you are to raigne, and that you may be happy both in peace and war; I cannot desire so much happiness to my selfe, upon any condition of being an hinderance to your felicity, I know Sir, it is unjust to desire otherwise, but I cannot doe otherwise, I know moreover, that ambition is a passion so much stronger then love, that there is no likelyhood, but the first step up unto that Throne which you shall one day mount, will make me lose the sight of you. For heavens sake (said *Sesostrius*) tell me of no such contrarieties, but make sure of my affection by the waies which I propound. I cannot (replied she) for I would not have it cost you a Crowne; nor can I ever hope, that the Prince *Sesostrius*, can be as faithfull as the Shephard *Sesostrius*; or though he should, I can never be happy by it, since it cannot be, but by his being unhappy. However it be replied *Sesostrius*, I am most certain, that I shall never love any but *Timareta*: I cannot assure her (aded he and sighed) to put the Crowne of *Egypt* upon her head, for perhaps it will never be in my power: I will swear unto her three most certain truths; first, that I can never be happy without her; secondly, if I can I will Crowne her a Queen; and lastly, she shall for ever raigne in my heart. I would I could beleeve you, replied *Timareta*, but I must confesse, I cannot; for what testimonies of affection soever you give me, I can find no security in them, since the Prince *Sesostrius* is not obliged to keep any promises made by the Shephard *Sesostrius*. But my dear *Timareta* (said he) now I am no shephard, though in the habit of one, I swear unto you by all that's sacred, that I will adore you eternally, and never any but you; so it is not the shephard *Sesostrius* who hath engaged his word unto you; but it is the sonne of *Amasis*, who as near as he is to passe from a cottage to a court, and from extreme baseness, unto the height of grandure, doth protest unto you, that he had rather die at your feet, then live upon a Throne without you. I beseech you Sir, said *Timareta*, do not so much augment my sorrows, by expressing your selfe so infinitely obliging, which will but make me more sadly lament my losse. But my dearest *Timareta*, said he, you shall never lose my heart: I will with I may not Sir, replied she, but I can never hope for it. Ah me, ah, said he; what shall I doe, that I may perswade you of, that reall thurst in my interitions: Truly Sir, said *Timareta* and sighed, I should be much puzzled to tell you what, for I am extremely glad you must be a King, I am very angry you are not still a shephard, and I have thoughts so contrary unto each other, that I am ashamed of my owne weaknesse, and the more, because I am not able to hide it from you. Doe not call that weaknesse, my dearest *Timareta*, said he unto her, which is so sweet a testimony of your constant affection; but since I doe you justice in being just unto my selfe, I conjure you to beleeve, that neither time, absence, ambition, nor any thing else in the earth, can make my mind alter from what I now professe; and beleeve me, there is nothing which I would not doe to serve you; nor is there any thing I ever will willingly doe which shall offend you, or interrupt your affection. After this Sir, *Sesostrius* was silent, sorrow would not permit him to speak one word more: *Timareta* for her part had not power to answer one word: 'tis true, they looked upon one another, and saw each others heart through their eyes, so that they had sufficient cause of satisfaction; yet part they must for night did call them; and

and since they thought the next morning would not afford them the liberty of talking together, without too many witnesses, after all serious looks with a sad silence they bad each other adieu, and *Sesostris* being forced to part, he went down the Hill on the one side, *Timareta* went down the other side to the shepherdesse, who stayed for her some twenty paces from thence: the next morning those who were appointed to provide rich clothes, brought them, and *Heracleon* with abundance of the Court came to waite upon *Sesostris*, whose garb in those rich habits appeared so high, that *Timareta* was the more sad: gladly would she, if she could have stayed in her cabin, yet she could not; needs must she look at *Sesostris* as long as she could, but that she might be lesse observed, she got amongst other shepherdeses about the Port, to see him embarque. In the mean time, *Heracleon* coming into the Isle, met *Timareta* as she was going to the Port; and as sad as she was, he saw her so very fair, that he was more charmed with her beauty this second time, then the first, he had abundance of sadnesse in his countenance, and still looked upon her as long as he could, and at parting, was as sorry for her, as *Timareta* was to part with *Sesostris*: I must tell you Sir, that *Sesostris* and I agreed, that I should stay in the Isle to see whether *Amenophis* would return, to know from him what I should doe, this Prince assuring me, that as soon as he was settled in the Court, he would then make his affection to me appear. That which most perplexed me, was, that I could not comprehend why *Amenophis* should have such a care of *Amasis* his sonne: but not being able to reach the reason, I rested my mind in quiet; yet *Sesostris* conjured me with all the most obliging language possible to speak of him every day unto his shepherdes: and indeed so I did, for as soon as he was imbarqued, I followed *Timareta* to her Chamber: but alas Sir, how sad was our discourse for she imagining, that she should never see, or at least speake to *Sesostris* againe as long as she lived, did so extremely grieve as truly I never saw the like. In the meane time, *Sesostris* ariving at the Port of *Elephantine*, found there one of the finest horses in the World on which he mounted: there being also Horses enough for all that followed him: All the people of that great Town were in the streets to see him passe: A million of high Applauds made the Aire Echo: all the Ladies in the windowes stood to see him passe, and the Princeesse *Liserina* amongst the rest; who pretended to have no smal interest in the Glory of this Prince: you may well imagine Sir, how *Amasis* entertained him, whom he acknowledged for his Sonne, he expressed all possible signes of tendernes, and the more, because *Sesostris* fill'd all the Court with admiration: for all imaginations being filled with this conceit, that since he was found amongst a company of silly shepherds, his education would appear but meane: yet when they saw and heard him speak, they could do nothing else but admire: The common people talked of nothing else but his handsome Garbs; The Ladies of his spirit and civility; and *Simandins* of his Courage: so that within the compasse of eight daies, he had got as much esteeme, as if he had been in the Court all his life: *Amasis* overjoyed with having a successor, forgot not his promises to the shepherds of the Isle, for hee sent them much riches, quitted them of tribute, and gave them high priviledges and immunities. But as for *Trascan* in particular, and his family, he thought not this enough: Therefore for a testimony of his acknowledgement, he would have him dwell in a Castle which was some fifty furlongs from *Elephantine*; situated between a great Lake, and a great Wood: And since *Trascan*, had no disposition to alter his profession; he made him the richest shepherd in all *Egypt*: Also hee would have *Timareta* leave the Isle, and me also. But in leaving it, we left orders with the shepherds there to acquaint *Amenophis* if he returned where we were: In the meane while, *Sesostris* to testifie unto *Timareta* that he forgot her not; and that the beauties of the Court did not dazle his eyes, he sent a servant secretly the third day, with a letter to *Timareta* which contained these words

SESOSTRIS unto TIMARETA.

I Have now seen all that can be called fair in the Court, but I find not one comparable to your self: Fear not then that I shall ever alter my mind: but be assured that I am the very same in *Elephantine*, that I was in our desert, and so shall continue untill the death of

SESOSTRIS.

You may imagine Sir, how joyfully *Timareta* received this testimony of fidelity from *Sesostris*

sestris. But perhaps you cannot comprehend that excessive sorrow which followed her Raptures of joy. For, said she unto me, what will it avails me to have *Sesostris* continue faithful, since, considering the unsuitableness of our qualities, he cannot continue his affection, unless he do that which in the common opinion of the world, is unworthy of himselfe. Is not this the very height of infortunacy, that the love *Sesostris* bears unto me should be a shame unto him? Constancy which in it selfe is a virtue, would be now a weaknesse in *Sesostris* if he should continue loving me: yet I must needs confesse, I wish he would not change, since wee are never like to see each other: And since so, we run no hazards neither in my reputation, nor he in his Glory; But alas, it shall never be said *Sesostris* has the heart of a shepheard in the habit of a Prince; therefore my dear *Miris* (said this sad shepheardesse) It is most fit that *Sesostris* should forget me, and I him: But alas, to me it is impossible, and therefore the disturbed her thoughts in answering the Prince in these words,

TIMARETA unto the Prince SESOSTRIS.

SIR,

I Cannot better acknowledge the honour which you are pleased to do me, then by conjuring you to forget me: and for ever to deprive me of the only thing in the World which can delight me: The sacrifice which I offer is great: But how infinite is the debt owing unto the Prince Sesostris from the shepheardesse

TIMARETA.

This letter did not so well please the Prince, as his letter did *Timareta*, nor was it long before he answered it, & before he moved her to write more sincerely and more obligingly. Yet *Timareta*, did alwaies write with so much reservednesse, that though *Sesostris* complained, yet he esteemed her the more. In the meane while, some daies being spent in publique Feasts, *Amasis* sent for *Sesostris*, and told him that since he intended the Princess of *Lisferina* for his wife, he would acquaint him with it, to the end he might apply himselfe to win her heart, as he had already her esteem. *Sesostris* harkned unto this motion with much respect; but more sorrow, inasmuch as he had much ado to hide it: For his violent love of *Timareta* told him, he must never marry any other. Yet did he not contradict the motion which *Amasis* made: but told him, that it were fit to give the Princess *Lisferina* so much time as to forget he had seen him a shepheard: and he spoke so handsomly, and with so much judgement, that *Amasis* thought that *Sesostris* onely desired to have some assurance of the Princess *Lisferina*'s affection before he married her, though it be not the custome of Kings and Princes to marry with that consideration. But the King thinking this smelt too much of a shepheard, told him, that Princes did not marry as other men, but married more for their people then themselves, and therefore they had not alwaies the freedome of their choice: In short, *Amasis* spoke with so much sovereignty, that *Sesostris* would not gainsay his will; but since the King thought he had consented, he told him that he would give him some daies respite, before he made a publication of it: When *Sesostris* parted from the King, he retired to his Chamber full of extreme sorrow: Till now he looked upon *Lisferina* with much indifferency: but since this, hee looked upon her with unalterable aversion: and as oft as he considered that *Amasis* would marry him unto her, he was ready to run out of his wits: for love does often drive one to hope for not onely things difficult, but even things impossible. *Sesostris*, sometimes hoped that happily *Amasis* would not force him to marry her, but that when it should please the gods to afford him a fit opportunity of retiring himselfe from the World, hee would then marry his fair shepheardesse, as well as many Kings of *Egypt* had married with *Gracian* slaves. In conclusion Sir, *Sesostris* resolved to imploy all his possible endeavours, to deferre the marriage, leaving the rest to the Conduct of the gods. In the meane time *Heracleon* was as full of restless thoughts as he, though in a different way, for certainly ambition was the torture of his mind. But since he could not alter the order of things as he pleased, how envious soever he was to see *Sesostris* so near the Crown, hee complied with him as with a Prince, whose friendship he would gain, though himselfe could not Raigne: and endeavoured to divert him with a possible complacency: yet *Sesostris* could not affect the conversation of *Heracleon*: for besides his imperious disposition, he considered him as the brother of *Lisferina*, who he thought did eagerly put on his marriage with this Princess, inasmuch as he could not possibly affect him. In the mean time, since Civility would not permit him to fall out with him, they were continually together. And *Heracleon* conceiving he could not possibly devise any

any diversion more suitable to his age then hunting: He invited him very often to that sport, wherein *Sesostrius* seemed to take great delight; more affecting to be in the fields and woods, where he might sometimes entertain his own thoughts, then to be in *Elephantine*, where hee was very often constrained to entertain *Liserina*. But, Sir, be pleased to know, that *Heracleon* and he being one day hunting together, the beast which they pursued, did lead them near the Castle where *Trascan* dwelt, so that riding along the Lake they saw the fair *Timareta* walking by the water side, and in such a profound study, that the merry cry of the dogs, and the shrill musique of the Horns could hardly make her look up, and see who passed by her. But at last the noise being so loud and near, she turned aside with a languishing look, as if she had been married unto a crabbed Husband, who interrupted her study: And she no sooner lifted up her eyes, but *Sesostrius* and *Heracleon* knew her, and stopt; letting the Chase run on. *Timareta* no sooner saw them stop, but she knew them also; and blushing, she seemed more fair then ever; and so charmed the eyes of *Heracleon*, that in talking to *Sesostrius* he could not chuse but extoll her. *Sesostrius* was grieved to the very soul, that hee durst not throw himselfe at the feet of his fair Shepherdesse, whom he so much respected all the while he was a Shepheard. But at last, his love surmounting all other considerations: Though I shall appeare a Shepheard in the habit of a Prince (said he, and laughed) as *Achilles* did a boy in the habit of a woman when he could not chuse but wear a sword, I must stay one minute, and speake unto this fair Shepherdesse; were it for nothing but to ask how he doth with whom I lived. For my part, said *Heracleon*, I am much joyed at the motion, only out of a desire to please my self in looking upon her. After this these two Princes alighted from their horses, and went to *Timareta*, who continuing on her walk, went towards *Nicetis*, who was not far off, but she was prevented by these two Princes, who suiting their civilities according to her beauty, not her qualley, did aboost her as if she had been of their own. Their discourse with her was long, though nothing of privacy, or any thing of concernment; yet she spoke with so much spirit and grace, as when they parted *Heracleon* was no lesse in love then *Sesostrius*: So that coming out of *Elephantine* with two, but love & ambition, he returned with three, since certainly he grew jealous as soon as in love; for though *Sesostrius* in speaking to *Timareta* did keep a carefull distance, and though *Timareta* on her side did examine every word, and did regulate their very looks, yet manure all their precaution, *Heracleon* saw in their eyes some sparks of that fire which burned in their hearts, so that both his Love and his Jealousie began both at once: But for his better satisfaction, in their way to *Elephantine* he asked the Prince *Sesostrius*, whether it was possible he could so long live with *Timareta*; and not be in love? *Sesostrius*, who for severall reasons would not have it thought he was in love with this Shepherdesse, told him handsonly, that it was with beauty as with the Sun, continual looking upon it, makes it never admired; and he being brought up with *Timareta* from the cradle, he ever thought her fair, but never found matter of adoration in her. But since *Sesostrius* could not say this without his face betrayed his tongue, as his tongue belyed his heart, *Heracleon* was confirmed in his opinion; he being a man violent in all things, and possified with the three most violent passions that the heart of man is capable of, he presently began to endeavour wayes for the satisfaction of them all: But since Love was the passion most predominate, he did oftentimes use to come and look for *Timareta*, not onely by that water side, but in the house where they dwelt, though she entreated him with as much wisdom as modesty not to put himselfe unto the trouble; and in every visit he grew so deep in love, that it almost stifled his ambition, and the more, because he found in her as much virtue as beauty, and an invincible resistance. As for *Sesostrius*, since more eyes were upon him then *Heracleon*, he could not so easily see her, and it was onely once that he found an opportunity to steal so much time as to talk with her, and then he was so unhappy as it was known unto *Heracleon*, who was almost choaked with despair. In the mean time *Amasis*, thinking he had given long enough time for consideration unto *Sesostrius*, began to publish unto all the world, that he would marry him with the Princeesse *Liserina*. The first Ceremonies were performed: So that since all Marriages of persons of this quality are quickly divulged, it was not onely known at *Elephantine*, but the news was carried as far as *Timareta*: But when the wise and prudent *Timareta* did plainly foresee, that as soon as *Sesostrius* ceased from being a shepheard, the King would infallibly oblige him to marry, she grieved exceedingly, yet endeavoured all she could to hide her sorrows, but could not; for I have heard her expresse her self concerning *Sesostrius*, so generously, so wisely, and yet so passionately, and obligingly, that I discovered more grandure of spirit and soul in her then ever before. In the mean while *Sesostrius* was not lesse sad then she: *Liserina* onely, who courted the Crown more then the affection of

Sesostrius,

Sesoftris, she had all the joy possible; yet she thought it somewhat strange that the Prince so full of spirit, as he was, should look upon her onely with eyes of civility: But the predominate passion of her heart being satisfied, she cheered up her selfe, especially seeing that in all appearance, nothing could hinder her marriage: the reports whereof, were so generally divulged, that none made any question of it: It seemed as if the ceremonies were to be performed at *Elophantine*, at which the King was well pleased; and she hoped her happiness was now so nigh that nothing could prevent it: But what she called happiness *Sesoftris* called misery: and indeed his soul was so wholly devoted unto *Timareta*, that the Lustre of her fair eyes dimmed all the other beauties of the Court: since hee saw the noise of his marriage was so loud as it might reach her eare; he could not rest untill he found an opportunity to steale away and visit her; and to that end, hee went unto his Chamber one evening very timely, and took horse immediately at the Palace Garden dore, and went unto *Timareta*: hee knew *Trasceas* went not to bed so soone as others, because his flocks of sheepe were late in the field: But we were much astonish'd to see this Prince arrive so late with one servant which used to bring his letters unto *Timareta*: who then was in the walk towards the Lake, where the Trees not being very thick, the light of the Moon, was light enough. A young shepherdesse who served *Nicetes*, was in the same walke where the Prince came to seek *Timareta*, after he had given me order to keep *Trasceas* from interrupting them: *Sesoftris* was full of most tender expressions to her: he offered her a hundred times the very same he did in the Isle, where their love had originall. Hee profer'd to renounce all Grandure, Court and Crown, so she would but follow his fortune: And this Generous shepherdesse did a hundred times conjure him, to doe nothing unworthy of that Grandure unto which he was rais'd, and to propose nothing unto her unworthy of his virtue: But say what she could, he was still in the same tune, and said he would never marry *Liserina*, conjuring her not to let any reports or appearances delude her, but constantly to believe, that he would never be anies but hers. *Timareta* contradicted this last expression of *Sesoftris*, but it was very faintly, for she had not so much power over her self as to advise him unto a marriage with *Liserina*: but shee told him resolutely; shee would not have him quit the Court, nor carry her away: but when hee talked of his marriage with *Liserina*, her tongue could not betray her heart, all her expressions were blasted: Little and weak perswasion was in her Eloquence. Moreover, *Timareta* being very prudent, she thought not fit to acquaint *Sesoftris* with all the visits of *Heracleon*. For since she knew him to be in favour with *Amasis*, she thought it not wisdom to sow any seeds of division between them. But on the other side, she thought it not discretion to say nothing to him: therefore she told him, that sometimes as his hunting chase drew him that way he would call: But since *Sesoftris* had observed that *Heracleon*'s heart was wounded with the beauty of *Timareta*, though she spoke nothing of it, yet he beleev'd him to be deeply in love: But yet he feared not to drive him far enough from the heart of this lovely shepherdesse, so that hee parted very well satisfied from her, and likewise she from him, considering the state present of their fortunes. In the meane while, *Heracleon*'s heart being torn in pieces by three unruly passions, he could not chuse but open himself unto a friend of his named *Tanisis*, whose spirit was not onely subtil, but capable of all villanies and cheates in the World, respecting neither Divine nor humane Lawes, and followed no other rule of life, but what would please or profit him: yet did he appear in the eyes of all the World in another vizard; and having spirit and wit enough, he palliated all his villanies with virtuous semblances, the better to compass his ends: yet had he no intimate friend but *Heracleon* onely, but the League between them two was so great and close, that none could be greater. In the mean time, as I told you, *Heracleon* acquainted *Tanisis* with the present posture of his soule, so aggravating the Grandure of his love, of his jealousy and of his Ambition, that he perceived the miseries which he endured, required extream remedies. And that let them be what they would, he was able to serve him. First *Tanisis*, who thought it more expedient to satisfie the Ambition of his friend, then his love, because himselfe had more interest in that passion then the other, told him, that at what rate soever it was, he must hinder the marriage between *Sesoftris* and the Princeesse *Liserina*: In order to which, he must so protract it, that *Amasis* who was not well, might first die, before it was accomplished, since it was likely he would not live long: It was thought that he advis'd to poyson him, to the end he might hinder *Sesoftris* from being acknowledged his successor, and that he might be successor himself: As for the satisfaction of his love, *Tanisis* could not imagine, that the heart of a simple shepherdesse could hold out against a man of *Heracleon*'s quality: he advis'd him first to have recourse unto presents, and

afterwards to carry her away: As they were thus buſied, and *Heracleon* ſaw nothing to doe but to put the advice of *Taniſis* in execution; one of his ſervants came to tell him, that the Kings Officer, who had been unjuſtly accuſed for raiſing that tumult which was in a Town within the Province of *Tuebas* deſired to ſpeak with him. But, Sir, before I acquaint you with what this Officer told *Heracleon*, give me leave to put you in memory, that it was the very ſame man who found dying *Ladice's* Letter where *Amenophis* loſt it, and who afterwards let it fall in *Elephantine*, where he was forced to retire untill his friends had procured his Juſtification. After this, Sir, be pleaſed to know, that when he came within two dayes journey of *Elephantine*, unto one of his friends, he fell ſick with ſorrow, and to that height, as a Fever ſeized upon him, which for ſome dayes bereft him of his reaſon, but after he was recovered, and enquired of the paſſages in the world, he was much ſurprized to underſtand that the King had that Letter which he loſt, and the more to hear that *Sefoſtris* was acknowledged for his Sonne: For *Ladice's* Letter not being ſealed, when this Officer found it, he read it, and remembered very well that *Ladice* told the King ſhe had left him a Daughter, and not a Sonne: So that not knowing what to thinke, he wondered that *Amafiſis* knowing the Princeſſe: his Wives hand ſhould not give credit unto her words; for thoſe with whom he was, were ignorant that the Letter was a little torn or defaced; ſo that to be better ſatisfied he writ unto one of his friends in *Elephantine*: but before he began to write, he looked in his Table-book, in which he had put dying *Ladice's* Letter before he was ſick, and there miraculoſly found a little bit of the Letter which made it apparent, that *Ladice* left a Daughter, and not a Sonne: So that then apprehending the miſtake of *Amafiſis*, and knowing how he had formerly expreſſed himſelf, that if it were a Daughter *Heracleon* ſhould marry her, hee thought that he had found out a way to undeceive the King of his errour, to make *Heracleon* happy, and to raiſe himſelf a fortune: And therefore he carefully ſealed up this little bit of the letter, and as weak as he was he came to *Elephantine* in the night, going ſtreight unto *Heracleon's* houſe, and found him in the company of *Taniſis*, as I told you. At firſt he deſired to ſpeak with him in private, but *Heracleon* telling him, that nothing was ſo ſecret which *Taniſis* ſhould not know, he began to tell him, how he had found *Ladice's* Letter, and how he had loſt it, and how he had found that which would convince *Amafiſis* of his errour in thinking *Ladice* left him a Sonne; for it would be eaſie to prove it unto the King by that little bit of the Letter which mentioned a Daughter, and which was torn out of the Letter; ſo that comparing this bit with the Letter it ſelf, he might find them ſo evenly juſt, that the King might be put out of all errour. *Heracleon* was beyond all expreſſion glad, that he could render the birth of *Sefoſtris* doubtfull; but to goe ſurely to work, he would have this Officer concealed in his houſe, and examine all things at more leaſure, conjuring him to have a ſpeciall care of that which muſt take the Crown from his Siſter and *Sefoſtris*, and put it upon his own head; for he made no queſtion but *Timarita* was daughter unto *Amafiſis*: Yet could he not deviſe why *Trafeas* ſhould diſguiſe the truth. But ſince it appeared that *Ladice* had a Daughter, it muſt neceſſarily follow that there was ſome impoſture in the relation of *Trafeas*: So that to ſift the matter before it came to the King, *Heracleon* and *Taniſis* reſolved to tamper with *Trafeas*, and either by promiſes or menaces to ſcrew the matter out of him: This courſe being reſolved upon, *Heracleon* and *Taniſis* went to the houſe of *Trafeas*, and came thither before the Sun was up, or *Timarita* awake. But the more to oblige unto a true relation, *Heracleon* would tell him at firſt what he knew: I come hither (ſaid he unto him) to make you confeſſe the truth of the buſineſſe which I know as well as your ſelf, but to know what reaſon you had to tell the King a lye, and to make him moſt unjuſtly to acknowledge *Sefoſtris* for his Son, and to obſcure that Daughter which the Princeſſe *Ladice* left him: Speak *Trafeas* (ſaid he) tell me your reaſon for it? but never goe about to main-taine *Sefoſtris* to be his and *Ladice's* Sonne; for know, that the King within theſe two dayes muſt ſee all that wants in *Ladice's* Letter, which will apparently prove the King is gulled, and that *Sefoſtris* is not his Sonne, and that all tortures that can be deviſed will be inflicted upon you to make you ſpeak the truth: yet if you will truſt me, and tell me truly why you put this impoſture upon him, and where the Daughter of *Amafiſis* is, I will promiſe not onely to proteſt you, but to keep you in the Kings favour: And if you will confeſſe unto me that *Timarita* is his Daughter, and doe as I would have you, I will promiſe you a recompence much above that which *Amafiſis* gave you: Whilſt *Heracleon* was ſpeaking thus, *Trafeas* was extremely perplexed; for he perceived by his manner of ſpeaking, that hee knew all the truth: ſo that fear damping his ſpirits, he could not reaſon upon the matter; yet he perceived, that though *Heracleon* knew *Sefoſtris* was not the Son of *Amafiſis*, yet he did not know

know him to be the Sonne of *Apriex*; therefore hee conceived him to be ignorant of it, otherwise hee would most certainly have intimated it unto him: So that after he had seriously considered with himself, he resolved to confesse unto *Heracleon*, that *Timareta* was the daughter of *Amasis*, conceiving it was that which he principally desired: for *Traseas* being a man of a quick wit, and spirit enough, and knowing that the King when he was in the Isle, said, if he had a Daughter he would marry her unto *Heracleon*: he doubted not but it was his own interest which he sought after: But as he resolved to confesse the truth, as relating unto *Timareta*, and to say she was the daughter of *Amasis*: So he resolved also not to discover that *Sesoftris* was the Sonne of *Apriex*: for it was a horror unto his conscience to deliver the Sonne of his Legitimate King into the hands of an usurper, who perhaps would put him to death: so after he had well consulted with himselfe, and seeing *Heracleon* multiply both promises and threatnings. Sir, (said he unto him) If you will solemnly swear that you will save my life: I shall confesse all I know, and as much perhaps as you desire to know: *Heracleon* then swearing unto him, *Traseas* confessed that *Timareta*, was the Kings Daughter: Adding, that *Sesoftris* was his own Sonne: and that Fatherly indulgence prompted him to make him King in prejudice of *Timareta*; and then King also to get a better recompence, for finding the King a Sonne, then a Daughter: But, (said *Heracleon* unto him) It appears *Sesoftris* passed for the Sonne of *Amenophis*, and not as yours, and you confessed as much to the King: 'Tis very true Sir, (replyed *Traseas* boldly, the better to colour his lie) but the reason was, because when the contagion did almost depopulate our Isle, and when the Queen and the Prince *Sesoftris* her Sonne dyed, and spared this *Sesoftris* whom now you know *Amenophis* with a thousand promises of recompence, desired me to let my son pass for his, never telling me his reason for it: and indeed I consented, knowing my Son would be more rich by passing for his Sonne then mine: so that all the shepheards in the Isle never thought *Sesoftris* to be my Sonne: After this *Heracleon* and *Tanisis* began to whisper low one to another, and to examine what *Traseas* had said concerning *Sesoftris*: For they saw *Amenophis* had a design to make *Sesoftris* passe for the Son of *Apriex*: and they began to suspect that *Traseas* had not told the truth; but that *Sesoftris* was really the Sonne of *Apriex*. Yet they did not conceive it expedient to dive too deep into the matter, for knowing that *Amasis* of late was much stung with remorse of conscience for all that was passed, they feared that if he should come to know that *Sesoftris* was the Sonne of *Apriex*, and afterwards should heare of the affection between *Sesoftris* and *Timareta*, he would marry them together to quiet his conscience, and to take away all colour of War: Therefore, though *Heracleon* did suspect *Sesoftris* was not the reall *Sesoftris*, yet he did not make his suspicions known unto *Traseas*; but resolved by the advise of *Tanisis*, first to let him become a shepheard again, and afterwards absolutely to ruine him: But Sir, after an exact consideration of all the consequences in this affair, they instructed *Traseas*, in all they would have him doe, *Heracleon* beginning to let him have a taste of his liberality. And to the end *Traseas* should not have time to repent or fly, or adventure *Sesoftris* or *Timareta*, they obliged him to go presently with them unto *Elephantine*: Leaving two Servants which came with them, to conduct him, appointing them to follow *Traseas* some twenty paces from him, and no nearer, lest too much notice should be taken: But Sir, *Heracleon*, as it was plotted betwixt him and *Traseas*, went to the King as he returned from the Temple, and as he was entering into his Palace, *Traseas* fell down upon his knees most humbly beseeching the King to give him audience: *Amasis* turning about, and knowing him, thought that some had done him wronge, and he demanded justice, or that he had not received what he commanded should be given him: So that turning towards him, It is just, said he, that the man who found me a successor should obtain what audience he desires. Oh Sir, (said *Traseas* with tears in his eyes) I come not to demand any justice, but a pardon, since I am the most guilty man alive. *Amasis* being astonished at the Language of *Traseas*, in whose countenance, he saw fear imprinted, commanded him to follow, because he would not have all the people to hear: and being entred into his Chamber, where he would have none to follow, but *Heracleon* and *Traseas*. This shepheard fell down upon his knees again, Sir, said he to *Amasis*, you see prostrate at your feet, that miserable shepheard, whose ambition to make his Sonne King, has made himselfe the most culpable of men: For truly Sir, *Sesoftris* is my Sonne and not yours: and *Timareta* whose beauty attracts the eyes of all that behold her, is really your Daughter. *Amasis* infinitely perplexed at this, began to look upon *Traseas* with much anger: How dost thou think I can believe thee (said he unto him) after such a fair tale when I was in the Isle? how can I believe this which now thou tellest me is true? who or what will you give me good security of it? for since thou art capable of such an imposture, may I not as well think thou wouldst make thy Daughter to Raigne in prejudice

prejudice of my Sonne, as thy Sonne in prejudice of my Daughter. From whence proceed's this remorse of conscience which thus exposeth thee to my fury? Hath *Osiris* appeared unto thee? or what hath caused thy repentance? Sir, replied *Traseus* (following the instructions of *Heracleon*) As soon as I heard of your Majesties intentions of marrying *Sesoftris* unto the Princeesse *Liferina*, my conscience did so extreemly torture me, that I had rather suffer the punishment which I deserve, then to let a miserable Shepherd run any longer into such a fortune as he was unworthy of. Moreover, Sir, if the weaknesse of your eye-sight had not hindred you from seeing that extreame resemblance which *Timareta* hath of the Princeesse her Mother, you would at first have known her for your Daughter; and this did induce me principally to deceive your Majesty. *Heracleon* would then have spoke something in favour of *Traseus*, but *Amasis* not hearing him, asked this Shepherd a hundred questions, unto all which he gave such satisfactory quick answers, that *Amasis* was at a dilemma. However, he loved *Sesoftris* so well, that his naturall inclination prompted him to maintaine him in the rank wherein he was, and to punish *Traseus* as an Impostor. But as he was in this mind, the Officer which was concealed at *Heracleons* house, and was instructed by him, sent unto the King by the Captain of his Guard, that he had some businesse with him whereupon depended the tranquillity of all his life, and that it concerned him to know it as soon as possibly hee could. *Amasis* with a disordered minde, commanded him to enter, and the sooner, because hee understood this man had cleared himselfe of that raising of Sedition, whereof hee was accused. I shall not tell you, Sir, in what language this man acquainted the King, how it was hee who found the Letter in *Nga*, how he read it as soon as he found it, and saw that it mentioned the leaving him a Daughter; how afterwards he lost it at *Elephantine*, and how miraculously he found that which would convince him of his error; for if I should make a full relation, it would be too tedious, Sir, unto you. However *Amasis* no sooner heard what he said, but being very impatient to see what he had brought him, he took the little bit of paper which the man had preserved; and the King joyning it unto the Letter of *Ladice* which was torn, it filled up so even and justly, and answered unto every corner, like wax unto a Seal, that there could not be the least suspicion of any counterfeite; for it joyned so close, that it was hard to be seen where it was torne: But as the King was much surprised to see this little bit of the Letter fit his place, so justly; so was he much more, to finde, that then it was as plain as the Sun, that *Ladice* left him a Daughter; for the word Daughter was in that little bit which was added: nor could he suspect any forgery, but that it was writ with the hand of *Ladice* as well as the rest of the Letter. *Amasis* then being satisfied that *Sesoftris* was not his Sonne, asked *Traseus* who he was? and he answered him as he answered *Heracleon*, to wit, that himself was the Father of *Sesoftris*; and answered so fully unto all objections which *Amasis* could put unto him, that he could find no cause of contradiction. But since *Heracleons* passion did as well thirst for revenge upon *Sesoftris* as his Rivall, as to satisfie both his love and ambition by marrying *Timareta*, he told the King in a low voice, that he beleev'd *Amenophis* had taken the sonne of *Traseus* intending to make him passe for the Sonne of *Apries*; and according to his judgement, it were fit to observe him, lest he should goe into *Thebes*, and perswade the people that hee was the reall *Sesoftris*. But *Amasis*, who did extreemly affect *Sesoftris*, whosoever he was, not onely because he had obtained him a glorious victory, but by reason of a powerfull instinct, he would not hearken unto the proposition. It is enough, said he, if I take from *Sesoftris* the quality of a Prince, and not his liberty; and let his birth be what it will, it appears so gloriously in the world, that I cannot think it base: If any be to be arrested, it is *Traseus*, not him; and indeed the King committed him unto the custody of his Guard, and appointed two women of quality in *Elephantine* to goe unto *Timareta*. But since *Heracleon* would needs be the first that should carry this good news unto his fairest Shepheardesse, he beseeched the King he might wait upon the two Ladies thither, which he granted him, expressely charging him, and the Officer who found *Ladice's* letter, and *Traseus* to say nothing without permission from him, of any thing which had passed amongst them. Thus the Prince *Sesoftris*, being ignorant of what was doing against him, thought of nothing but that misery which his greatnesse caused unto him, not thinking he was like to lose it. In the mean time *Heracleon* went to *Timareta*, who was much troubled for *Traseus* as well as *Niceris*, but much more was she moved at the sight of a Coach full of Ladies, and when these Ladies told her, they had commands from the King to carry her unto him, at first *Timareta* answered, that it was not credible so great a Prince desired to see so simple a Shepheardesse as her selfe. Yet when she saw them in good earnest, she began to fear that *Heracleon*, who

she saw amongst them, would put some trick upon her: But he perceiving her thought, by the leave of the Ladies tooke her aside, and being separated some Paces from the Company, conjured her not to acquaint the King how he had revealed his secret unto her. Truly Sir, said she unto him, you think I do not know my self, but because I have been brought up with the Prince *Sesoftris*, therefore that must make me familiar with the King his Father: No Madam said he unto her: ah Sir, (said she and interrupted him) I beseech you do not so extremely Jeere me: do not give me any such title as shepherdesse: do not understand: I doe not give you the title as a shepherdesse (replied he) but as a Princeesse: For now, *Sesoftris* is no more than a simple shepherd, and you are the Daughter of *Amasis*. Believe me Madam, (said *Heracleon*, seeing she gave no credit to him) what I speak is truth; and before to morrow night, you will see your selfe above all the Grandees in *Egypt*, and *Sesoftris* will be below all that can be called base. Oh Sir, (replied *Timareta* all amused) Fortune is neither so blind nor so unjust, as to cause such a Revolution: However it be, said he, these Ladies have orders to wait upon you unto *Elephantine*; And I to guard you, then being my self infinitely happy in the honour of being the first messenger of such good newes. This you tell me seems so impossible (replied she) that I cannot believe it; and though it should be true, yet I finde my selfe so unworthy of such an honour, that I shall never receive it. After this, they put *Timareta* in the Coach; but she would not goe, unless they would let *Nicetis* go with her. In the meane time, she being naturally handsome, and since she was alwaies uncertain whether *Sesoftris* would come that way in hunting, she was never in her negligent dresse; Therefore she appeared so fair in the eyes of those Ladies who waited upon her, that they all admired her beauty: As for *Heracleon*, he thought himself almost at the top of happiness: For he imagined himselfe married unto the greatest beauty of all *Egypt*, and unto one who would make him King. Moreover, he had the satisfaction, to put his rivall besides his Mistress and Throne: So that meeting with that at one time, which would fully satisfie, both his love, his ambition, his jealousy, and his revenge, he was as happy as his own wishes could make him. But so was not *Timareta*, whose astonishment was so high, that she was not capable either of joy or sorrow; yet she inclined more unto the latter of these then the first. In the meane time, she arrived at the Court: *Heracleon* acquaints the King; and he bids her to enter. But she was not sooner two paces within the Chamber, and the King upon a sudden seeing as well as ever he did: he found in *Timareta's* face such a prodigious resemblance of the Princeesse *Ladice* his wife, that he made no doubt but *Timareta* was his Daughter: so that embracing her with abundance of tendernes, he acknowledged her for his own: and acknowledged her with as much joy, as he was at the miraculous change in his sight, which made him able to behold *Timareta*, and confirmed him in his opinion that the gods would protect him. *Timareta* seeing the honours which the King did her, knew not how to receive them: yet she told him with as great grace as modesty, that she was onely a simple shepherdesse, and farre unworthy such favours from so great a King: for since she thought it impossible that she should be acknowledged for a Princeesse, and that *Sesoftris* should become a shepherd again, she would not answer the King as his Daughter. In the meane time, since the King made no question of what *Traseas* told him concerning *Timareta*, he also believed all he said concerning *Sesoftris*; so that thinking his repentance had expiated his crime, he commanded him to be set at liberty, and to come before him. *Traseas* no sooner saw *Timareta*, but he asked her pardon, for offering to take the Crown from her, and giving it unto *Sesoftris*. *Timareta* hearing *Traseas* say so, blusht, and looked down with her eyes: yet was it not for any anger at the injury he had done her; but for sorrow that she should be a cause of *Sesoftris* his returning unto a shepherd again. In the meane time, the King caused all the Ladies to enter, and told them who *Timareta* was: so that this fair shepherdesse, becoming a Princeesse in an instant, you may well imagine, she stood in need of as great a spirit as she had. And since *Amasis* had commanded the matter should be clossly carried, lest *Sesoftris* should know the alteration in his Fortune: he caused *Timareta* and all the Ladies to go into another room, and commanded to fetch *Sesoftris* unto him. But as *Timareta* was ready to go out of the Kings Chamber, being prompted by a thought which she could not keep in, Sir, said she unto him, I beseech you give me leave, before I goe, to ask you whether *Traseas* who I ever thought to be my father, ever told you how I owe my life unto *Sesoftris*: and that if I have the honour to be your Daughter, you are obliged to recompence him for my sake: As *Timareta* could not speak this, without some disorder which appeared in her face, *Heracleon* had much more disorder in his heart: and the more, because the King desiring to know how *Sesoftris* saved *Timareta's* life, This fair Princeesse related it unto him, with all possible aggravations, as if shee had

had a desire, in taking the Crown from *Sesoftris*, at least to procure him the Kings favour: 'Tis true, he had a strong inclination, to lend a favourable eare unto any thing that was in advantage of *Sesoftris*. Therefore when *Timareta* had ended her relation, the King assured her, that he would esteem *Sesoftris* as her deliverer: Then he parted from her, as soon as hee had commanded the Ladies, to see her in an Equipage suitable to her present quality: so *Heracleon* conducted her unto her Chamber. As for *Nicetis* she met her husband in the outer-chamber. In the meane while, *Amasis* having sent for *Sesoftris*, he perceived in his going to the King, that there was some extraordinary matter in the wind: for notwithstanding all their care's to conceale it, the noise of it was spread abroad. But though he saw wonder in all the faces he met, yet he could not guesse what the matter was: but he was not long in ignorance, for as soon as he came unto the King, who prepared him as well as he could to make the newes as little sad unto him as he could: he told how he had been deceived, how that he was not his Sonne, and how *Timareta* was his Daughter, demonstrating unto him all his proofes: Moreover (said he, and gave him not time to speake) do not think that the man whom I esteemed worthy to be my son, and really was so, shall ever become a shephard againe. No, Sir, *Sesoftris*, I do not intend it: but on the contrary, I will make a publique declaration, that you shall have a Ranke above all my Nobility, and continue so near the Throne, as it shall be hardly perceived you have had a fall. Sir (replied *Sesoftris*, who had time to recollect himselfe whilst the King was speaking) since I received the honour of being taken for your sonne, without any pride or ostentation: So I receive the newes of my change, without a gaine, or detraiment, or sorrow: yet I must needs confesse, that if I had quitted this honour into any other but *Timareta*, I should have been most excreantly sad: but I know her vertue so worthy of her quality, that I stand in need of no comforts in my losse, since she is the gainer: Moreover Sir, I confesse my self infinitely obliged unto you for your Princely expressions, but yet I cannot accept of your offers: for truly Sir, if ever I come into the ranke of your Nobility, I will be something beholding unto my sword, and not altogether unto your goodnesse for the honour: And truly considering the present condition of my Soul, I am not yet resolved, whether I should make use of my shephook or my sword: for I had need of a little time to examine whether I have found more or lesse misfortune in the one then in the other: Yet I most humbly beseech you to believe, that I never contributed anything unto your Majesties exaltation, since I never thought my selfe to be the Sonne of *Trasas*, but of *Amonophis*. But whatsoever I be Sir, I shall be alwaies affectionately devoted unto your service: But before I leave the Court, I beseech you give me leave to bid adieu unto the Princeesse *Timareta*. I consent unto it most willingly (said the King) but not that you shall bid her adieu: *Sesoftris* answered unto these obliging expressions, with much respect: and though *Amasis* would not have him go from the Palace, yet he would not lie there, but went unto my friend whom I brought him acquainted with, and where we left all our martiall Equipage. Hee was no sooner there, but he sent for me to acquaint me with the revolution in his fortune, yet I knew it before, by *Trasas* and *Nicetis*, who were returned home. But when I came unto his Chamber. Well my dear *Miris*, said he unto me, is not my fortune very fickle? and must not he be either insensible or mortall that dies not for sorrow at such an alteration? not that I do at all regret the Grandure so much as perhaps you imagine, for thanks be to the heavens, I have a soul which sores above all sorts of ambition: but that which grieves my soul is, that I am still at an unsuitable distance from *Timareta*, either as a Prince or a shephard; and I conceive, that though she possesse that honour which I had yesterday, and I that which she hath quitted; yet I am still further of inequality then before. For had I been a King, I might have created her a Queen: but *Timareta* being Princeesse, must never make me a King; and therefore my dear *Miris*, if I doe lament the losse of a Scepter, it is not out of ambition, but onely out of love. Moreover I cannot look upon *Trasas*, as my Father, untill *Amonophis* return, and assures me I am his Sonne: And since now there is no necessity of concealing our selves, I would advise you (said he to me) to appear in the world for what you are, to the end you may acquaint me with the passages in it: for when I have once seen *Timareta*, I am resolved to forsake it: not that I can so soon depart from *Elephantine*, since *Heracleon* is in love with *Timareta*: for though I am a shephard, *Egypt* shall never have a King that is my Rivall. There I endeavoured to perswade *Sesoftris*, that he must not run any hazards of ruining himselfe; but stay in expectation of some change, which might happily be advantageous for him; that the return of *Amonophis* would perhaps better instruct us; and truly after all this, I was confidently perswaded that neither *Trasas* or *Amonophis* ever gave him life. In thinking to comfort me, replied he, you drive me unto new sorrowes; for admit I were that which you think I am, yet am I the most

miserable man in the World: and if I be not what you suppose me, still I am all unfortunate. In the meane while, *Sesostrius* was not the only one who complained: The Princess *Lisistane* had her full share of sorrow; ambition did no lesse torment her, then love did *Sesostrius*; she told every one, that this was but a suspicion of her brothers, who had a desire to be King himself: adding that certainly *Sesostrius* was the Sonne of *Amasis*: and that *Timareta* was no more then a shepherdesse: and she spoke it so loud and confidently, that *Heracles* moved the King to send for her, to command her silence; for in the humour *Heracles* was, there was nothing which he would not sacrifice unto his ambition: In the mean time, how great soever the desires of *Sesostrius* were to see *Timareta*; yet his sorrowes were so great that day, as he was forced to stay untill the morning, passing away the night in such restless thoughts, that he never shut his eyes: *Timareta* for her part, she enjoyed no delight in all her Grandure; but slighted all manner of diversions, or care in dressing her selfe: For all the magnificence of her Lodging, she took more delight in the remembrance of her Cabin where she could talke with *Sesostrius*: and when she considered that she was like to lose him for ever, she was in a mind to part with all her Grandure which caused the misfortune: sometime she was more grieved to see her selfe a Princess, and *Sesostrius* a shepherd; then she was when she believed her selfe a shepherdesse, and him the Sonne of a King. There was none therefore whose joyes were full; but only *Heracles* and *Tanistis*. As for *Amasis*, for all the satisfaction which he had to see the living Image of his dead but dear *Ladice*, he had such a restlessnesse in his heart, as quite distempered him, so that he found no delight in any thing. But Sir, the next morning being come, *Sesostrius* according unto the Kings permission, were to see *Timareta*, and entred into her Chamber, as she was dressed the first time, as a person of her quality: As for *Sesostrius*, hee was in a plain handsome sute without any trimming, such as men of quality commonly use to wear when they would not be seen. But there was such a masse of melancholy in his heart, that he could hardly keep it out of his face: 'Tis true, he had some cause of consolation; for when he entred into *Timareta's* Chamber, he found her face so full of serious sorrow, amidst all her magnificence, that he might easily divine the cause: This vision was so pleasing, that it made him able to hide some parts of his sorrowes. But on the contrary, *Timareta* seeing so much constancy in the soul of *Sesostrius*, did the more tender his heart by the teares which fell from her fair eyes: So that desiring to hide this disorder from her women, after *Sesostrius* had saluted her with a profound reverence, she went into a corner between her bed and fire, where he followed her, and began to speak; Madam (said he unto her) I beseech you take it not ill that the shepherd *Sesostrius* should assume so much liberty as to entreat you would be pleased to give him that shephook your fair hand was used to carry, assuring you he shall receive it with more consolation then he did the newes and hopes of his being King of all *Egypt*. Ah *Sesostrius*, (said she and interrupted him) I do not take it well, that your spirit should be so free after your change, as to talk of any such thing. I remember, that the first time you saw me after the King had acknowledged you for his sonne, you looked upon me with eyes full of teares: 'Tis true Madam (said he) but I am now so affraid my sorrowes should be ill interpreted, and that you should think I grieved at the parting from that Grandure which now is yours, that I mastered my self, and hid some part of my sorrowes; yet if you will be pleased to assure me, you will not think ambition to be the cause of my sorrowes, I shall shew you all my sad resentment: But that I may with more freedom do it, I beseech you be this day onely the shepherdesse *Timareta*: you will be a Princess all the rest of your life, and it is but one hour which I shall desire to deprive you of that honour: I assure you, replied *Timareta* and sighed, that I shall be unto you, ever the same I was. True it is, I will not engage my selfe to live with you as I have done, for you know decency does not allow it; but I promise you, that the change in my fortune is not able to change the least thought of my heart: And I shall ever think my self most unhappy in my condition, because it is distant from yours. I do not think that after this you will complain of me; Nor do I complain of you Madam (replied he) but I do extreemly complain of my unhappy fate, which raised me up to throw me down again, and which onely raised you to make me more miserable. But Madam, however I beseech you do not deny me that which has absolute dependency upon your selfe, and which neither contradicts virtue nor decency: Me thinks (replied *Timareta*) after what I have already said, I need not tell you, that I will not deny you any thing you shall ask, so it bring just conditions with it. Since so Madam (replied *Sesostrius*) let it not offend you, if I conjure you to believe that your quality hath nothing augmented those respects I had of you, and that quality which within these two daies I had, did nothing lessen the passion of my soul to you. Moreover Madam, that you may not take it ill if I preserve the same passion still in my heart; remember I beseech you, that since I was not capable of change

change in becoming the Son of a King, so I am not capable of any alteration in returning to the quality of a Shepherd : So that adoring you out of a compulsive necessity, against which there is no resistance, you would be unjust if you were offended at it. Moreover, Madam, since in losing my chief happiness I have not lost all my reason, I know very well that I can hope for nothing from you ; that it is my duty to adore you, and never (as you say) and that it is onely death that must terminate my sorrows : All that I can in reason ask, is, that you will be a little angry at fate for putting a greater inequality in our qualities than in our inclinations. However, since you give me leave to speak unto you now as unto the Shepherdesse *Timorata*, I must tell you that there is one thing that you can doe for me which will keep me from dying with grief. If it be in my power (replyed she) and that it be not against the rules of virtue and decency, certainly I shall do it. I have so deep a respect of you, replyed *Sesostrius*, that I dare hardly speak it ; but since I am confident in your goodness, I must tell you, Madam, that all the favour which I beg is, that you will not marry *Heracleon*, when I was in the same quality you now are, I was firmly resolved never to marry any but you. But, Madam, since the laws are not equall betwixt us, I shall not ask so much, but onely except *Heracleon* from all the Princes in the world. Not but that I am most confident the day of your marriage with any Prince will be the day of my death, but my death will be lesse sharp if it adde not felicity unto *Heracleon*. If you had not given me leave to expresse my self, Madam, I should not have spoke so boldly as I doe. But since if you please to remember, that the Prince *Sesostrius* offered to throw away his crown if you pleased, and to seek out some desert Isle, where he might live with you, I hope you will not think the Shepherd *Sesostrius* too insolent. I think him so unfortunate (replyed she) that though he were too bold, yet I should not be offended at him : But to answer directly unto what you ask me (added she) I promise you to use all the endeavours that in all handfomness I can, never to marry *Heracleon*. And I promise you more then that ; for if I cannot oppose the Kings will, I will have recourse unto death. Yet I doe not by this exact any great obligation from you, for I have such a strong naturall aversion against him, that I will thwart his intentions, as well out of love to my self, as out of love to you. But the thing which I would have you take for a favour is, that if the gods would leave me to my own choice, I had rather be a Shepherdesse with you, then Queen of twenty *Egypt* without you. Oh, Madam, said *Sesostrius*, how much am I obliged to you for those expressions which will infallibly hasten my death, and hinder me from droning out a longer unhappy life ? For after this I must dye with grief to see my self driven to such a sad necessity of losing one so infinitely generous. No, no, *Sesostrius* (said she unto him) I would not have that which I speak to comfort you be an augmentation of your sorrows ; but on the contrary, if I have any power of you, I would have you live and love me, and that I may still have so much consolation as to think, that in what place soever you are, you keep your affection for me. That which may bee an assurance unto you of mine, is, that when you were the Prince *Sesostrius*, and I Shepherdesse *Timorata*, what inequality soever there was between us, yet I should not have taken it well you should forget me, though I had desired you to do it : So that you are no farther off my quality then I was of yours, you need not fear I should forget you, though I see you not. After this, ask me no more : Doubtless I doe too little for the Shepherdesse *Timorata*, but perhaps a little too much for the Princess of *Egypt*. As they were thus in talke, one came to tell *Timorata* in all haste, that the King would speake with her, so that she must part abruptly from *Sesostrius* : Yet she bade him adieu as the Shepherdesse *Timorata*, and though in a nimble, yet tenderly, and in such an obliging manner, that though the passion of *Sesostrius* was very violent, yet had he no cause to complain. He retired then unto the lodging which he made choice of for his retreat, where he related unto me this sad discourse, as he used to doe all others. In the mean time *Timorata*, in going to the Kings chamber, understood that he sent for her to tell her, that having engaged himselfe unto *Heracleon*, that if hee had a Daughter to marry her unto him, therefore hee would acquaint her with it, to the end that she should begin to look upon him as upon one that was to be her Husband. It is so short a while, replyed *Timorata*, since I had the honour to know I was your Daughter, that methinks it is injurious to make mee so soon acknowledge any other authority then yours ? therefore, Sir, I beseech you, let me a while enjoy the honour which I have. As the King was ready to answer *Timorata*, and tell her that he would be obeyed, he fell into a sound which lasted near an hour, and when he recovered out of it, he found that he had quite lost his sight ; and whilst he was in his sound, his imagination was filled with the same apparition which formerly he had seen, but with this difference, that the menaces of *Ladice* were more terrible ; so that he was not in a condition to talk any longer unto *Timorata*.

Timareta concerning her marriage with *Heracleon*, for he was so troubled that he knew not what to resolve upon, not daring to tell all his griefe; For since he was not ignorant of *Heracleons* ambition, and knew what that passion could offer, hee durst not expresse how much he was troubled at the menaces of the gods, if he did not restore that Crown which hee had usurped: So that keeping all his sorrowes to himselfe: Oh yee just gods, said he, which punish me with such severity, though deservedly, How should I restore the Scepter which I have usurped? The sonne of *Apriez* is dead as well as himself, and there remains none living of his line; yet you let me understand by these horrid visions, that the Child of this unhappy King is not dead, but you do not let me know where he is: I had some suspicions indeed that *Sesostris* is the true *Sesostris*, and you who know the secrets of hearts, do also know that when I declared him my successor, I thought him to be as much the sonne of *Apriez* as mine owne: yet I must confesse that had I then known him for the sonne of that unhappy King, I should not have restored him the Scepter, because I was unwilling to part with Sovereign Authority, and to make a restitution in that manner before all the World: But now I have changed my mind, I cannot believe that *Sesostris* is the sonne of *Apriez*: for why should *Trafsen* cause the sonne of his legitimate King whom he had brought up, to descend from the Throne? What likelihood is there that he should make one of the greatest Princes in the World to become a shepherd? There is more reason to think that *Amenophis* should take away the sonne of this shepherd with a designe to make him passe for the sonne *Apriez*, and to send him to *Thebes* when he saw opportunity: Yet for all this the gods do tell me by the Oracles, that I must restore the Scepter which I have usurped: and by most affrighting visions assure me that *Sesostris* is living: what should I do then? what can I resolve upon? As *Amasis* was in this restless mind, *Heracleon* came unto him, *Timareta* being returned unto her Chamber: And since *Heracleon* was a man who mocked at all these prodigies and advisenents of the gods, he looked upon this accident which happen'd unto the King, as a thing which would be advantageous unto himself, which would the sooner hast on his marriage with *Timareta*, and more assure him of the Crown: Yet he durst not that day speak unto the King, who on the other side durst not tell *Heracleon* all the inquietudes of his soule. In the meane time Sir, be pleased to know that *Amenophis* and the servant were so happy, that hee whom they fain'd *Amenophis* mortally wounded, did not die of his wounds: and so it chanced that whether hee was sick, the affaires of the Towne changed faces, and the weaker party becoming the stronger, he left that side he was of to take the other: Thus in this generall revolution, *Amenophis* found his safety, for the Prosecutor changing sides, would prosecute no farther, but suffered him to take his liberty. In the mean while, *Amenophis* after he had conferred with the revolvers, who had raised fresh Forces, and had assured them there was a Sonne of *Apriez* living, and that he would infallibly bring him unto them, he returned unto our Isle in hopes to find *Sesostris*: But Sir, you may imagine his wonder, when he heard in all places where he passed, that *Amasis* knew by *Ladices* letter that he had a Sonne; that he had found this Sonne in an Isle near *Elephantine*, and that his name was *Sesostris*. *Amenophis* at first, thought all these reports to be but Fables; but finding the nearer he came to *Elephantine*, the more they were confirmed it, he knew not what to think. Yet his astonishment was nothing in comparison of that amazement he was in, when he came within a daies journey of this great Town, and heard that he whom *Amasis* had acknowledged for his Sonne proved to be no more then a simple shepherd, and was returned to his former condition; and that *Amasis* acknowledged a shepheardesse, whose name was *Timareta*, for his Daughter: I say you may easily imagine how all these things surprised *Amenophis*: However he conceived it expedient before he attempted to go into the Isle, to know more certainly of the truths; so that he resolved to go unto *Elephantine* in the night, and lodge with his sister: But he was much perplexed to understand when he came there, that she was not in Town: so that *Amenophis* not daring to trust himselfe with the Domestiques of the house, and the Father of him with whom *Sesostris* and I lodged being his intimate friend, he resolved to make the Sonnes house his Retreat, whilst he enquired of the posture wherein things are: So that we were not a little astonished, when my friend, who knew how dear *Amenophis* was unto us, brought him into the Chamber where we were. I cannot easily expresse unto you Sir, both our joyes and his. He asked us a hundred things, and we in lieu of answers, asked him other questions. In the mean time, the master of the house leaving us to the freedome of talke: I beseech you (said *Sesostris*, who had an extreame desire to know who himself was) Tell me who I am? Am I the sonne of *Amasis*, or the sonne of *Trafsen*, or your son? you are none of all these (replyed *Amenophis*) whose am I then? (replyed *Sesostris*) you are Sir, (replyed

(replied *Amenophis*) since it is now time to tell you, the Sonne of *Apriez*, and the legitimate King of *Egypt*, and I come to fetch you, that you may accomplish a designe which hath been a long time in plotting. *Sesostris* was so surpris'd to hear this, that he doubted whether he had well understood him, so that he desired *Amenophis* to repeat what hee had said. Then *Amenophis* gave him an account of his design in concealing his birth, and told him it was he who raised all the revolts in *Thebes*, *Heliopolis*, and other places. Then *Sesostris* and I told him all the adventures both of *Timareta* and himself; which did no less surpris'e *Amenophis*, then his relation did us: The actions of *Traseas* did most puzzle him; for hee did not believe that the Princes servant had revealed his secret. However it be said *Amenophis*, I had a designe to carry both *Timareta* and you unto *Thebes*, and then acquainted *Amasis*, that *Apriez* had left a Son, and *Ladice* a Daughter, so that when hee knew, wee had a person so deare unto him in our power, wee might have brought him unto some reasonable terms. But since that the posture of things are otherwise, Come, Sir, let us goe to *Thebes*, whither I will conduct you, and let the unjust *Amasis*, see you are not his sonne but enemy, if he will not restore the Crown which is your due: I know very well, Sir, that when you parted from our Isle, you had a great affection unto *Timareta*; and though absence cannot cure you, and though she be Daughter unto the Usurper of your Dominions, you may yet love her, and you must make a just War to conquer her, and so enjoy at once both your Kingdome and your Mistress. Remember that your very name obliges you unto high things; and the Gods have given you spirit and heart enough to equall, and perhaps to transcend the most illustrious of your Ancestors. You know that when I taught you to be a faithfull and courageous Shepheard, I taught you by it to be a great and generous King. Begin then the conduct of your people whom the Gods have lawfully subjected unto you, and know that the War you shall attempt is most just, and cannot chuse but prove propitious. It is to expell an Usurper; it is to revenge your father, most barbarously massacred: it is to revenge the death of your mother, whose sorrows onely put so death: it is to crown your self with glory in the eyes of all Nations; it is to get your own Kingdome, and your Mistress. Oh Father (said *Sesostris*) for I cannot call you otherwise, I must tell you, and tell you without baseness, that I cannot, nor will not leave loving *Timareta*, though she be the Daughter of an Usurper. I doe affect glory, and fear no dangers, but I love *Timareta*, and fear to offend her. *Timareta* (replied *Amenophis*) is questionless worthy of your esteem, not onely for her beauty and excellency of spirit and virtue, but also for the generosity of her mother, who was as faithfull a Subject as *Amasis* was perfidious: And for these reasons I am not against your loving her, but agree if *Amasis* consent, that you may marry her: But to effect that, and to oblige *Amasis* to give her unto you, you must be in the head of an Army; you must ask her as the sonne of *Apriez*, and let him know that *Sesostris* the Shepheard, and *Sesostris* the Prince are not the same. Oh Father (replied he) this Prince, and this Shepheard you speak of are but one person, yet have different desires, and I doubt whether one can yeeld unto the other. The Shepheard ought to yeeld unto the Prince (replied *Amenophis*.) Reason would have it so (replied *Sesostris*) but Love will not consent unto it. If you doe but consider the present posture of your fortune (answered *Amenophis*) you will find, that Love as well as Reason requires you should follow my advice: For the Shepheard *Sesostris* cannot pretend any thing unto the Princess *Timareta*. 'Tis true, replied he, but *Sesostris* the Prince ought not to pretend any thing unto the Daughter of his Enemy: That you may cease being his enemy, answered *Amenophis*, you must become his master, you must fight with him and conquer him, and then give back *Timareta* that Crown which you have with justice taken from him. These, Sir, were the arguments which *Amenophis* used unto *Sesostris*, to convince him in point of love, and to invite him unto *Thebes*; but the passion which had taken up a strong residence in the soul of this Prince, would not permit him so suddenly to resolve upon so difficult a matter: He desired of *Amenophis* two dayes of consideration, but indeed it was to finde out an expedient how to acquaint the Princess *Timareta* with his true birth, and to hinder *Heracleon* from marrying her, yet he could not possibly compasse either: for it being the custom of all mercenary minded vassals to follow fortune at the heels, and change as it doth, when *Sesostris* would have entered to have seen *Timareta*, those who were at the Palace gate, and kept it for *Heracleon*, did treat him like a Shepheard, and would not suffer him to enter. This course entertainment did so incense him, that he doubled his fury against *Heracleon*, though he did not know that this triviall disgrace was caused directly by him: His grief was, hee knew not how to ruin *Heracleon*, for he was too generous to attempt any unworthy way, nor was it an easie matter

matter to invite him to fight with a Shepheard, neither could he force him, because he went alwaies well attended, nor did he ever stirre out of the Palace since *Timareta* was acknowledged Princeesse. However, *Sesoftris* could not resolve upon departure from *Elephantine* untill he had made sure of *Heracleon* for ever marrying *Timareta*: nor would he goe unto *Thebes* untill he had first asked advice of his dear Princeesse: So that when those two dayes given by *Amenophis* were expired, he must allow him more: for since the noise of *Heracleons* marriage with *Timareta* grew louder every day, the jealousie of *Sesoftris* augmented accordingly, and the more, because hee saw lesse hopes of revenge upon his Rivall. In the mean while *Amenophis* was vexed to the heart, that he could not get *Sesoftris* out of *Elephantine*. But to make some use of his vexatious abode in the Towne, hee went privately in the night to visit divers persons of his acquaintance whom he knew would not discover him, to the end he might dispose them unto any great design, if occasion were. But whilst *Timareta* grieved for *Sesoftris* in the midst of all her grandure, the Princeesse *Liserina* grieved for the losse of a Crown, and *Heracleon* thought of nothing but how to become King, to murder *Sesoftris*, and to marry *Timareta*; and whilst *Sesoftris* had a mind full of vexatious thoughts, and had a hundred plots in his brain, all opposite to one another: *Amasis* was most cruelly tormented, not onely with sorrow for the losse of his eyes, but also with anguish of spirit, and sting of conscience for his wickednesse; he thought alwaies he heard the voice of *Ladice* threatening him, and the more was his misery, he observed that *Heracleon* began to take much authority upon him, and began to transact like a man who pretended to have all the power shortly in his own hands: But one extraordinary accident chanced, which did infinitely trouble him. Be pleased to know, that there is a generall Feast observed throughout all *Egypt*, called the Feast of Lamps, which is celebrated unto the glory of *Isis*, and which is the onely Feast amongst us, whose ceremony is alike observed in all Villages, Townes, and Cities; and the day being come, they adorn their Temples with Garlands, and strow all the streets with flowers, and set before their doors all that they have most rare. And when the Sun is set, and night begins, they light not onely an infinite number of magnificent Lamps in every Church, but also in all the streets and publicke places, in all their doors, windows, and towers; about all the walls of the Town, upon the Masts and Prows of every Ship in the Port; and this they doe to the very least village or cabin of a Shepheard: so that at this time all *Egypt* is as light as day in the darkest night. And since amongst us it is beleevd, nothing is more acceptable to the gods then Perfumes, nor any thing more wholesome, or better to purifie the Air, every one addes unto his Lamp a Bonfire of Aromaticque wood before his door; so that in an instant there is such a pleasant vapour in the air, as perfumes all the fields about the Town: They use to sing also quantity of Songs in honour of *Isis*, both in their Churches and streets, but a large relation of this is not necessary unto my discourse: But this Feast being kept whilst we were there, every one hoped, that the presence of the King would make it more glorious, though the accident which happened did trouble all those who were lovers of quietnesse and peace. But, Sir, the hour being come when the Ceremony began, there was so much light, that all the Town seemed on fire: *Amasis* according to the custom went to the Temple in a Coach, and *Timareta* with him; *Heracleon* went on Horseback next after the Kings Coach, and all the Court followed. But, Sir, the wonder was, that in all the streets where the King passed, all the Lamps seemed to extinguish, their light became dimme, their fires went out, and their perfumes changed their pleasant smell: The shrill screeks and cries of fatall Birds were heard, and the accident did so amaze all the inhabitants of *Elephantine*, that they were full of fearfull ejaculations and cries, which moving the King to ask the reason, and they were constrained to tell him; yet to sweeten the Kings apprehension, *Heracleon* used all possible skill to find out the naturall cause of this Prodigie; but *Timareta* was so affrighted, that she communicated her fears unto the King her Father; yet would he needs goe on unto the Temple, but the same dismall sight and noise was still heard there as well as in the streets: So that this Prince not seeing as others did, heard nothing about him but murmuring of voices, which let him know that the people were affrighted; and he beseeched the Gods to let him know what it was they would have him do which might appease them. After which he returned unto his Palace, yet more perplexed then before. As for *Sesoftris*, he had the happinesse of seeing *Timareta* in the Temple, but yet he was not so happy as to be seen, though notwithstanding all her feares, he observed shee looked all about for him. This being the posture of affairs, it chanced that an old servant belonging to *Amasis* knew that servant which was with *Amenophis* as he was standing in the streets to see the King pass; so that since they were wel acquainted heretofore, he wondred that

he should shun him, and seem not to know him: at first, he thought that perhaps he was deceived; but the care which the other took to avoide him, was it which confirmed him in his opinion, also he had a private marke in his face which made him very knowable: yet he could not speak unto him, for the presse of people did part them: The servant belonging to *Amenophis* being at last come unto the dore of his house where we lodged, he entered, and got out of sight from the Kings servant, who then returned unto the Palace, for this servant being one of those who waited about the Bath, he was to prepare one for the King his Master. However hee was certain that the man whom he had seen was the same which departed from *Says*, with the Queen, the young *Sesoftris*, *Ladice* and *Amenophis*: so that considering well with himself, he thought it fit to acquaint the King, and did so as soon as he had opportunity: And since he named the house where he saw the man enter, the King was much amazed at it: for he knew it to be the house where *Sesoftris* lodged: so that apprehending a servant unto the late Queen of *Egypt*, was with *Sesoftris* who he suspected to be the sonne of *Apriez*, he began to think, he was not mistaken when hee thought so: but as hee was ready to command him who gave him the intelligence, to enquire better, concerning the truth, hee had further intelligence from one of his servants that *Amenophis* was in *Elephantine*, plotting some great design: *Amasis* no sooner heard this, but he sent the Lieutenant of the Guard, to bring him by maine force unto him; appointing also *Sesoftris* to come, and expressly charging that *Heracleon* should not know any thing: These orders were secretly given, and as punctually executed, for he knew nothing of any passages since he was busie in Counsell with *Tamiris* and others all that day, consulting concerning his marriage with *Timareta*: But whilst he was deliberating upon a thing which he thought certain, and never looked at waies how to bring it to passe, *Amenophis*, *Sesoftris*, his servant, and I were brought unto the Palace. You may very well imagine Sir, how this touched *Amenophis* to the quick, for since he was ignorant of the King repentance, he was in extream fear lest *Sesoftris* should perish, or at least be kept a prisoner, if he were known to be the sonne of *Apriez*: He began to prepare himself for a deniall, and to give *Sesoftris* such instructions as he thought most expedient, to perswade *Amasis* that he was not sonne unto *Apriez*, in case he had any suspitions of it: But *Sesoftris* told him that he would not passe for what he was any longer; for, said he, I would have *Heracleon* know who I am: and I had much rather *Amasis* should know I am the sonne of his enemy, then that *Timareta* should look upon me as a shepherd, and *Heracleon* as a man unworthy to measure a sword with him: he would have said more, but he was prevented by the Lieutenant of the Guard, who broke off our discourse and conducted us: But Sir, when we came to the Palace, *Amasis* would speake with *Amenophis* in private: so that carrying him into his Closet, we stayed in his chamber: But *Amenophis* was wonder-struck when he heard *Amasis* speak: Well *Amenophis*, said he unto him: I pray acquaint me with such things as I desire to know: I do not ask you what is become of *Apriez* his sonne, with any intentions of harme unto him, for know, that I am not the same I was, I have lost my ambition in losing my fight, and the justice of the gods lies so heavy upon me, as teacheth me to be just also: And therefore I desire to know certainly of you whether the sonne of *Apriez* be living, and were he is? *Amenophis* hearing the King to speak thus, knew not, whether or no hee should trust him: But *Amasis* perceiving by his pumping for an answer, that he had no confidence in him, assured him with an oath, that if the sonne of *Apriez* were living, hee would restore the Crown unto him, by giving him his daughter. *Amenophis* was now perswaded, and after high applaude of the Kings most generous resolution, he began to tell him the whole truth, making an exact relation of all passages, which happened unto *Sesoftris*, unto the Queen, unto *Ladice*, unto *Timareta*, and unto himself, since he went from *Says*; handsomly aggravating the valour of *Sesoftris* in the Combate with the Crocodile to save the life of the Princess, and giving him such hints as he might thereby guesse at the affection which *Sesoftris* had unto his daughter the Princess *Timareta*: After which, hee added a most excellent rethoricall discourse, perswading him to stand firm in those resolutions which he had taken, and shewing him that he can no way Raige so safe and securely, both with externall and internall serenity of soul, but by causing *Sesoftris* to raige; nor never so securely settle the Crown upon his Posterity, as by a marriage between *Timareta* and him: for, said he, which other way is it possible you should restore the Crown, and settle a satisfactorie peace throughout all *Egypt*. But Sir said he, that your Majesty may not suspect me of any forged suppositions, it were requisite you sent for *Traseas*, *Nisctis*, the nurse of *Timareta* who yet lives; and some shepherds which are in the Ile, and were then so when I arrived there, and by all these your Majesty may know that *Traseas* had never a sonne, and that *Sesoftris* is the sonne of *Apriez*, and

the very same I brought with me when I came into that Isle; for though his age hath much altered his resemblance, yet there is resemblance enough to know him to be the same. *Amasis* was so well persuaded by the arguments of *Amenophis*, that he scarce needed any further satisfaction; and the Gods had infused such a strong belief into his heart, that he was persuaded fully all was true which *Amenophis* had said: Yet not to be deluded in a matter of so great importance, he sent for all those *Amenophis* named, who confirmed all he had told the King: For *Trafeu* no sooner came face to face before *Amenophis*, who bad him speak the whole truth ingenuously, without any disguise, but he very sincerely did so. Thus there needed no more for the knowing of *Sesoftris*; then the testimonies of *Trafeu*, *Nicols*, *Timareta's* Nurse, the servant of *Sesoftris*, and all the Shepherds, who all concurred in the very same relation. Then *Sesoftris* entered, and *Amasis* spoke unto him in such a generous manner, that the hearts of all the hearers were mollified. *Sesoftris* seeing this happy turn in fortune, did answer *Amasis* with wonderfull wisdom and generosity, which appeared to be in a higher degree then the generosity of the King: For since his love to *Timareta* was all his thoughts, he behaved himselfe towards *Amasis* with the same respect, hee did when hee was thought to be his Father. In the mean time, since this Prince knew that *Heracleon* would most sadly resent this news, he would not have it published untill better opportunities for it: So wee returned that night unto the places where we were before. But, Sir, that which confirmed the King most in these resolutions which he had fixed upon, was, that after he had sent for *Heracleon*, and with all possible prudence acquainted him with the reasons which moved him to break his word, and that he received his reasons in such a manner, as let him know he had no mind to part with *Timareta*: In lieu of fearing any revolutions in the State, or apprehending the resentments of *Heracleon*, he found such quiet rest and satisfaction in his heart, as he had not enjoyed a long time before. So that dismissing *Heracleon*, he told him, for his last reason, that he could not dispose of that which was not his own; and that he never made any promise of Scepter, or *Timareta* unto him, but in case *Sesoftris* dyed; but since he was alive, all promises are null. *Heracleon*, with as much injustice as insolency, called that weakness which he should have phrased virtue; and told *Amasis*, with insufferable boldnesse, that he deserved more shame in restoring a Crown, then he did glory in getting it. But in conclusion, Sir, *Amasis* imposing silence upon him, he was forced to retire. *Amasis* remaining in as much tranquillity of mind, as the other went away disordered. Yet he gave speciall order that observant eyes should be had over *Heracleon*; for since he loved him, he would not willingly lose him, nor be forced to drive him away from him. After this, he went to bed and slept, and in lieu of gassy apparitions, and terrible dreams as he used to have, his imagination was full of sweet and pleasing things, *Ladice* appeared unto him, but it was in full lustre of that beauty which formerly he adored; in commending him as much as before she menaced him, and exhorting him to goe on with what he had so well begun; and to augment the wonder, whether the joy and agitation of his spirits had dispersed some melancholy vapours, which caused his blindness, or whether the gods would either punish or recompence him according to the various thoughts of his soul, when he awaked, he found his sight restored; so that being transported with joy and delight, he sent for *Sesoftris* and *Timareta*, and went with them unto the Temple, to render thanks unto the gods, himselfe declaring unto all the people that *Sesoftris* was the Son of *Apriex*, and telling *Timareta* that she was much obliged unto a Prince, who though she was the Daughter of an Usurper, yet would give her the Crown of *Egypt*; yet *Sesoftris* did publicly declare, that he would not wear the Crown untill after the death of *Amasis*, but would be onely regarded as the first of his Subjects. You may well imagine, Sir, how great was the joy of *Sesoftris* and *Timareta*, when being returned to the Palace, and this Prince had the liberty to wait upon her to her chamber, and to talke with her freely before he returned unto the King, as he was desired, that he might be advised with concerning the best expedients of publishing the matter throughout all the Kingdom, and principally at *Thebes* and *Heliopolis*, to the end all Warres might cease. I hope you will pardon me, Sir, if I do not relate any joyes and delights of this juncture, *Sesoftris* & *Timareta* continued so short a time happy, that I cannot do it; nor will I relate all the resolutions the King took with *Sesoftris*, and *Amenophis*; nor how great was the peoples joy when they knew there was a Prince descended from their Antient Kings who should succeed *Amasis*. But give me leave to tell you, that in consideration of the happy event of this adventure, the King pardoned *Trafeu* the untruthes which he had told: *Sesoftris* did the same, and *Amenophis* followed their example. As for the Princess *Lisarina*, she had some comfort, to see her brother put by the Kingdom: for she conceived him onely to be the cause why she was not Queene.

But

But as for *Heracleon*, the motions of his heart were most violent: and *Tanisis* incensing him by his wicked Counsells, there was no abominable proposition which they made unto each other, which they did not harken unto without any horror or repugnancy: But at last, after they had propounded Crime after Crime, they resolved, that considering the juncture of affaires, there was no way but to kill *Sesostris*, and the King also. And in the meantime to publish that *Amemphis* was an impostor, who foisted in a pretended Sonne of *Apriez*: And to farther that design, they resolved, that the King should first be killed, to the end it might be published that *Sesostris* killed him: and for a pretence, to raise a tumult, during which, *Tanisis* should kill *Sesostris*, having men for that purpose with him. This horrid designe being resolved upon, all their endeavours were to put it in execution with all speed. *Tanisis*, accustomed unto all villanies, had alwaies such men at his beck, who never look after any thing but recompence, but never enquire whether a thing be just or unjust: But the difficulty was, how to get him unto the Kings Palace, at that time when the act was to be executed: Yet since *Heracleon* had many Creatures in the house, he found out one that was neither rich nor virtuous: moreover he had been once turned out of office by *Amasis*, and at the request of *Heracleon* restored: This man at the salutation of *Tanisis*, did ordinarily keepe the Guard upon a little back staires which went between the lodging of *Sesostris* and the Kings Chamber: So that thinking the man most fit to give entrance unto those whom they would imply to murder the King, and the sooner, because it might easily be imagined that *Sesostris* was the Assasinate, considering the place which he Guarded, therefore *Heracleon* put on *Tanisis* to suborne this man: But Sir, I will not make any longer relation of an act so horrid: but in short, let me tell you, *Tanisis* suborned this Officer, who promised to let in whom he would: and the business was brought unto so near a point of execution, that men were ready to cry out the King was killed, and that it was *Sesostris* killed him; and lest there should be any failing in the enterprize, *Heracleon* had provided a boate upon the Nile, which ran on the back side of the Garden, that he might thereby save himselfe if need were, and also laid horses some thirty furlongs from *Elephantine*. In conclusion Sir, this being the juncture of things, the King had intelligence by one of those whom he had set to eye *Heracleon*, that certainly he had some plot in hand, though he knew not what it was. *Amasis* hearing this, feared that *Heracleon* had some ill designs upon *Sesostris*, not thinking of any thing against his person: So that to prevent any danger, hee doubled the Guards towards the lodging of *Sesostris*, and by consequence weakened his own, which was favourable unto the designe of *Heracleon*. But the gods being just, they did not favour him but unto his own ruine. For *Sesostris* knowing that the Guards were doubled at his dore, would know the reason, and called him in who commanded the Guard, who at first said he knew nothing, but that accidentally the Guards were stronger on the one side then the other. But *Sesostris*, finding that this Souldier knew more then he would tell, he was very urgent with him, and so farre, that at last he told him, it was supposed *Heracleon* had some ill design, because he was seen that night go out of the Palace, and speak unto an officer which had the Guard upon the back staires, and was heard to promise him great recompences. This officer saying to excuse his silence, that he durst not tell it, lest he should not be credited, and become exposed unto the hatred of *Heracleon*: *Sesostris* no sooner heard this, but after promise of recompence for his fidelity, he went to acquaint the King, though it was late, and he knew that he was retired to his rest: and certainly it was by the inspiration of the gods. However it was Sir, *Sesostris* went: and went not that way of the back staires, but by the great common way, lest he whom the souldier suspected and commanded that side, should think he was discovered, if he should see him go so late unto the King, who was fast asleep, when *Sesostris* came unto the Chamber with two of the guard and my self. But the strangenes of this accident is Sir, that just as they opened the Kings Chamber dore to goe and wake him, and tell him *Sesostris* desired to speak with him, we saw the wardrobe dore open at the same time, and many men with drawne swords enter into the Chamber, which had a Lamp burning in it. *Sesostris* no sooner saw this, but drawing his sword, he ran with a most magnanimous generosity between the Kings bed, and these Assasins, not considering him as the usurper of his Kingdome, but as the father of *Timareta*. So that the King being awakened with the noise of them that would have killed him and them that defended him (for the two Guards and I followed *Sesostris* with our swords drawn) the first object that he saw, was, that *Sesostris* killed one of the Assasins, and wounded another, he also observed that he still stood betwixt him and them as much as he could. I cannot easily tell you, Sir, what an affrighting object this was unto *Amasis*, but it lasted not long, for the incomparable valour of *Sesostris* repulsed all the wicked Assasins.

Tanifis who led them up, felt the weight of *Sesoftris* his arm, being wounded in two places : So that after this fear falling upon all the Conspirators, they went out of the Chamber and Wardrobe : *Sesoftris* would have pursued them further, but *Amasis* rising up hastily, would not let him : So that making the doors fast on that side, and guarding them untill all were awake in the Palace, the King sent two of the Guard down the back stairs, to know the number of the Conspirators, and to report all they saw unto him : Also hee sent other two to cause all his Officers to come unto him, and amongst the rest, *Simandius* : In the mean time those who failed in the execution of that designe, rallied about *Heraclion* ; for hee stayed in the Court, with those whom he had appointed to murder *Sesoftris* : But since he saw his designe did not hit, and that hee could neither kill the King, nor *Sesoftris*, hee pitched upon another plot, which was, to carry away the Princeesse of *Egypt* : Hee knew shee had but few men with her, and that shee lodged farre off the Kings lodging : For *Elephantine* not being the ordinary residence of our Kings, the Palace where he lodged was very irregularly built : So that *Heraclion* finding more facility in this design then the other, he did easily execute it : Causing then her door to be opened in the name of the King, he entered, and took away *Timareta* maugre all her teares, cries, and entreaties, and this great Princeesse had scarce time enough to dresse her self. Yet she had this advantage in her history, that her women went with her. In the mean time, those men whom the King sent to discover the Conspirators, hearing some women cry, returned in all hast, and told the King that they were in the Princeesse *Timareta*'s chamber : So that *Sesoftris* hearing this, ran like a man in fury to defend his Princeesse, but he came too late ; for *Heraclion* and *Tanifis* were both already embarked. You may easily imagine, Sir, how this Prince was grieved, especially when he saw all his pursuits of *Heraclion* were in vain. That which favoured his flight, was, that none imagined that he was embarked in the *Nile*, but that he was still hid in *Elephantine*. The next morning it was known that *Heraclion* landed at the place where he had layd his horses, and that *Tanifis* stayed by the Rivers side, and dyed in the arms of some Shepheards who found him in that place, though no news could be heard of *Heraclion*, or which way he took ; and though *Sesoftris* used all possible endeavours to finde it out, for he wandered two whole moneths, hardly knowing whither he went : *Amasis* for his part caused a strict search to be made all over the Kingdome, and all in vaine : So that at last *Sesoftris* was constrained to stay with the King untill he had further light where *Heraclion* was. In the meantime, all those who took up Arms for the Son of *Apries*, layd them down againe. And the King went to *Thebes*, carrying *Sesoftris* with him, whose sorrows were beyond expression. From *Thebes* they went to *Memphis*, where the King met with an Ambassador from *Crasus*, who demanded ayd according to the alliance which was between them : So that *Amasis* sent those men who served in the war of *Thebes*, who had been witnesses of the valour of *Sesoftris*, under the name of *Psammetites* : *Amasis* willing *Simandius* to command them ; but a while after these Forces were departed, a Letter which *Heraclion* writ unto one of his friends in *Egypt*, did happily fall into the hands of *Sesoftris*, which let him know that he was in *Lydia* : So that *Sesoftris* not communicating his design unto any but me, resolved to steal away from *Amasis*, and *Amenophis*, to serve in the War under *Crasus* : And this he did with abundance of reluctancy, for he was infinitely charmed with the fame of your valour and virtue, and loth he was to take any side but yours. Yet Love being the predominant passion of his soul, he resolved to serve *Crasus*, thereby to obtain *Timareta* : So that *Sesoftris* stole away from the Court, and I followed him : At parting he writ unto the King, acquainting him with the cause of his voyage ; also unto *Amenophis*, desiring him to appeale the King, assuring him he would never return unless he brought back *Timareta*, also desiring him to move *Amasis* to write unto *Crasus*, that he would make a strict search for *Timareta*, and return her to him. At last, Sir, we arrived at *Sardis*, where *Simandius* was before us with the Forces he commanded, who were as full of joy as wonder to see my Master. I need not tell you, Sir, how *Crasus*, the King of *Pomus*, and the Prince *Mysiles* received *Sesoftris* very well : But I assure you, hee was infinitely grieved that hee could hear no news either of *Heraclion* or *Timareta*, after all his care and search with *Crasus*, made upon the Letter of *Amasis*. In the meane while as things stood, honour would not permit *Sesoftris* to goe but of *Sardis* to seek his Princeesse from Town to Town throughout *Lydia*, also the approach of the Army presently made it a thing impossible for him : So *Sesoftris* in lieu of looking for *Timareta*, was engaged to fight, and he did so courageously, that he deserved immortall glory ; and, Sir, you know that your Battalion was the only one that day which was not broken. But, Sir, be pleased to know, that the Prince *Sesoftris*

was not wounded by any of your men, but by the base *Heracleon*. I cannot tell you, Sir, how he came mingled amongst us, or how he came to know my Master; but when we were fighting with the valiant *Abradates*, and when *Sesostres* did things worthy of your esteem, had you been a witness, this Traytor *Heracleon* came behind him, who thought he had no enemies to fight with but what were before him, and wounded him in such sort, that he fell down dead amongst our Heroes. As I was the only man who observed whose arme it was who gave the wound, so I was the only man who revenged the death, as I thought, of the Prince *Sesostres*, and as I was redoubling my fury, when I perceived it to be *Heracleon*, I was hindered from killing him outright, by a Squadron of your men, Sir, who pursuing their victory, came betwixt *Heracleon* and me; so that I was forced to get into a Body of our men, where I stayed untill after you had gained the battell, and untill our shewing our firm resolutions, obliged your great heart to put a difference between us, and then that fled, did to treat us with so much generosity, as moved us to think; that after you had saved the life of the Prince *Sesostres*, you would also out of your goodnesse make the wicked *Heracleon* confesse in what place the Princeesse *Timareta* is: For truly, Sir, we have saved the life of the Prince *Sesostres* in vain, if he do not find the Princeesse whom he adores.

My own misfortunes have so taught me how to have pitty upon the miseries of others (answered *Cyrus*) that I must needs have much compassion upon the Prince *Sesostres*; and I assure you I will zealously interest my self in any thing that relates unto him; and to testifie as much, I will goe my self to make *Heracleon* confesse where the Princeesse *Timareta* is; and I beseech the Gods that I may restore her unto the Prince *Sesostres* in releasing *Mandane*.

After this *Miris* retired, for it was very late, and *Cyrus* had but little time to rest; yet he did not sleep until he had bestowed one quarter of an

hour in remembrance of his dear Princeesse; though it was

with much sorrow at her unjust Jealousie,

whereof she had given him such a

cruell Testimony.

The end of the Second Book.



ARTA-



ARTAMENES,

OR,

CYRVS the GREAT.

THE SIXTH PART.

BOOK III.



W Hilst the most Illustrious *Cyrus* was lending an eare unto the adventures of *Sesostris*, and the crimes of *Heracleon*, the last of these hearing what care *Cyrus* had of *Sesostris*, he was in such a fury, as all his wounds opened, and such a violent Fever seized upon him, that intelligence was given unto *Cyrus*, that he could not outlive the night following: *Cyrus* then hearing in what condition he was, in remembrance of his promise, went to see him, and to win him either by fair means or foul to confess: where *Timareta* was, but he found him not in a condition to be talked withall, for he raved, and was out of his wits; yet *Cyrus* had as good intelligence concerning this Princeesse in his raving idle talk, as if he had his reason free: For as soon as he saw the Prince at the side of his bed, and his imagination being filled with thoughts of *Timareta*, he thought *Cyrus* to be the King of *Pontus*, and began to thank him for giving Sanctuary unto the Princeesse *Timareta* in the Citadell of *Sardis*. Afterwards changing his discourse, hee spoke sometimes of *Sesostris* as if he were dead, and sometimes again as if he would kill him: so that his mind not feeling upon any one object, it was not possible to draw any certaine intelligence concerning *Timareta* out of him: Yet since a Prisoner confessed unto *Cyrus*, that there entered a Lady of great quality into the Citadell of *Sardis*, he thought there was some ground to be taken of what *Heracleon* had said, yet he would not give this hope unto *Sesostris*, untill he had more; but *Heracleon* having lost his speech, and a little while after his life, then he sent *Miris* unto him to acquaint him with the death of his Rivall, and what great probability there was, that the Princeesse *Timareta* was in the Cittadell of *Sardis*. After which, according to the custome, he went to give all necessary orders, and to visit his Troops, leaving the care of *Heracleons* Funerall unto those about him: He went also unto the Tent of *Araspes*, whose wounds were not so vexatious unto him as the sorrows of his soul: From thence *Cyrus* went to hold a Councell of War, wherein it was resolved, that within two dayes they should give a second assault: So that this Prince employed all his time in seeing the Engines, in instructing those who were to make them, in giving good counsel unto all the Officers, and in encouraging the souldiers. The King of *Affria*, and *Mazares* did the like, and all the rest of the Kings and Princes in the Army were exceedingly zealous to promote the designs of *Cyrus*. *Anaxaris* in particular was not the least forward in the service:

of this Prince: And the Prince *Sesoftris* being almost perfectly recovered of his wounds, was so very much joyed that there was some likelyhood of *Timareta* being in *Sardis*, that he would needs go unto the Camp, especially when he heard that an assault was to be given unto the Town: for though the forces of *Amasis* came with intentions to defend it, and the Egyptians unto whom *Cyrus* shewed favour, had not submitted but upon condition not to be forced to fight against *Crasus*, yet now things looked with another face: and *Sesoftris* heard that *Crasus* spoke unworthily of the Egyptians, who only resisted the Enemy in the day of Battle: This did so incense all them of that Nation, that they were resolved to fight for *Cyrus*: But since the resolution was taken whilst *Sesoftris* was not in a condition to command them: this Prince, whose generosity was more scrupulous then theirs, would not suffer them, before he entreated *Cyrus* to let him send a herald unto the King of *Lydia*, to ask whether the Princeesse *Timareta* was in *Sardis* or no, and whether he would restore her: this he did, that he might find a way to doe it without a wound unto his honour. He departed then from the Castle where he was, but first he took leave of the Princeesse *Araminta*, unto whom he had already made many visits, to thank her for the care she had of them, during the violence of his sicknesse. He bad adieu also unto the fair *Cleomece*, unto *Doralisa*, and all the rest of the Prisoners: *Sesoftris* then after he had received a thousand civilities from all these fair Prisoners, went unto the Camp, where he was entertained by *Cyrus* with all the honours due unto his birth, virtue, and merit: And after *Cyrus* had offered him all assistance in his power, *Sesoftris* desired he might send a Herald, to enquire and demand *Timareta*, which according to his desires was done. But this message was in vain, either unto *Crasus* or the King of *Pontus*: for the more persons of quality they had in their power, the more secure they thought themselves, and therefore would not restore *Timareta*. *Crasus* therefore answered, that it was true he had her in his hands: But he would not restore her, unless *Amasis* would send strong reliefe as might raise the siege of *Sardis*. So that *Sesoftris* receiving this answer in the presence of *Cyrus*, turned smilingly toward him, and told him that in his apprehension, since it was more easie to take the Town of *Sardis*, then to relieve it, it were better for him to receive *Timareta* from his hand then from *Crasus*: therefore in lieu of relieving the Town, he would help to take it, and was very glad that he was certain she was in the Town, which could not chuse but be taken, since the invincible *Cyrus* would assault it: My hope is, replied *Cyrus*, that since the valiant *Sesoftris* will fight for *Timareta*, he will teach me by his example, how to fight for *Mandana*. In the meane time, *Cyrus* treated *Sesoftris* with all civility, and would have all the Grandees of his Armie visit him, and do him all honour, so that *Sesoftris* that day saw all the Princes which were in the Armie, who were so well satisfied with him, and so taken in with his spirit and civility, that he was infinitely esteemed. And to do him the more honour, *Cyrus* would have him comm and one Brigade of the Assaulters, so that the morning being come, all orders being given, all the Engines fit, all the Ladders ready, & every one prepared to fight, they began an hour before day, to fill the ditch about the Town in diverse places with faggots: which was so readily done, that the assault was given almost in an instant: and this great Towne, was set round with ladders except that side which lookes towards the mountaine *Timolus*, which seemed inaccessible: *Cyrus* was in that quarter next the Cittadell which was the most dangerous: The King of *Phrygia* assaulted that side towards *Pactolus*. The King of *Assyria*, that which was opposite to it: And *Mazares* commanded that which was between *Cyrus* and the King of *Assyria*: *Sesoftris* that side which looked towards the Plaine: *Tigranes* and *Phraortes* another towards the principall Port: and *Anaxares* another quarter: *Hidaspes*, *Chrisanues*, *Andramites*, *Aglatides*, *Persodes*, *Hermogenes*, *Leontidas*, and all the brave men of the Army commanded under these Princes. The King of *Hircania* *Gobrias*, and *Gadates*, remained at the Camp, and commanded the reserves: to execute all the commands of *Cyrus*, and to send reliefe where there was need: The orders of this assault were not only judiciously given, but most courageously executed: and the more, because the Lydian resistance found matter enough for the valour of all these great Princes and Souldiers: Both besiegers and besieged were all fury, both in assaulting and defending: There was such a vast number of Ladders, and men to carry them, that if the Lydians had not been encouraged by a man whose love made think nothing difficult, certainly they never would have opposed so great a storm, and so generall an assault, but he infused such spirit into them, and they fought so courageously, that they made their enemies admire them: for though they were assaulted by the most valiant Princes of the World, and by stout souldiers used to gain battles, conquer Kingdomes, and take Townes; yet they resisted them so sturdily, that they seemed invincible: they did not only send clouds of arrowes, showers of stones, and throw down,

Ladder.

Ladders, but fought hand to hand with heroic fury, against those that came upon the top of the walls: But Sir, though *Cyrus* did things prodigious, and all the rest of the Princes wonders, especially *Sesostrius*; and though every one fought with all their force, yet they were not able to carry the Town that day: Yet it was very remarkable, that except *Tigranes* who was slightly hurt in the hand by the fall of a ladder, there was not one of those Princes either killed or wounded. 'Tis true *Cyrus* was oft in extreme danger, for he exposed himself so oft, that he was of tready to be thrown down from the top of the ladder, or else to be knockt in the head with stones which the Lydians threw: Yet he came off safe, but so sadly, that never any was more, for he found it a matter of great difficulty to force this Town: so that calling a Council of Warre, whilst a Cessation of hostility was made for four hours, to draw off their dead, it was resolved, to force it no more, because it could not be taken by storme, by reason of the high walls, multitude of Inhabitants, and abundance of Souldiers which defended it: but they began to draw a line about it with forts, hoping to take those by famine who could not be taken by force: And the next morning without more delay, *Cyrus* went with the Engineers of his Army to view the ground, and to consider at what distance they should make it, and how they were to raise forts to defend it: It was no sooner resolved upon, but Prisoners and others began to cast up earth: *Cyrus* himself, being a while an example to encourage the laborers: so that the Inhabitants of *Sardis* seeing their Town ready to be inclosed; and that the besiegers went not about to raise their siege as they hoped, their joyes for the last repulse of the enemies was quite quashed, and they began to murmur: some said one thing, some another; sometimes they would make them believe, that *Cyrus* cared not for *Mandana*, then they would perswade them, that he would discampe if they did courageously sustaine this assault, yet it seemed they were like to be exposed unto all the hardships of a long siege: So that they fell unto a fresh mutinie, for nothing is more terrible to the people then fear of Famine: The thing which much augmented their disorder, was, that when the siege began, there were many strangers in the Town who were forced to stay against their wills, and who now would have gone out if it had been in their power: amongst this multitude of strangers, there was one *Liscian* Lady of quality, who coming unto *Sardis* to see a sister which was married unto *Doralisa*'s Uncle, was there shut up, having with her one daughter, one Neece and one of her friends, all three very fair and amiable: Every one was sorry that these three beauties and strangers should be shut up in a besieged Town. They did earnestly sollicite *Crassus* for leave to write unto *Doralisa*, who they knew was the Princess of *Pomus*, since the death of *Pamiba*, that she would obtain leave of *Cyrus* for three Ladies who were not of *Sardis*, to come out of the Town, and go unto their own homes. And since they knew *Andramites* was in love with *Doralisa*, also in favour with *Cyrus*, they hoped he would mediate for them: Therefore having obtained a Herald from the King of *Lydia*, they writ unto *Doralisa* and *Andramites*, giving their letters unsealed unto this Herald, who according to his Commission, went out of the Town unto the head of the Trenches where he stayed, and where an officer and four souldiers came to conduct him unto *Cyrus*. This Prince no sooner knew the Cause of his coming, but he sent him immediately unto *Doralisa*, and sending her word by him who conducted the Herald, that he consented unto what was desired: so *Doralisa* and *Andramites* in lieu of coming to ask a favour, were obliged to come and thanke *Cyrus*: Then the Herald returned with much satisfaction, the time being set when *Cyrus* would send a Convoy to guard these Ladies at their coming out of the Town: Then the Herald rendering an account of the happy successe of his voyage, that *Liscian* Lady, named *Lycaste*, accompanied with a Neece named *Parmenides*, her daughter called *Cypide*, a sister of *Parmenides* called *Arpalice*, and one of her friends named *Candiope*, went to thank *Crassus* and take their leaves of him: The Prince *Myrsiles* accompanied them to the Gates of the Town, in consideration onely that they were cosens of *Doralisa*, whom he ever highly esteemed: and certainly this stood in need of a person of some authority to conduct them thither: For though the Inhabitants might have been glad of these Ladies going out of the Town, yet they murmured: yet the presence of Prince *Myrsiles* restraining them, they let them go out in a Coach, *Parmenides* riding on horseback, and followed by all the Train of *Lycaste*, and her own: A Herald of *Crassus*, riding before, to conduct them unto the place, where *Andramites* in the head of fifty horse waited for them. But as if Fortune did strive how to make the most innocent actions of *Cyrus* seem culpable, it chanced that the Princess *Mandana*, and the Princess *Palmis* having got a day of leave to take fresh air, upon the Tarrasse, from which all the Plain is discovered, they were there just as these Ladies went out at the Gate next the Cittadel: so that wondering to see a Coachfull of Ladies go out of a besieged Town, they began to observe them, and follow them close with their eyes, so that they saw when the Herald conducted them to

the place where *Andramites* stood, and observed how *Andramites* received them; *Mandana* perceived, or at least imagined, that he received them with much respect, and afterwards that he led them towards the Camp: Since all he did, must needs be by the orders of *Cyrus*, his actions could not be indifferent unto her; and she conceived that these Ladies could not come out of *Sardis* but by the permission of *Cyrus*; therefore she had so violent a curiosity to know who they were, and why *Cyrus* should shew them such a favour, that she could not chuse but ask the King of *Pontus*, the next time she saw him, which was every day at such hours as his business of War could best spare him, and when the melancholy of *Mandana* permitted him; therefore she no sooner saw him, but addressing her speech unto him: I would gladly know, Sir, said she unto him, who those Ladies were which yesterday went out of *Sardis*, and who have obtained more favour then I can? The King of *Pontus*, not being ignorant of her thoughts, answered her craftily, that those Ladies obtained a Passport from *Cyrus*, because they were Cosens unto a Lady whose name was *Doralisa*, who the Queen of *Susiana* loved very well, and who at this present is with the Princess *Araminta*. Thus this Prince, though he spoke nothing but truth, yet spoke very much against his Rivall. *Mandana* not doubting but that *Cyrus* permitted these Ladies to come out of *Sardis* onely in consideration of the Princess *Araminta*, and not at all of *Doralisa*; yet since she would hide the agitation of his spirit as much as she could. I wonder, said she, since the Princess *Araminta* has such a power over the spirits of *Cyrus*, that there are not more Ladies which make use of her credit with him to get out from hence; for I beleeve he can deny her nothing. I beleeve (replied the King of *Pontus*) that my Sister makes better use of that power which she hath over the soul of *Cyrus*, then you doe of that which you have over me: You, I say, who every day ask things impossible, or at least things which if not denied, will give a death to him you ask the n of. I know not what she asks (replied she) yet I am sure, I ask nothing of you but what is just, and which you ought not to deny me. Though I agree, replied he, that what you ask is just, yet I cannot agree, Madam, that I ought not to deny it: For Love is a passion which cannot acknowledge any empire but his own. Therefore never wonder, Madam, if I doe not hearken unto what you say, since you never speak anything but in opposition to my passion. Though I should confesse, Sir (replied *Mandana*) that Love does not admit of Reason, yet it must admit, and submit unto necessity: Therefore to what purpose is all your obstinate endeavours to defend *Sardis*, and to win my heart, since the first of these is very difficult, and the other absolutely impossible? It were better policy for the King of *Lydia* to think of preserving his Crown, and for you to think of procuring your liberty by giving me mine. I will consent (added she, in a mind extremely incensed against *Cyrus*) that you shall not deliver me into the hands of any Prince who is your Rivall, since I would have you deliver me unto none but the King my Father. Ah Madam (replied he, the better to know her thoughts) can I beleeve you had rather be carryed unto *Ecbatan*, then to remain in the Camp of *Cyrus*? Doubt it not, replied she, but beleeve, that my soul is in such a condition, as I will neither be favourable unto you, or him. How, Madam, replied he, can you cease from loving *Cyrus* as well as myself? I assure you, sayd she, I begin to love none in that way you would be loved. I have told you, Sir, a hundred times, that you have an infallible way to get my esteem and friendship, which is, to keep me no longer a Captive: For though in reason, when any one ceaseth from persecuting, it is enough the persecuted party ceaseth from hating, without so much generosity as to forget all past injuries, which the common people of the world are not used to doe: But I will now repeat the same I have said a hundred times before, Doe but release me, Sir, and I will ever both esteem, and become your friend. I wish to the Gods, replied he, that I were able to be contented with your offer, or that I could perswade you to a little more. As for my self (replied she) it is absolutely impossible, therefore it must be you that must change, since I cannot, that the Warres may cease, which causeth so many miseries, and which in all likelihood will last a long time: at least, I am perswaded *Cyrus* has no design to end it quickly, since hee lets so many out of *Sardis*. The King of *Pontus* hearing *Mandana* speak in this manner, was as joyfull as his bad condition could permit, for he perceived her mind was much incensed against *Cyrus*; and truly he was not mistaken: He was no sooner gone out of her chamber, but *Mandana* called for *Martesia*: What doe you conceive (said she unto her) of the passages we have seen this day? Could you ever beleeve that the civilities of *Cyrus* should transcend his love? However, you see how he carries himself, and can you yet maintain that he is still the same he was unto me? Was ever the like seen? Would *Cyrus* famish a Town, and yet suffer many people to goe out of it? For I doe imagine (said this incensed Princess) this is not the first time he

hath given Passports, at the request of *Araminta*. But, Madam (replied *Martesia*) those you saw goe out this day, will not at all alter the Siege of *Sardis*, nor retard the taking of it. Ah, *Martesia*, replied *Mandana*, doe not defend the unfaithfull *Cyrus*, since I am confident, he would never have let them come out, but that he had a mind thereby to oblige the Princeesse *Araminta*. I confesse the coming out of these Ladies doe not much impede the taking of this Town by Famine, but I know that is not the custome of Love, to doe things by the rules of Reason; and I assure you, I should have liked it better that *Cyrus* had uncivilly refused these favours for his love of me, then to have justly granted them unto the Princeesse *Araminta*. But whilst this great, and unhappy Princeesse, took the bare civilities of *Cyrus* for a crime, hee would have given her greater subjects of complaint, had she known how he entertain'd these strangers Ladies who came out of *Sardis*, though in truth she had no reason to accuse him, since what he did was out of his civill and obliging nature, which thought it a peece of injustice to deny a person of *Doralisa*'s merit such a favour as could not prejudice *Mandana*: Nor did he more then what *Mandana* her self would have advised him unto, if she had not been prejudicated with an unjust jealousy, which disordered both her spirits and heart. This Prince who never did any thing but in a gallant manner, appointed *Andramitus* to conduct them into his own Tent before he carried them unto *Doralisa*, and received them with all imaginable respects; and certainly it was hard for any to doe otherwise, for they were very handsome, and would have invited civilities from those that had no particular relation to them. *Lycaete*, though well in years, yet had a remnant of beauty; and though one could not say she was very fair, yet it must needs be confessed she was very handfome: *Cydipe* her Daughter, though no perfect Beauty, yet she had a great repute of it; and though she had not all those regular lineaments of exact symmetry, yet she passed for a great Beauty. Her aire was exceedingly attractive and free; but though she did attract eyes, yet *Arpalice* did charm them; since certainly never was a more lovely woman looked upon: She was fair and lively; every part of her face was admirable: There was something in her eyes both so glorious and sweet, as had all the charms both in grey and black colours: So that joyning an excellent spirit unto a fair body, it might be rightly said, she was one of the most lovely persons in the world. *Candioppe* was not so fair as her two friends, yet very amiable, not onely in her great and noble air, but in her quick and insinuating wit, able to make others reveal their secrets, without imparting her own. *Parmenides* who was with these Ladies, was handfome, and of a comely presence, though she had a kind of surlinesse in her physiognomie: The rest of the people with them, were onely the women of *Lycaete*, *Cydipe*, *Arpalice*, *Candioppe*, and *Parmenides*, with some men servants. In the mean time *Andramitus* conducting them unto *Cyrus*, who then had with him *Anacrisis*, *Aglaridas*, *Ligdamis*, *Hidaspes*, and *Perantius*, this Prince entertained them with much civility, asking pardon for shutting up in a Town, and putting them unto the inconveniences which they had received: But truly, said he, you may accuse the King of *Pontus*, and the King of *Lydia* rather then me, since if they would, they might have prevented all by releasing the Princeesse *Mandana*. We have so much care to applaud you, Sir, replied *Lycaete*, that we cannot accuse: I have more reason to thank your honoured Cousin, Madam (replied he) who gave me this opportunity of doing any service unto persons of your quality and merit. And indeed, Madam, I think myself more obliged to you then you think I am: For I am confident that the *Lydians* seeing these three fair ones which accompany you, would have fought more stoutly in their defence then they will now they are but, at least their Lovers will fight with lesse fury. I assure you, Sir, replied *Arpalice*, for my part, all my Conquests shall never hinder yours. I had thought (said *Cydipe*, and looked upon her Cousin) that you would have answered for *Candioppe* and my self; but since you have not, I assure you, Sir (said she, and turned towards *Cyrus*) that you have lost more then got by the coming out of *Arpalice*, and (if I durst say it) by *Candioppe* and mine; for we did nothing else every day, but accuse the two Kings of *Lydia* and *Pontus* of Injustice, for not releasing the Princeesse *Mandana*. Doubtlesse, replied *Cyrus*, the *Lydians* are very faithfull to that Prince even in unjust things, for if they were not, three such Beauties as you, maintaining so just a cause as mine, would certainly have moved a Sedition in my favour. As *Arpalice* was ready to answer, *Chrysantes* brought in a prisoner, whose handsome garb attracted the eyes of all beholders, by the air wherewith he entered into the Tent of this Prince, but as soon as he was entered, it seemed he was not unknown unto these Ladies. *Lycaete* expressed much wonder at the sight of him; *Cydipe* seemed much surpris'd, *Parmenides* very melancholly, *Candioppe* very glad, and the fair *Arpalice* blushed deeply, and shewed such a sweet disorder in her eyes, that it was easie to see that she had more interest in this prisoner then the rest, who

who for his part was not a little surpris'd to finde those persons in the Tent of *Cyrus*, whom he thought to be in *Sardis*: His respects unto *Cyrus* kept him from testifying either his wonder or his joy; and let *Arpalice* know onely by some stoln looks, that he was more a prisoner unto her then unto *Cyrus*. In the mean time this Prince observing the severall motions in the countenances of these Ladies, made no question but this man, who *Chrisantes* brought in, was of their acquaintance, therefore beginning to speak; Since I see, Madam (said hee unto *Lycaste*) that this prisoner is not unknowne unto you, and since it seemes by his aire, that it is just he should not be long in Fetters, will you bee pleas'd to give mee leave to enquire before you, where hee was taken. Sir (said *Chrisantes* unto him) I assure you that you never took a Prisoner since the Waire began, who better deserves his freedom, nor who better deserves to be carefully kept, then this who I bring unto you, since certainly the Lydians cannot have a greater aide, then the person of such a man as he. The commendations you give, reply'd he modestly, is more glorious to them that overcame me, then to my selfe: Victory, said *Cyrus*, is not alwaies an infallible argument of Valour: sometime the vanquished are more gallant men then the vanquishers: But I pray *Chrisantes*, where met you with this Courageous Enemy? For I find his modesty so great, that there is no asking him: Sir, reply'd *Chrisantes*, I cannot tell you what were the motives which moved this valiant man to go into *Sardis*: but this is truth, that a little before day, he leaped into the ditch at a place which we had raised the last assault; and he hid himself behind a heap of faggots which the enemies had not yet burned: by chance a Centinell standing at that scone, which you raised last, perceived him, and observed that he looked towards the walls of the Town, and made a signe unto those upon it, that they should open a little Portcullis near that place: so that the Lydians believing that certainly he had some intelligence of importance to bring them; and that perhaps he brought some news of that belief which the great King of *Pontus* made them long for: they intended to open it unto him, and for his more safe entry, they would make a salley: But the Centinell who spied him, told me what he spied, before they opened the little dore: and I thought it more expedient to take him then to shoot him: Then I caused a hundred men to make ready, and get betwixt him that would enter into *Sardis*, and the little dore which they opened for him; sending at the same time, six of the most resolute souldiers to bring him unto me: but since they could not go unto him without discovery, those upon the walls killed one, and wounded two of them with arrows, so that there was but three who came up to him: and then the Lydians durst not shoot, lest they should as soon hit him that would come into the Town, as those who would take him: and thus this valiant Prisoner was in the midst of three stout souldiers without any other aide but his owne valour: all this is nothing, said the Prisoner, since I was taken: But since that would not have bene, reply'd *Chrisantes*, unlesse I had sent six more; after you had killed two of the first, I think I cannot sufficiently extoll you. Whilst *Chrisantes* was speaking thus, one might perceive by the eyes of *Arpalice*, that the applaude which were given this Prisoner did not displease her, and that she gave a most attentive care unto it: and much more, when *Cyrus* asked this generous Prisoner what his name was? whether he was the King of *Lydia's* subject? whether he had imployed him upon some negotiation with some neighbour Prince? or whither he brought any newes of a pretended reliefe, wherewith *Crasus* did flatter the people of *Sardis*? Sir reply'd he, my name is *Thrasmedes*, and the place of my birth is *Halicarnassus*, so that I am neither the King of *Lydia's* subject, nor engaged in his interests: why then (said *Cyrus*) would you chuse the more unjust side? and why, since your valour cannot be idle, would you not rather stay in our Army then attempt to get into a besieged Town? *Thrasmedes* was then at a nonplus, for he had no mind to tell the true cause of his design to get into *Sardis*. Then he began to make many imperfect answers: but since he saw *Cyrus* was nothing satisfied with them, he feared that if he did not tell the truth, hee should still remaine a prisoner of warre, and by consequence be separated from that person he loved. Therefore resolving suddainly with himself, Sir, reply'd he, as I have been a long admirer of your glory, so I would not have you suspect me to have any disposition of becoming your enemy; Therefore I must confesse the truth, though perhaps the fair *Arpalice* before whom I speak, will be angry with me; be pleas'd to know therefore that my affection unto her, invited me into *Sardis*, where I know, she was engaged: And therefore Sir, since Love onely made me so bold, all the applaude which *Chrisantes* gave unto me, are due unto the fair *Arpalice*: And to testifie that I speak the truth, I am so far from desiring to go into *Sardis*, since *Arpalice* is not there, that I begge so much favour from you, as to let me fight against the Lydians upon the first occasion which presents it self. Since you are more a Prisoner unto the fair *Arpalice* (reply'd *Cyrus*) then unto me; It is she that must appoint you what

is her pleasure. Truly Sir, (replied she in a great confusion at what *Thrasimedes* had said) I do not think I have any right to dispute with you for this illustrious Prisoner : but though I had, yet I am so much obliged unto you, and I know he so much admires you, that to pay a debt which I owe you, and to please him with command, I enjoin him to serve you, as long as he lives. Truly added *Lycaſte*; *Arpalice* has good reason for all she saies: and truly replied *Cyrus*, if she be rigorous unto the valiant *Thrasimedes*, she is the most unjust person in the World. Whilst *Cyrus* was speaking thus, *Parmenides*; seemed much discontented, yet he durst not openly expresse it, onely the fair *Arpalice* his Sister knew his thoughts by his silence. But as *Cyrus* was ready to tell *Thrasimedes*, that since he was onely a Prisoner of love, he was no Prisoner of War, *Hermogenes* brought another Prisoner, whom he said came from the walls of *Sardis* into the ditch by the help of a long cord, by that way which lookes towards the River, and being seen by some souldiers, they took him without any resistance, telling them he had no other side but to change sides; and that being spied by those who kept Guard upon the walls, when he came down, he was in a thousand dangers of being killed by shots of arrows against him. But the admiration was, that when this Prisoner who seemed to be a man of qualitie, entered into the Tent, *Cyrus* observed that he was not unknown neither unto *Thrasimedes*, nor *Lycaſte*, nor *Parmenides*, nor *Cydipe*, nor *Candiopé*, nor *Arpalice*: His presence, though handsome, was not equally joyfull unto them all: for all except *Parmenides* who was glad to see him, were either angry or melancholy. So that *Cyrus* having a fresh curiosity to know who he was, and what designes he had, began to ask very preſtlingly: Inasmuch as this Prisoner named *Menecrates*, who was a lover of *Arpalice*, and by consequence the Rivall of *Thrasimedes*, and who knew well that *Parmenides* was a favourer of his designe, began to tell *Cyrus* ingenuously, that he had no other designe in coming out of *Sardis*, but to follow *Arpalice* whom he loved; but since this beauty had not the like thoughts of him which she had of *Thrasimedes*, she began to oppose what he said: me thinks (said she unto him very sharply) if the illustrious *Cyrus* be just, he should not give much credit unto what you say, for truly (said she with a disdainful smile) to come out of a besieged Town where they are ready to dye for hunger, is not an argument of any great matter of love: and therefore I doe not conceive that your fair tale of love ought to excuse you from being a Prisoner of Warre: since he declares himself to be yours (replied *Cyrus* and smiled) it is not just he should have two masters; and therefore I will not dispute with so fair a one as you: *Lycaſte*, hearing *Cyrus* say so, and seeing that out of his generosity he would release both *Thrasimedes* and *Menecrates*, whom she knew would quarrell, Sir (said she unto him to prevent it) your actions speake your great soul: but if I may be suffered to make a request unto you, it should be, that you would be pleased either to keep these two Captives still in your Prison, or else absolutely command them to live friendly together. Since they are none of my Subjects (replied he) I will onely entreat them to let me judge of that difference. Sir (said *Parmenides* then) since the difference which is betwixt *Menecrates* and *Thrasimedes*, is of such a nature as it can never be known, unlesse you know the whole story of their lives: and since their adventures are not heroique enough for the care, it will suffice, if you will be pleased out of your goodness to keep *Thrasimedes* with you, untill *Menecrates* hath manifested his innocency unto *Arpalice*, who is the cause of their difference. Since *Cyrus* observed that *Arpalice* did favour *Thrasimedes* more then *Menecrates*, he told *Parmenides* that he would keep them both untill hee had time to hear the cause of their quarrell: That in the meane time, *Andramites* should conduct *Lycaſte*, *Cydipe*, *Arpalice*, and *Candiopé*, unto the Castle where the Princessse *Araminta* was, and where they might conveniently remain, untill such time as he could determine the difference that was between two men, whose Enemies qualities obliged him rather to make them friends then Enemies. *Thrasimedes* having a good opinion of the justnesse in his cause, did thank *Cyrus* for the honour he would do him in being his judge: but as for *Menecrates*, he was not so well satisfied, no more then *Parmenides*. Yet their respects of *Cyrus* stopped their mouths, especially when they perceived *Lycaſte* render a million of thanks unto *Cyrus* for preventing a misfortune, by his prudence, which might happen either unto *Thrasimedes* or *Menecrates*, or both. After which, the Ladies took their leaves of *Cyrus*, so satisfied with his civilities, that they could talk of nothing else. *Thrasimedes* and *Menecrates* remained rather as men that were guarded then as Prisoners of Warre: The first of them was committed unto the care of *Chrysantes*, and the other unto *Ferantus*. As for *Parmenides*, hee waited upon *Lycaſte* unto the Castle. *Ligdamis*, had also orders from *Cyrus*, to guard the Ladies, since it would be a great joy unto him to see his dearest *Cleonice*. *Cyrus* at going out of his Tent, presented his hand unto *Lycaſte*, to conduct her unto her Coach, though she did earnestly refuse it. *Andramites* presented his hand unto *Cydipe*, *Ligdamis* to *Arpalice*, and

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Parmenides unto *Candiope*. *Arpalice* in passing by these two lovers and Prisoners, shewed a different respect unto them: For she saluted *Tharsimedes* with a very obliging civility; and *Menecrates* with such cold looks; as were enough to freeze him into despair: especially since the affront was in the presence of *Cyrus* and his Rivall: After *Cyrus* had put these Ladies into their Coach, he bestowed some complements upon the two Rivals; and then he called a Councell of Warre. In the mean time, as gallant as *Andramites* and *Ligdamis* were; they left the Camp with joy: the first of these, because he was performing an acceptable piece of service unto *Doralisa*; and the other, because love was predominate in his heart; above all desires of glory: also the Ladies whom they were to guard were so amiable, that the service was very pleasant. All the way, they talked of nothing but *Cyrus*: At last being come unto the Castle, *Andramites* carried them straight unto the Princess *Doralisa's* Chamber, to the end she might present them unto the Princess of *Pontus*; *Andramites* giving orders that they should lie in these lodgings where *Sesestris* did lie. In the meane time, as this as *Doralisa* was; and though she was of an humour to do a hundred good offices, rather then to receive one, and never cared for giving over many thanks, yet she could not chuse but be much joyed at *Andramites*, for bringing these persons thither; who were so near and dear unto her: yet her complement unto him was but short: for though she had an excellent grace of speech, yet she did feldome use any aggravations: and those who knew her heart, counted one of her words for a thousand, and would think her very courteous: so that though she said little; yet *Andramites* was well contented: and she was so busie in welcoming *Lycaste*, *Cydipe*, *Arpalice*, and *Candiope*, that she had not leisure to give *Andramites* many thanks. It being a long time since *Lycaste* had seen her; and since *Cydipe*, *Arpalice*, *Candiope*, and *Doralisa* had seen each other since they were Children; they were full of complements. It was not long before the wit of *Doralisa*, began to sparkle as well as her eyes, for being in one other pleasant and charming humours, she did so quibble with *Lycaste* and all the company, that she was the fullest of witty diversion in the World. But after the Ladies had a little rested and reposited themselves, they made ready to go and see *Araminta*. And *Doralisa* knowing that the Princess was to be seen, conducted them to her Chamber: But first, she must present them unto *Cleonic* and *Phenice*, and all the rest of the Lady Prisoners, who in respect of her came to see them, and went with them to the Princess *Araminta*: But *Cleonic* having a desire to honour these ladies as cosens unto *Doralisa*, as new comers and strangers, she would have them go before her: and *Ligdamis* being obliged to present his hand unto *Cydipe* being next the dore as she passed, and *Parmenides* had already given his hand unto *Cleonic*; *Doralisa* perceiving it, told *Cydipe* in a low voice, how she thought her selfe obliged to acquaint her, that she did but ill recompence *Ligdamis* for the paines he had taken in being her guard, since by separating him from *Cleonic*, she separated him from her that was most dear unto him. 'Tis true (added she) that I think his design was as much to see as to guard you, therefore you are the lesse obliged unto him: *Doralisa* speaking with a design to be heard. *Ligdamis* complained against her inhumanity in insulting so cruelly over a man who had brought her the most pleasant company in the World, and which should be a cause of much rejoycing in it: I do not know (said she unto him) how you can phrase that inhumanity, which proceeds from my pittie of you: This is not the first time (added he still walking) I have observed, that there are some miseries which you have no compassion upon in your rallery; and the unfortunate *Andramites* knowes well that I doe not lie; since both of you speak, replied *Cydipe*, you will make me understand things very well: I assure you (replied *Ligdamis*) I can never make you perfectly understand *Doralisa*: perhaps you believe (said she and laughed) you have twitted me sufficiently in telling that I am not easie to be understood; but since I am resolved to treat you very civilly this day, I profess unto you, that I take it for a great commendation: and that I would not be like some men I know, who the very first day one sees them, vent all the stock of wit they have, and shew every cranny of their soules. *Ligdamis* had answered *Doralisa*, but they were so near *Araminta's* Chamber, that that discourse must end to salute the Princess, who received all these Ladies with abundance of sweetnesse; not onely out of her naturall civility, but also to the more to oblige *Doralisa*: After the first complements were past she asked them concerning the King her brother, whom they commended very much unto her: afterwards, she asked them, whether they were not extremely weary of a besieged Town? and on the contrary, if they were glad to be out of it? so passing from one question to another, unto which every one in their turnes had their vices, *Araminta* began to extoll the beauty of *Arpalice*, of *Cydipe*, and of *Candiope*, and said that it did not seem *Sardis* was yet put unto any great extremities, since they brought out such

fresh complexions: adding that *Cræsus* would never have let them come out, but to drive all the besiegers into despair. *Appalice*, *Cydre*, and *Candispe* did all blush at the commendations: Afterwards *Andramites* began to tell *Artemis* of the admirable effects of *Appalices* beauty: relating how one ventured his life to go into *Sardis*, because he thought her there; and another ventured his life in coming out, because she was not there: I do not know said *Artemis* which of those two men is most lovely, or most loved, but I wish it were rather he that would have gone into *Sardis*, rather than he who came out: I conceive Madam (replied *Parmentides* who favoured *Menecrates*) that it is not always just to judge of things, by some happy events, which are onely effects of chance. For truly he who was in the Town had no way left to testifie his love, but to come out of it. 'Tis very true, said *Artemis*; but since hee who goes into a halfe starved Town, ready to be taken, is in greater danger, than he who comes out of it, I must needs wish him better fortune than I do to the other: I assure you Madam, (replied *Appalice* and blushed) to speake in reason, I can neither commend the act of him that would go in, nor of him that came out, since according to my apprehension, the one would have headlong run into the danger, and the other would have shunned it. Whilst *Artemis* was talking with these Ladies, *Ligdams* talked low with *Cleonice*: and *Andramites* did the like with *Doralisa*: but since he had to doe with one whose wit was above the sphere of most others, when he spoke low unto her, either she answered him not at all, or else very little, or very sharply; therefore he never durst speak above three or four words at once unto her, esteeming himself very happy if she did not answer him in such a sharp tone as was able to turn the sweetest words in the world into wormwood. After the visit of these Ladies had lasted a reasonable time, they went unto their chambers: *Andramites* and *Ligdams* stayed in the Castle untill they were ready to goe to bed, and then they would return to the Camp in the night, lest they should lose any opportunity of honour, yet they would not depart before they had received the commands of the Princess *Artemis*, who charged them with a complement unto *Cyrus*. After which they bad adieu unto all the Ladies; but whilst they were performing their severall complements, *Appalice* took *Doralisa* aside, and after she had pulled down her hood to hide her blush, she desired her to conjure *Andramites* in private, that he should have a speciall care that no new dispute should arise between *Thrasimedes* and *Menecrates*; telling him, that perhaps when *Cyrus* was busie about great affairs, they would not be so strictly guarded but some misfortune might fall out between them. Adding, that it would be an unpeackable grief unto her, if either of them should dye in any consideration of her. Since it is not so easie a matter as perhaps you think for me to make any request unto *Andramites*, said *Doralisa*, doe not think I will undertake it, unlesse you will promise to tell me, what interest you have in these two prisoners: For though Curiosity be not my custom, and though I am ignorant of many things, because I will not ask them, yet I must needs confesse, I have such a desire to know the cause of such extraordinary events, that I will consent unto what you ask me, if you will promise what I ask you. I have so much interest in them (replied *Appalice*) that I cannot deny you. Since it is so (sayd *Doralisa*) I will doe as you desire mee. And indeed, *Doralisa* taking *Andramites* aside, as if she had some businesse which concerned him to communicat: unto him; and though shee was of such an humour as did not love to ask any one to doe a good office, yet she put a notable difference between making a request for another, and one for her selfe: And therefore, though with much adoe she entreated *Andramites* to have a care of *Thrasimedes* and *Menecrates* untill the King had reconciled them, assuring him she would take it for a great obligation; and adding, that he might take her making any request unto him as a mark of that esteem which she had of him; for, said she; there are but four persons in the whole world unto whom I would be obliged, though there be an infinite number that I would oblige; yet if I could preserve my self from being obliged unto any, I should be very glad; but since this is not in my power, and that I must be obliged unto one, I had rather it should be unto you than any other. Though your language, Madam (replied he) cannot be catalogued in the number of favours, which one might hope for from her he adores, yet I will take it to be such a one, since it is the greatest I ever had from you. But as you have done me the honour to assure me, that I am in the number of those three or four persons unto whom you would suffer your self to be obliged: I beseech you tell me whether I be the first, second, or perhaps the last of that infinite number which you would oblige? I assure you, said she, and laughed, I cannot answer you directly if I would; for I have assigned no places in my heart, all those who are there are in a confusion without any order of rank, so that I cannot tell which is first, or second, &c. But *Andramites* (added she) this is not the business which I desire of you, and therefore unlesse you would have me repent of my request, and be forry for giving you

you an occasion of obliging me; speak not a word more, unless it be to bid me adieu. Give me leave, Madam; said he, onely to tell you, that I depart the most ——— For Heavens sake *Andramites* (said she, and interrupted him with a laugh) speak not a word more, unless you be well assured that what you say will not anger me; for since the request I made unto you concerns one of my friends, I should be glad you would not put me to recall that request which I have made unto you, and therefore it is better that I interrupt your speech, and leave you; and indeed *Doralisa*, making him a serious reverence, as if she had done her business, left him, and went unto *Arpalice* to tell her that *Andramites* would doe as she desired. All this while *Ligdamis* was bidding adieu unto his dear *Cleonice*, with whom he was alwaies upon constant termes of amity. Thus *Andramites* and he returned to the Camp, and left all these Beauties together, who did not part untill *Lycaste* was forced to tell them, it was full time to retire unto their rest. In the mean time, since it did nearly concern *Arpalice*, that *Cyrus* in reconciling *Thrasimedes* and *Menecrates* should know that he could not protect the last of these in prejudice of the other, unless he made her most miserable, she consulted with *Candiope* (who was her dearest friend, and close confidant in all her secrets) upon the best expedient. For my part (said *Candiope* unto her) if the case were mine, considering the credit which *Doralisa* hath with *Cyrus*, both by her self, by *Araminta*, and by *Andramites*, I would open my heart unto her, and tell her the whole truth. She hath already desired (replied *Arpalice*) that I should doe as you advise me, and I have promised her. Why then doe you ask my advice upon a thing (replied *Candiope*) which is already resolved? Because I have promised more then I can perform (said *Arpalice*) for though it be a great weakness: to be clamorous in relation of any thing which is not a crime, yet I must confesse I cannot my self tell *Doralisa* what is requisite she should know, thereby to engage her in my business. Then I must say (replied *Candiope*, and smiled) that you are very rigorous unto *Thrasimedes*, if you dare not tell *Doralisa* that which a whole Province knows: for is there one in *Licia* which knows not that *Thrasimedes* is in love with you? No, said *Arpalice*, but there is none except you, and *Thrasimedes*, who knows that I love him; and it is but a while since hee could guesse at it, nor yet knows so well as you doe. Therefore you would infinitely oblige me, if you would spare me many a blush, and would take the pains to relate all my imperfections unto *Doralisa*: You are well acquainted with the originall of our affections; and I believe your self is the greatest cause. But dare you trust your self unto my discretion? (said *Candiope* unto her) are you not afraid that my ill memory will make me misreport your words? and perhaps alter some of them, or make you speak too obligingly unto *Thrasimedes*? As *Arpalice* was going to answer, *Doralisa* came into their chamber, who after shee had told *Arpalice*, that she was glad to see by her complexion, and quicknesse of her eyes that she had slept well, she asked whether or no she remembered her promise? *Candiope* knowing very well what *Doralisa* meant, laughed, and told her, that *Arpalice* was not very well disposed to perform her promise; telling her afterwards all the discourse which was between them: So that there was a very pleasant conference between these three persons: For my part (said *Doralisa*) after she had heard the difference between them I cannot think *Arpalice* ever did, or said, or thought any thing which she may not tell me, and therefore I am perswaded, that it is rather out of vanity then modesty that she will not let me understand her adventures from her own mouth rather then from anothers, since it is not possible any should know anothers story so well as themselves: But the truth is, one shall not speak of themselves so well as others will do. Most true (said *Candiope*) *Doralisa* hath found out a good reason to stop your own mouth, for you would rob your self of a thousand applaude which I shall give you, and which really you deserve: Yet I cannot phrase your way to be a vanity, but rather a desire of glory, and you desire to get *Doralisas* esteem, therefore desires that she may know you the better by my reports then your own. I pray you tell her what you please, replied *Arpalice*, so you do not put me to say any thing: And indeed so it was concluded, that *Candiope* should relate all the adventures of *Arpalice*. Then *Doralisa* and *Candiope* agreed, that as soon as dinner was past, they should carry *Lycaste*, *Cydipe*, and *Arpalice* unto the Princess *Araminta*, where they would leave them, and return into *Doralisas* chamber: And so they did; for they were no sooner entered, but shutting the door, and *Candiope* leaning upon a table of Ivory inlayd with Ebony, she began her discourse with a Complement, thus.

The History of ARPALICE and THRASIMEDES.

YOUR Reputation, amiable *Doralisa*, being such as makes it dangerous to speak ill before you, might well silence me from making any long discourse in your presence, if it did not merely concern a person who is most dear unto you, and deserves to be so unto all those that are capable of her extraordinary merit: and her interest being more considerable than my own, I will begin that relation which you expect, as if you had never heard of our Country, of our Town, or of *Arpalice* her self; for though you be very near in alliance of blood, yet you never were in *Licia*, but alwayes at *Sardis* or *Susa*, never saw each other since you were five years of age, when *Lycaste* came to *Sardis*, I conceive it convenient to begin as if you knew her not at all. Be pleased to know therefore, that *Arpalice* was but seven years of age when she lost both her Father and her Mother, and that *Parmenides* was not of a fit age to govern himself, therefore a Brother of *Lycaste*, their Uncle, was their Tutor; who having no Wife, put the young *Arpalice* unto *Lycaste*, who hath brought her up with as much care as sh: did *Cydipe*. The Father of *Arpalice* holding an intimate correspondence with a man of Quality named *Amphidamas*, who was of the same Town, and had but one Son, and one Daughter, he ordained by his last Will and Testament, that *Arpalice* should marry his Son when she came at age: That which caused the great riches of *Arpalice* (though she had a Brother) was that they were not both by one Mother: And since it is the custom of our Country, that Mothers give ranks unto Families, and not the Fathers; and the Mother of *Arpalice* being exceeding rich, declared by her testament, that she should marry *Memocrates*: adding, that her intention was, that he should have the greatest part of her estate, if her daughter would not marry him. It may very well be said, that *Arpalice* was never Mistress of her self, since she was engaged before she had either reason or discretion. *Memocrates* was then four years of age, and *Arpalice* seven, when every one said unto them, that they were destined to live together, and that they were so fast, nothing could ever part them; but before I acquaint you how they lived together, I must tell you, what the manner of living is, in our Town. All the world knows, that *Licia* in generall is a mountainous Country, very craggy and uneven; and very barren in many places; therefore you may imagine, perhaps, that those who inhabit there, will smell of the rudeness of their Country: But there being some land in *Licia* exceedingly fertile, it may be said, there are as gallant compleat men there as any is in the world: Also the Metropolis of our Country which is called *Patara* is one of the most famous Towns in all *Asia*, not onely for its beauty, but also for the magnificent Temple of *Apolla*, whose Oracle is so famous, and many Strangers resort thither to consult with it: Also many come out of curiosity to see that famed mountain of *Chimera*: This Mountain, I say, whom the renowned *Bellerophon* rendered famous, whose top is full of Lions, middle of wild Goats, and bottome Serpents; so that many Strangers resorting unto *Patara*, it is most pleasant living there. Moreover, though the Government of our Country be in the manner of a Republique, yet a King of a Court may be seen there as well as in a Monarchicall state: For there is a President of the Councell, whose authority is so great, that he wants onely the name of being Sovereign of all *Licia*: So that all the Offices of State being in his dispose, he is as much courted, and as much honour done him, as if he were absolute King: So that their way of living is much more pleasant then in other Republicques, where every one is divided into severall Factions; and the contrary, the authority of one man attracting together all the compleat Gallants of a State into one Town, and after into one house; this questionlesse makes society most agreeable, and spirits more polite, it being the source of all delights, and gallantry. And I can assure you, we had the advantage to live in a time when there were more compleat men in *Licia*, then of three ages before. This is the place, fair *Doralisa* where *Arpalice* was educated, and lived all her time: I shall not need to tell you what shee now is; for it is apparent she is one of the greatest Beauties in the world: You may see shee has been ever fair, not like one of those beauties, who make people believe they use enchantments, and who after they have been ugly in their infancy, become fair in six moneths; yet *Arpalice* did not onely promise beauty in her most tender years, but abundance of spirit; a spirit so gallant, so high, so noble, so passionate for liberty, and such an enemy to all subjection and constraint, that I have heard say a hundred times, a pleasure commanded did lose the pleasure of it: You may imagine therefore, that nothing could fall out more opposite to her humour then to be engaged at seven years of age, to marry *Memocrates*: not but that he was exceedingly handsome, but though he had been the handomest man upon earth, yet he would never

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never have got the heart of *Arpalice*, out of his reason also, that she did not chuse him; and truly, I think another thing did much disunion the spirits of these two persons, which was, that *Menocrates* was of an imperious nature, and an enemy to any thing that crossed his inclination; so that it may be said, that *Arpalice* loved liberty, and *Menocrates* loved licentiousness. But to return unto the beginning of their lives: be pleased to know, that *Lycaste* and her brother who were the Tutors of *Arpalice* and *Parmenides*, did think themselves obliged to see the last will of *Arpalices* Father and mother executed: so that they used all their endeavours to incline the heart of this young Lady to love *Menocrates*: on the other side, the friends of this pretended lover did so expressly command him to court his young mistress; that being not at an age to disobey them, he was continually with her: at least, at such times when he was not busied with his Tutors, who taught him such things as one of his quality ought to learn: and they saw one another so oft, that it may be said, they saw one another too often to love. The three first years both of them being very young, it was not observed, that there was any strong aversion in the heart of *Arpalice* towards *Menocrates*: nor any great affection in the heart of *Menocrates* towards *Arpalice*: But alwaies doing as their Parents bad them, *Menocrates* send a thousand pritty knacks for tokens unto *Arpalice* which she received very civilly more for the love of the things, then the sender: if they danced or walked, it was alwaies together, and they never enjoyed any pleasures asunder: yet this lasted not long: for *Menocrates* being seven years elder then *Arpalice*, when he was eighteen, & she but eleven; so that having lost his Father, he began to live after some mode, and to use her like a child, & entred into the world with all the liberty of a young man of an impetuous spirit: Yet his designe was to marry *Arpalice*, & to keep her in hand with some trivial tokens, but in such a negligent manner, that as young as she was, she took notice of it, and slighted him. However be pleased to know, that *Menocrates* having no mind to lose *Arpalices* estate, contracted an intimate friendship with *Parmenides*, for he concurring in age, he loved the brother better then the sister: Also there was a sympathy of humors between them: but though he had screwed himself into his affection, yet he did not neglect *Arpalice*. Thus did he swim in all delights and pleasures, and believed himself, as some sort of men use to do, who though they be married, yet make a profession of Courtship and Gallantry. When he was in any of his Gallantries, either he would not come before *Arpalices* window; or if he did, it was so late, that she should not see him: if she were at any meeting, he took her but to dance not above once, or twice at the most, and then would leave her to go, and talke with some other whom his heart more liked: All the advices of his mother and friends were in vain, when they told him that *Arpalice* had more wit then years: that he did ill to use her so; that he would move her unto an aversion; which indeed he did, for all his care was to please himselfe, telling all those who spoke unto him, that he would let *Arpalices* beauty grow a little, before he would apply all his Courtships and respects unto her; things being upon these termes, and *Arpalice* being some twelve or thirteen years of age, he designed to travell with *Parmenides*, and not to return untill three years were expired: So that during his absence, the beauty of *Arpalice* grew to be (as now you see it) a very miracle, and was an admiration to all *Lycia*: *Cydipe* was also very fair; and the sister of *Menocrates* called *Cleoxine*, who was much about the age of *Arpalice*, was also very lovely; so that it might very truly be said, these three were the greatest ornaments of our Towne: and since I saw them every day, it was easie for me to get their friendship: and truly of all the three, *Arpalice* did most take my heart: and such a knot of friendship was tyed between us, as nothing can dissolve: In the meane time; though *Arpalice* was a wonder of beauty, yet none durst engage themselves to serve her: she charmed the eyes of all that looked upon her, and every one defended themselves against the enchantment of her beauty: the commendations which every one gave her, was to shun her with all care, lest she should exact more love and adoration then hopes; every one lamented that it was not permitable to serve her openly; and vented a hundred things which confirmed her, in her love of liberty. Yet custom, reason and modesty willing her to follow her own humour, she concealed her resentments as much as she could: Yet in the secret of her heart she had an extreame unwillingness to be forced unto the most important action of her life which ought to be most free: she knew very well, that she made all those despair that thought upon her in love: and she knew also, that the reason why she denied all, was because she was promised unto *Menocrates*: Moreover, she perceived that all the friends of *Menocrates* kept observant eyes upon her: So that she lived in such a constraint, as a Lady of quality called *Zemocrate*, who had a pleasant wit in Rallery, termed her the fair slave; and this name was so much used amongst us, as we called her by it as much as by her own name: for she being of a sweet pleasing spirit, she would not be angry at

any Rallary, and the truth was *Zenocrite* was such a person as might say what she would without any exception: and truly there was more Gallants frequented this Ladies house whom I last named, then any other in the Town. *Zenocrite* is fair, of a good person, her Physognomie subtle, though she had a kind of languishing aire: she spoke things as if she never thought them: yet spoke them more sprightly then those that did think them: she had an admirable fancy, and would turn things most pleasantly: she would sometimes tell a story in most elegant termes; and would sometimes be satyricall in four words: yet was she of a good and generous nature: and if she spake in the disadvantage of any one, it was more out of an excess, of reason and sincerity, and out of an impetuosity of wit and fancy (which she could not hold in) then out of malice. The rarest of her qualities was, that the sadness of her spirit did often time cause joy in others: For where she lamented the miseries of the time, or of ill government, she did it in such a pleasant manner, that she did more delight company by her complaints and murmurs, then others could do in their most frolique humours: she had all the newes, which she did alwaies polish in the relation; not that she changed it, but, that in her Comment upon it, she was most agreeable company. Moreover, there being alwaies abundance of company at her house: Liberty was alwaies free, those that would be sad might be so, those that would be frolique might be so, those that had no mind to speak might be silent; so that every one might find there a satisfaction for his humour: to conclude my description of her, *Zenocrite* was a person every way extraordinary; you may conceive then, that *Arpalice* having so fine a spirit, and living in the Neighborhood, did see her very oft, and this privilege she had, that *Zenocrite* spoke of her, as a person whom she esteemed very much; and I think that I may truly say the conversation which *Arpalice* had with her, did not a little confirm her love of liberty: and when she did aggravate the injustice of those who do absolutely dispose of the wills of others, not knowing whether it be suitable to their minds or no, it must be confessed she spoke reason; and truly it is very strange, to see fathers oblige the Children to marry, not knowing whether they love or hate; whether their humours be suitable or opposit: and if they can but passe away an afternoon without wearinesse, no matter for all their lives after. Since all that *Zenocrite* said seriously, observed and exactly related, the friends of *Menecrates* did all they could to hinder *Arpalice* from seeing her so often; but *Arpalice* had alwaies been well used there, say what they would, she would not be kept from thence: telling them, that since *Zenocrite* was a woman of no lesse vertue then wit, she knew not why she should not see her: the thing which most nettled them was, that in seeing *Zenocrite*, *Arpalice* saw all the Gallants in *Lycia*; yet since they were forced to be patient, and to set some spies to observe whether any one Courtted *Arpalice*, manage her engagement: but all their observant pains were in vain, for since, *Menecrates* was a man of high quality, and since it was known that *Parmenides* desired this marriage: should go forward, notwithstanding all *Arpalices* charmes, and what inclinations sever they had to her, all those who fell in love with her, did stifle their passions, and would not regularly apply themselves to serve her: Thus every one did commend her and esteem her, but none durst love her: I leave it unto your imagination, how perplexed she was to see, that if she were free, she might chuse as she would; and yet she saw she was forced to marry *Menecrates* whom she could not endure: how oft has she made her complaints unto me? and how oft has she wished, that she were poor so she were free? This being the posture of things, the friends of *Menecrates* receiving continuall letters from him, intended to send him *Arpalices* Picture, that he might see how she was improved, hoping to make him the sooner return: They addressed themselves unto him who had the disposition of her, to get her Picture taken, and commanded it with such peremptory authority, that obey she must. Yet she deferred it as long as possible, and there was no pretence which she did not make use of, to excuse her selfe: one day she had an ill dresse on, another day she had not slept well in the night, and therefore did not look pleasant enough to have her Picture taken: another time, she had promised a visit, but at last, after all these delays and excuses she must obey. For my part, I have wondered a hundred times how they could take her Picture with any resemblance, considering the fleeting melancholy that was in her aspect, and the impatience she did sit in; for she changed her countenance continually, according to the variety of thoughts in her mind: she did almost never sit still, but was alwaies restless and ready to rise; and truly if the Artificer had not been a man of an admirable fancy, and the most excellent man in his art that was in the World, he could never have done what he did; for notwithstanding all the restless impatience of *Arpalice* he took her Picture marvellous like her. As much incensed as she was against *Menecrates*, and

for all her spite against the Picture drawer, yet she was very glad to see it, when it was finished; for in what humour soever one is in, you know, one would not wish long to appear ill favoured. So that *Arpalice* cheering up her selfe by little and little, consented that they should send her Picture unto *Menecrates*: and since it was in a very little modell, it was put into a very fine Case, and sent unto him, yet *Arpalice* would not have it sent as from her, nor that they should send him word, she consented unto it. But I beseech you admire a little at the wonderfull juncture of things; when *Menecrates* received this Picture, he was at *Apamea*, where was also a *Halicarnassian* man of quality, named *Thrasimedes*, who had no other designs in his being there but as a Traveller. And as you know, the *Phrygian* Musique is most admirable, there was a place in that Town where at certain daies was kept a consort of voices and Instruments, unto which all the Gallants resorted, when they had leisure: some onely, because they loved Musique, and others out of love to company, which was infallibly to be found there. So that *Menecrates*, *Parmenides*, and *Thrasimedes*, all three men of much spirit, and curiosity, failed not to be there: And as we commonly see, those who are strangers in any Town, though they be not of the same Country, yet have a disposition to converse together with those of the same Province they are of; So, it chanced that *Thrasimedes* sought occasions of talking with *Parmenides*, and with *Menecrates*, and finding them both to be men of much spirit, he accustomed himself to talke often with them then any others; and since in such places as that, it is not usuall to talke of very serious or important matters, they began to discourse of the difference which is in the beauty of women, according to the severall places where they are borne: So that passing insensibly from one thing unto another, they asked each other reciprocally, if there were any excellent beauties in the places where they were born? And since *Menecrates* was the first which asked the question, *Thrasimedes* answered him, that there were many very lovely ones in his Country; but, said he, for all that, I am most unhappy, for the truth is, that at this present, there is hardly an excellent beauty in all the *Halicarnassus*, though some ten or twelve years since, there were a thousand most rare ones: and it may be said, that the starres in our Court are set, and shine not: It is not so in our Town, replied *Parmenides*, for there are an infinite number of rising starres and growing beauties. And to let you see one of them, said *Menecrates*, look upon the Picture of one of our fair ones. In saying so, he shewed him *Arpalices*, which he received that morning. *Thrasimedes*, no sooner saw it, but he confessed, he never saw any so fair, asking often, whether it was not one of those Pictures which more shew the excellency of the Artist then the reall resemblance of any one: whilst *Thrasimedes* said so, *Parmenides* was called away, by some that would speak with him; so that staying still with *Menecrates*, he began more and more to admire the beauty of this Picture, and asked him, whether it was the Picture of any with whom he was in love, or of some of his kindred? for I suppose, said he, it must be one of those two; It is neither of the one nor the other, replied *Menecrates*, for I assure you, that *Arpalice* whose Picture you see is not my Cosen, nor am I in love with her: Is it possible (said *Thrasimedes*) you should know this person and not love her? Doubtless: I can, replied hee, and very easily. 'Tis true, when I came from the place where she is, she was not so fair then, as now, and they write unto me that she is more charming then her Picture. Whilst *Menecrates* was talking thus, *Thrasimedes* looked still upon the Picture with much admiration; but at last, he restored it unto him again, and talked of other things. At their going out from thence, they went unto one of those houses where gaming is used, and which is open to all commers, for *Phrygia* being near neighbour unto *Lydia*, and as you know the *Lydians* are the inventors of most games of chance, so play is used as much at *Apamea*, as at *Sardia*. *Menecrates* and *Thrasimedes*, coming into this house, (where *Parmenides* was not) *Menecrates* presently began to play, but with such ill luck, that he lost all he had about him, except the Picture of *Arpalice*, whose Case was of Gold with a circle of Diamonds. So that having no money to play, and being desperate, he offered those he played against, to play the Case of the Picture, but *Thrasimedes* not giving them time to answer, told *Menecrates*, that if he were resolved to play that Case, he desired it might be with him, and upon condition, that the Picture might be in it, he would stake the double value to what it cost. *Menecrates* did pause upon it a little, but his hot desire of play, and greedinesse to win back some part of what he had lost, being prevalent with him, he accepted of *Thrasimedes* his offer, yet desired no more for a stake then the just value of the thing: he was the sooner induced unto this resolution, because he thought *Arpalice* could never come to know how he played her Picture, & as for *Parmenides*, he did not fear that he would be angry, for there was such a strong linke of friendship between them, that nothing could break it: But to be short, *Menecrates* lost the Case, Picture &

all; and *Thrasimedes* wonne it, yet offered afterwards to lend him money to play, but fretting at the unkindnesse of fortune, he went home as melancholy at his losse as *Thrasimedes* was merry at the winning it; yet *Menecrates* did fret more at his ill fortune in generall, then at the losse of *Arpalices* Picture in particular; for having a greater love to play, then to her, he was more sensible of the one then the other. Also knowing, that in all likelihood the substance of that Picture which he had lost, would infallibly be his, he did not resent the losse: As for *Thrasimedes*, he was not of that mind, for he was better pleased in winning this Case and Picture, then if he had wonne a much more considerable value in money: So that fearing *Menecrates* would engage him to play it again if he saw him, hee shunned meeting with him, which he might easily doe; for having but two dayes to stay in *Apamea*, he would not appear in his sight, yet he went to bid him adieu, and *Parmenides* also, but as chance was he met with neither of them, and so he took his journey without seeing them, I shall not be so tedious as to tell you unto what Town he went; since it is not pertinent to my story; but give me leave to tell you, that in all places he came at, he carefully observed whether he could see any woman so fair as that Picture: But whether really he met with none who had so much beauty, or whether he found none that pleased him so well as that of *Arpalice*, certainly he gave her the preheminance in his heart. After then he had wandered through divers places in Lower *Asia*, as he was ready to return unto *Halicarnassus*, he began to chide himself for being of that humour, who had rather see things which are lesse rare, because they are farther off, then things of more worthy observation, because they are at home: And that *Caria*, and *Licia* doe joyn, yet he never had been at *Patara*, though men from all corners of *Asia* come thither to consult with the Oracle of *Apollo*; and many also come into *Licia* to see the Mountain of *Chimera*: *Thrasimedes* therefore resolved to see our Country; and he added unto his generall curiosity of seeing all the Rarities of our Town, his particular desire of seeing *Arpalice*. Then took he his way unto *Patara*, where he arrived in the most pleasant season of all the year: But before I relate how he lived, it is convenient I tell you his admirable adventure which happened unto him, the first day he came unto the Town. Know then, that *Thrasimedes* remembering hee knew a man whom he had seen in *Halicarnassus*, sent to enquire whether he was in the Town before he entered himself, to know whether he might lodge at his house according to the Laws of Hospitality, which all Nations doe reverence. He sent therefore a servant unto his acquaintance, with a Letter importing this request: Hee was some fifteen Furlongs from the place when he sent this servant; and it was in such a very delightfull place, that he resolved to stay there with another servant who walked his horse, untill the other returned; for it is not the custome of Travellers for to goe with any great Train: Since it was not late, he thought he had time enough to stay for a returne of him he sent unto the Town, and since it was in a wonderous pleasant place, hee was the more invited to stay: For imagine a little Valley, surrounded with Hills, intermingled with Rocks, at the bottom of which ran a little Brook that crossed the valley, on the banks of which grew abundance of wild Willows, which made a most pleasant shade. As an addition of delight unto the prospect of this place, there was a neat house, built upon one of those Hills, and as one walked unto it by the side of the River one might see between the point of two Rocks (which seemed purposely for that to separate) the Town of *Patara* far off: This was the place, amiable *Doralisa*, where *Thrasimedes* stayed waiting for his servant: At first when he lighted from horse, which he gave unto his other servant to hold, he began to walk along the River side in this pleasant shaddow of Willows, and walked so long forward, that his servant lost the sight of him; yet since he commanded him to stay in that place, and knew he would return, because the way which *Thrasimedes* walked was quite contrary to the way towards the Town, his being out of sight never troubled him. In the mean time after *Thrasimedes* had walked himself weary, he sat down at the root of a tree, where he fell into a deep contemplation, and musing upon past adventures; but his musing being none of those kinds that are caused by the running of Rivers, or the rustling of leaves, when the wind blows them, or which comes upon one without any cause, it is requisite you know, that he had been in love in his own country, and travelled onely to cure himself of that passion which he had unto one who betrayed him, and who indeed had more lightnesse then beauty. In the mean time anger and absence had cooled his passion, which to say truly he could never call love; yet in all his Travels he could not meet with one Beauty which hee preferred before this of his perfidious Mistress, except this of *Arpalice*: So that conceiving the sight of this Picture was a remedy wherewith to drive out of his imagination the Idea of that

that person whom he would forget, he continually carried it about him ever since he wonne it; and being in this pleasant solitary place, he drew this Picture out of his pocket, and began seriously to contemplate upon it. He lay almost all along, his head leaning upon a little tuft of grasse which grew at the foot of a Willow, holding in his hand the Picture of *Arpalice*; but after he was well composed in his own thoughts, and agreed that the person whom he would not love was not so fair as that Picture, his musing did grow more confused, and he thought upon just nothing, no not so much as upon the Picture which he held in his hand: So that it being very hot, and he being up betimes, the murmuring of the brook, the rustling of the leaves, the singing of the Birds being all inviters unto sleep, especially a man who had neither any great joy or sorrow in his soul, *Thrasimedes* fell asleep: The Case which he held in his hand falling out of it: Whilst *Thrasimedes* slept thus, you must know, that *Lycaste*, *Cydipe*, *Arpalice*, and my self, with many others were come out to walk unto this pretty neat house, which I told you was built upon one of those hills which compassed about the valley where *Thrasimedes* slept: For since it belonged unto *Zenobrite*, we frequented it as if it were our own. In the mean time be pleased to know, that there was a great League between *Arpalice* and my self, and therefore we never took delight in our walks, unless we talked together in private, so that we alwaies took some occasion or other to separate from the rest of the company, and impart our thoughts freely unto each other. It chanced that day, that having something or other to tell *Arpalice*, I entreated her that we might talk together; so upon the first opportunity we parted from the company, and went out at the back Garden door, where there was a good path unto the Rivers side: And after we had walked a little way, *Arpalice* stopping suddenly, beckned unto me to hold my peace, and shewed unto me amongst the Trees, *Thrasimedes* asleep, as I told you before: At first *Arpalice* seeing by his habit, that he was a man of some quality, her design was for us to turn back, being unwilling to be seen in such a solitary place with so little company: But since I saw we were not far from our retreat, I was bolder then *Arpalice*, for I would needs look upon *Thrasimedes* a little nearer, wondering to see such a man sleeping in such a place, not seeing any horse or servant which he had. I went then some steps nearer him, whether *Arpalice* would or no, and taking her by the gown forced her to follow: But she and I had no sooner passed by two ranks of trees, then we espied the Case of the Picture which fell out of *Thrasimedes* his hand, as I told you before: We no sooner saw it, but a fresh curiosity raised our spirits, though we did not yet know it to be the same which was sent unto *Menecrates*, for the grasse did halfe hide it. But the wonder was, that *Arpalice*, who till then was the most timorous, did now grow the bolder of the two, and being prompted by a strong curiosity, after she had looked about whether or no any came, and after she had observed the Stranger slept soundly, she went to take up the Case; she was so taken with observing the face of him which slept, as she took up the Case, hardly so much as looking upon it; but retiring back with the same wariness wherewith she approached, we went to look upon the Picture which we suspected to be in the Case, yet with intentions to put it into the same place where *Arpalice* found it; for you may imagine that we had no designe of playing the Thieves: And indeed I had taken out of my pocket a little Inkhorn and paper, intending to write some conceit within it, to the end that this sleeping man whom we thought to be a Lover, might see the Picture of his Mistress was taken from him, and that he might read a reprehension for his negligence. You know, sweet *Doralise*, how pleasant such adventures as these are to people of our age, and therefore *Arpalice* and my self were exceedingly delighted with this conceit: But when *Arpalice* and I were behind the Willows, and looked upon this Case, we were extreemly surprised to see it was the same which was sent unto *Menecrates*, or at least extraordinary like it; yet it was such a far fetcht conceit to think it was the same, that we did give our own eyes the lye, and did not open it with any thought to finde *Arpalice*'s Picture. You may well imagine how we were astonished, when we saw it to be the very same which was sent unto *Menecrates*. However since we were over near the Stranger to reason upon this adventure without danger of waking him, we went farther off, still looking behind us to see whether the man did not rise up and follow us: But at last, being got unto the foot of the Hill, we asked each other how it was possible the Picture should come into his hands? For my part (said I unto *Arpalice*, and smiled when she asked me the question) If I credit my own eyes, I cannot doubt but that it is the same which was sent *Menecrates*, and in reason I have some cause of suspicion, that there is some secret pece of gallantry betwixt you and this Stranger, which you conceal from me. This thought is so injurious (replyed she) that I cannot beleve you speak it seriously. Truly (said I, and laughed) I cannot tell whether I should

be in jeast or earnest; for how do you thinke I should give a just judgement upon a thing so full of admiration? the thing which most perplexes me, replied she, is, that I know not how to be satisfied of this adventure: there is no way, replied I, but to waken him; oh *Candiope*, answered *Arpalice*, I am farre from your opinion: for I am just now in such a fear that he should wake, that for all my great desire to see what he will do when he finds that he hath lost my Picture, as I am resolved to retain: And since I believe he will grieve more for the losse of the Case, then the Picture, I will send the Case unto him by a servant, after I have taken out the Picture: therefore I intreat your assistance in finding out such a one, as I may trust with it. For my part, I do confesse, I had a good mind to have some discourse with him. But as we were in contest about it, one of our women, who had been looking us all out, came to tell us, that the Coaches were ready, that *Lycaste* stayed for us: so that all our business was, to find out some fit officer, to watch this stranger, and to follow him unto his lodging. Yet we could meet with none but a Gardiner, whom we instructed as well as we could; and obliged him by promises to do as we desire. The truth is, he seemed so dull, that we had little hopes in his negotiation, nor durst we trust him with the Case to give unto this stranger: Yet he promised us, to come the next morning, and give us intelligence: and truly we had not much time to instruct him, for no lesse then four messengers came for us, in lesse then a quarter of an hour, when we came unto the rest of the company, they chid us for leaving them so long: *Lycaste* told us in halte earnest halfe jeast, that persons of our age could not have any such long secret conferences, but they must stand in need of some favourable construction: For my part, said *Arpalice* (who could not endure constraint) if any should offer to take from me the liberty of my silence, I think I should talke continually: And on the other side, if I should be commanded to talke alwaies, I would be dunbe as long as I lived; And truly (said she and smiled to colour her design of talking with me) I have such a longing desire to talk unto *Candiope* in a low voice, that I do not think I can forbear: after this, she came and whispered something in my ear. At first, they thought much we should whisper thus, and were continually interrupting us; but at last, they let us alone: and wee talked as much as we would, not onely in the Coach, but also in that Garden which wee went to see: Then did wee racke our imaginations to guess, which way possibly this stranger could come by this Picture, but all our thoughts could not hit upon the truth. We could not suspect that *Menecrates* gave it unto him: nor could we thinke the man stole it considering his habit and handsomeness, to imagine that *Menecrates* had lost it at play, was a farre fetched thought: The best that we could imagine was, that he had lost it, and they found it. But at last, we returned home to the Towne, where we were no sooner come, but we were informed that the husband of *Lycaste* named *Menophiles*, was returned from his journey of eight daies, which he had taken, & that he had brought home with him a stranger, who seemed to be a man of quality, but so much wounded, that the Chirurgeons came to dresse him. *Lycaste* no sooner heard this, but out of a curiosity and compassion together she went immediately unto the Chamber where her husband was with this stranger: *Arpalice* and I, moved with the same curiosity, followed her; but *Cydipe* would not, because she was apt to found if she were in the room with a wounded man. As soon as we stepped into the Chamber, *Menophiles* beckned that wee should make no noises; and to prevent it he came unto us into the outer room, where he no sooner was, but *Lycaste* asked him very earnestly who this was of whom he had such care? It is, said he unto her, the most valiant man in the world, and the handsomest: It is a man whose life I would save, and who hath saved my life. But after this, ask me no further, for I neither know his name nor his Country, but where did you meet with him? said *Lycaste*, I met with him, said he, by the Brook side which runs under the Hill upon which *Zenocrates* house is built, where I met a servant holding his horse, and passing on, I came unto that place in the valley, where there is a little path which leads unto *Zenocrates* Garden. You may well imagine, dear *Doris*, that *Arpalice* and I were very attentive unto this relation of *Menophiles*: which he continued, being come unto the place, said he, I saw him whom I speak of with his sword in his hand, against four soldiers, defending himself, and fighting like a lion: And though I had sent all my men another way, but onely one Lacquey, yet I would needs relieve him: when they who were upon him saw me with a sword in my hand, they divided themselves, two to undertake him, and two upon me: they no sooner turned towards me but my Lacquey ran away, so that I was engaged with these two, who at first killed my horse: after this, they wished me not to meddle in a quarell which did not concern me: and seemed to have no other design upon me, but to keep me from stopping their intentions of killing this man; but one of them turning about, and seeing one of their fellowes which was upon this stranger fall, fell

fell upon me with all fury: I defended my self as well as I could, but certainly I had been killed, if this stranger had not come into my rescue as soon as he had killed the other who fought with him. So that the two who were upon me, seeing their fellows both dead, and observing that *Zenocrates* Garden dore opened, they had recourse unto their heels: This stranger and I pursued them, but in vain. In the mean time this valiant man was much wounded in the Combate against two, and lost blood by following them who fled: then turning back to thank me for what I had done, he fell dead at my feet: in the mean time, *Zenocrates* Garden dore opening as I said, and the Gardiner seeing the passage, called all that were in the house to assist; and so I got this illustrious wounded man unto the place where now he is, intending to proportion my care of him according to his merit. After *Menophiles* had ended his relation of the passage, *Lycaste* asked him a hundred questions, which *Arpalice* and I never minded: for we made no question but this man whom *Menophiles* spoke of, was the same we saw sleeping: So that we were both of us full of wonder, but not long, for understanding that this stranger enquired whether any one found a Picture about the two souldiers which he had killed, *Lycaste* went into the Chamber, and we followed, perceiving him plainly to be the same we saw sleeping; yet he did not know *Arpalice*: for his weaknesse would hardly give him leave to open the curtain, and *Arpalice* did more then halfe hide her selfe, behind *Lycaste* and me; So that she knew him, but he could not know her to be the same person, whose Picture he had lost. Yet as weak as he was, he returned a very sprightly complement unto *Lycaste*, when she told him, he was in a place where he might freely command any thing he list: but since the Chirurgeons would not have any to talke unto him, this conference lasted not long: but *Arpalice* and I did not so soon, as give over our discourse upon this surprizing adventure; but we resolved not to speak a word concerning this Picture, untill we were further informed of all circumstances; but since I know you desire to know the cause of this combate, I will tell you what we heard the next morning. Chance would have it, that four Souldiers passing by *Thrasimedes* as he was asleep, he walked just as they were within four or five paces of him; and just as two of them looked upon him and laughed: whether it was at something which concerned not him, or whether it was at his so starting out of sleep, it is not known. But *Thrasimedes* walking, seeking for his Picture, and not finding it, did think these souldiers who looked upon him and laughed, had taken it: but to move them unto a restitution, he shewed no signes of anger, and calling to them, friends, said he unto them, it seems you deserve to be lifted among the Lacedemonian Souldiers, therefore I desire you to restore, what you have taken from me, and in recompence I shall with much willingness give you the full worth of it: The Souldiers wondering to hear *Thrasimedes* to say so, thought that hee was not well waked, began uncivilly to laugh aloud, and to tell him in an insolent jeere, that they were very sorry he had not a better dream. In short, *Thrasimedes* being fully perswaded that these Souldiers had the Picture which he had lost, said something which let them know his thought, unto which they resorted so extravagantly, as *Thrasimedes* in his anger could not forbear *Ménages*: In so much as all four at once, assaulted him, either with intentions to make him fly or to kill him. But the odnesse of the businesse, was to see how he still affirmed that these Souldiers had the Picture, when he related his adventure unto *Menophiles* and *Lycaste*, aggravating the misfortune that hee should kill two of them and yet not find it: but knowing that those two which fled, had it between them. In the mean time, the servant of *Thrasimedes* being returned unto the place where he left his master, to tell him that his friend was ravished with joy that he would lodge with him, he found the servant which walked his horse, who told him that *Thrasimedes* commanded him to stay there, and that he was gone to walk along the Brook side. Then both the servants followed the Brook, but they found onely the bodies of these two souldiers which were dead, and not yet taken away: Then were they much troubled; In the mean time, since it was very late, and they hearing no tidings of their Master, one servant went unto *Zenocrates* house, where the Gardiner telling them what he knew, told them also that it was in vaine for them to think of getting into the Town, that day, because the Gates would certainly be shut before they could get thither. The next morning the Gardiner according to his words came unto us, and brought with him the two servants of *Thrasimedes*, to let us understand the name and quality of their Master, which being known, all cares to assist him were doubled. However this being not enough to satisfy the curiosity of *Arpalice*, she caused one of her women who had wit enough, to aske the servant whether the Picture which his Master had lost, was the Picture of any of his owne Country with whom he was in love, thinking thereby to pompe the truth out of him: and indeed

Indeed the servant without any subtilty, told her how his Master had wonne it at play in *Apamea*, but told her not who lost it, or whose it was, since he never saw the Case opened in which it was: I leave you to think, amiable *Doralisa*, how vexed *Arpalice* was when shee he heard *Menocrates* set such a small esteem upon her Picture. I assure you (said she unto me the first time she heard it) *Menocrates* in losing my Picture hath lost more then he is aware of; for after this affront, that poor pittance of complacency which I observed towards him, shall lessen. I pray consider a little, how do you think he would use me if I were married, since he is carelesse before he is my husband? As violent as *Arpalice* was, and angry, truly I could not condemn her; yet she was much perplexed, and would not have it known how she had been the innocent cause of this misfortune; yet she had an earnest desire that all the world might know what new cause of hatred she had of *Menocrates*. However, we did not think it fit to make it known, that we took this Picture which had caused so sad an accident, only to give it out that we knew that *Menocrates* had lost it at play, and however to have patience for a while. In the mean while *Thrasimedes* recovered, and the Physicians and Chirurgeons all reported him to be past all danger, so that he began to enquire who it was unto whom he was so much obliged; but since the names of *Menophiles* and *Lycaste* did not acquaint him that *Arpalice* was in the same house, he could not know she was there. But bee pleased to know, that *Arpalice* being alone with her Aunt, she was obliged to follow her into the chamber of *Thrasimedes*, and it chanced also that *Menophiles* who went in the first, having something to tell *Lycaste* in private, he took her towards the window, and left *Arpalice* alone by the bed side of this illustrious wounded man. Imagine, I beseech you, how infinitely was he surpris'd, when the person whom he saw was the substance of that Picture which he had both wonne and lost; yet was he a while in doubt, because he found her fairer then her Picture; but being confirmed in his opinion by the extreemly resemblance which hee found in every part of *Arpalices* face, unto her Picture, he was even ravished with joy at the encounter: *Arpalice* carefully observing him, did easily perceive the surpris'e, and joy of *Thrasimedes*, but since hee was not yet in a fit condition for any long conversation, their visit continued not above a quarter of an hour: But whilst it lasted, hee desired *Lycaste*, as hee had done *Menophiles* before, that hee might be carried unto a friends house which he had in *Parara*; but since she knew *Menophiles* would not suffer him to goe out of his house untill he was perfectly well, she spoke unto him with all possible civility, and so retired. She was no sooner gone, but he who *Thrasimedes* knew in the Town, came to see him: So that he being extreemly desirous to be better informed concerning *Arpalice*, whose Beauty struck him with so much admiration, he understood her to be the Niece of *Menophiles* and *Lycaste*; that she was promised unto *Menocrates*, and that she was Sister unto *Parmenides*: So that by this he came to know that *Arpalice* was to marry a man whom she affected not, and one who did not much care for her; for since he had got her Picture so easily from her, and heard it from his own mouth, that he was not in love, he could not doubt it. But how is it possible (said he unto himself) that one so fair as she should marry, and not be loved? For without all doubt she is able to create love in all that have soules. Really (said he unto his friend) the fate of *Arpalice* seems to be worthy of much compassion: For though *Menocrates* be handsom, and hath spirit enough, yet since he cannot love her, he cannot be worthy of her. However, replied his friend, it is not an easie matter to alter her fate; for if she refuse to marry *Menocrates* she will lose the greatest part of her estate. She had better lose it all, replied *Thrasimedes*, then lose her liberty. But if *Arpalice* be wife (said his friend) she will not refuse him; for as fair as she is, she will find but few lovers when her estate is gone. All men, replied *Thrasimedes*, are not so covetously minded as you think them, and if I should fall in love with *Arpalice*, I should make you alter your opinion. In the mean time, we had no sooner acquainted *Zenocris* how *Menocrates* had lost *Arpalices* Picture, but she set it all over the Town in such a pleasant manner, so full of anger and wit, that nothing else was talked on for eight dayes together. Also she would receive it from *Thrasimedes* own mouth, and in order to that he would visit him as soon as he was in a condition to be seen; and coming to visit *Lycaste*, as she was in the chamber of *Thrasimedes*, she would let none goe in to acquaint her, but went straight her self: As soon as she was entered, she sent to desire *Cydipe*, *Arpalice*, and me, who were in another chamber, to come unto her in the chamber of *Thrasimedes*: and I think it was the very day that he fell in love with *Arpalice*: For her joy to hear *Zenocris* so bitter and wittie against *Menocrates*, made her seem so 'air', that he was not able to defend himself against her charmes. After the first complements were passed, *Zenocris* was wonderous well acquainted with the whole Family

of *Thrasimedes*, for it was one of her qualities that she knew almost all Asia: So that passing insensibly from a conversation of civility, into a jollity of mirth, she asked him sharply before *Lycaste*, how much he staked against *Arpalices* Picture, when he played with *Menecrates*: For I imagine (said she) that since hee has no judgement either in Pictures or Diamonds, he would venture it for a little. It is not long of me, replied *Thrasimedes*, that much was not staked against it, since I offered him to stake the double whatsoever it cost, only for the Case; as for the Picture (said he, and looked upon *Arpalice*) all my estate is not equall to the price of it. But, Madam (added he) how came you to know that *Menecrates* lost the Picture of the fair *Arpalice*? It seems, said *Lycaste*, that you are a stranger in this Country, else you would not wonder that *Zenocrite* should know it. The passage is remarkable (said *Zenocrite*) to see a Lover play away the Picture of his Mistis, that it must needs be known all over the World. But I wonder why the friends of *Menecrates* should be so ill advised as to send *Arpalices* Picture to him: For in my apprehension there is nothing more ridiculous then these Family gallantries, which in the sight of all the world are done by the consent, if not the force of friends. If I had known this (said *Arpalice*) *Thrasimedes* should have been better then he is: For *Menecrates* should never have had my Picture; and by consequence this misfortune which hath happened unto him should never have been. Do not call that a misfortune, Madam (replied he) which brings me the honour to be known unto so many noble persons. You may say what you please (said I unto him) but I think three dangerous wounds which you have received may very well be called a misfortune. There are some misfortunes (replied he) which produce great happiness; and I may very well rank this to be in the number of them. For my part (said *Zenocrite*) since you do not dye of them, I am glad it happed so; for I must confesse, I have such a strange aversion unto all such Lovers as are by the last Will and Testament of Parents, and who are certain to marry their Mistis the first day they see them, that I am glad they meet with some rubs in their progreffe: For take away feares, hopes, and miseries from love, and a lover is quite uninspired: And to prove what I say, doe but imagine the most compleat Gallant of the World, and conceive him to be with her whom he is to marry, the three or four preceding dayes before the Marriage, and imagine all his Brothers, Sisters, Nephews, Neeces, Uncles, Aunts, Fathers, Mothers, Grandfathers, and Grandmothers came to rejoyce with him, I am most confident you will confesse: with me, that nothing will put him more out of countenance, be he never so professed and declared a Lover: For my part, it does so wound my eyes and imagination, that I cannot endure it. This is the case of *Arpalice*, who ever since she was born had her Lover before her eyes without love, whom she alwayes looked upon as one that must be infallibly her husband whether she can fancy him or no. Whilst *Zenocrite* was talking this, *Thrasimedes* looked upon *Arpalice* most attentively, and observed that his friend was pleased with what she said; but so was not *Lycaste*, who was angry at it; but *Zenocrite* being not accustomed to consult with the thoughts of others to expresse her own, continued talking as she began, all the rest of the day, knowing very well that *Arpalice* was not angry at her. Sometimes she would describe these kind of Lovers, afterwards represent the soulesse Spirits of their Mistresses; then she would compare them with reall Gallants, and observe such notable differences between them, that it was not possible but to concur with her in her opinions. But (said I once unto her, and interrupted her) then it is requisite to banish quite all manner of courtship and gallantry: For since a legitimate and ordained Gallant is not a Gallant, and that virtue will not admit of it otherwise, it must be concluded that it must not be admitted of at all. When I said so (replied *Zenocrite*) I did not directly mean as you understand it; for those Lovers which I condemn, are either those who are not really so, or who are long before hand declared to be so: For indeed to cause Gallantry to produce handsome effects, he who acts it, must love; and never consider whether he shall, or not marry; for when thoughts of marriage doe arise in the heart of a Lover at the same time his passion doth, I will maintain he is not Gallant as he is, who not knowing why he loves, nor which way to obtain love, yet does continue to love: Restlesnesse is one of the sweets of love; and I doe not think there is any conversation more wearisome, then that of a Lover who hath nothing to desire, nor nothing to fear, or hope for. For my part (replied *Thrasimedes*) I doe beleve a Lover who hath nothing to complain of, is not in love: For let him be in as great favour as possibly he can, yet he ought to think that he is not enough in favour. Certainly, replied *Zenocrite*, it is most dangerous to sit down and say, I am satisfied and contented; nor is it very obliging: But as for *Menecrates* (said she, and rose up) I assure you, I would not for any thing, but he had lost *Arpalices* Picture, because the accident hath so dis-

verted me, and will still divert me. After this *Zenocrite* retired, and also all the rest of the company, leaving *Thrasimedes* to entertain his own thoughts; and truly he was very indifferent; for the beauty of *Arpalice* did so pleasingly take up his mind, that he thought upon no other thing. In short, amiable *Doralisa*, not to trouble you with a relation of all the first thoughts of *Thrasimedes*, let me only tell you, that his weakness was so great, as it was a long while before he was sound, and so he saw *Arpalice* almost every day; and as his wounds which he received from her did heal, so her beauty made them deeper in his heart. He hath told me since, that at the first he did strive against his passion, but not being able to vanquish it, he submitted, and entirely abandoned his heart unto it. Since *Thrasimedes* had abundance of spirit, and witty gallantry, he soon got the esteem of *Arpalice*; he had also the good luck to please *Zenocrite*. For my part, I must confess, I had an easie inclination to become the friend of *Thrasimedes*; nor did I hinder those advantageous thoughts which *Arpalice* had of him. In the mean time, as much in love with her as he was, he durst not shew it unto her: For as the posture of things was, it was as offensive to talk of any such matters, as unto a married woman. However, since he knew she had an aversion unto *Meneceates*, he did not despair: But since he knew that the grand secret of love, was to please and divert, he courted *Arpalice* and all her friends with all manner of delights: The first diverting entertainment which he gave her, was so extraordinary, that I must needs relate it. Imagine then, that we were in a great chamber, with *Lycaste*, *Zenocrite*, *Cydipe*, *Arpalice*, and many others, and my self: First, we heard an admirable harmony of Musique in the street, *Zenocrite* looked upon us, and asked for whom this was intended? adding, that she beleaved some declared Lover who never does things handsomly, was at the charge of it. For my part, said *Cydipe*, I am sure it concerns not me; and me lesse then (you added *Arpalice*.) Perhaps it is intended to the company in generall (said I.) It is not the custome (said *Thrasimedes*) to give publique entertainments; for though every one who hears it, have equally their shares in it, yet I doe beleave there is a particular intendment of it unto some one. Afterwards we began to descant who it should be, and we named all the men of our acquaintance, but could not agree amongst our selves which of them it should be; for if I named one, *Cydipe* would tell me that could not be, because she knew he was engaged in other company; if I named another, *Zenocrite* would assure me, that she knew he was not in a condition for entertainments, but was that night in a melancholly mood; if *Lycaste* thought she had guessed him, we all let her see that she was deceived; and as for *Zenocrite*, she her self confessed, that she could not imagine from whom this gallantry should proceed: But whilst we were giving our verdicts, *Arpalice* spoke not a word, and seemed as if she would not take so much pains as to find it out. Would not any one say (said *Zenocrite*) that *Arpalice* is a Stranger as well as *Thrasimedes*, and that she knows no body here. My silence (replyed she, and smiled) argues that I am not guilty of that fault whereof all women are accused, who (they say) love to be talking when there is something that should be listened unto with attention, and who ask questions when they should be silent; and for my part, I conceive they are so be blamed who do so: For how can we take any delight in the Musique (said she) if we doe not silently hearken unto it? Yet *Arpalice* could not impose silence upon them; for their curiosity to know who it was that gave them this entertainment, did transport them above all other considerations. We sent a subtle and witty boy out of a back door, who knew all the men of quality in the town, with orders to observe & enquire who was the director, and at the charges of the Musique: But we were all exceedingly surpris'd, when at his return he told us, that except the Musique there was not one person in all the street. This boy had no sooner reported this, but *Zenocrite*, more subtle then the rest, told us that she would trouble her self no farther to know who gave it, but only to know to whom it was intended. Me-thinks it is as, difficult to find out that as the other (said I.) It is because I am ignorant that I knew it (answered she.) This Riddle is so obscure (replyed I.) that I confesse I cannot understand it, and I beleave it will puzzle *Thrasimedes* to untie the knot. Yet I am confident (said she) that he will confesse I am not mistaken: Then whispering with him, she asked him whether it was unto *Arpalice*, or *Cydipe*, or my self that he intended this Musique? *Thrasimedes* was extremely surpris'd she should guesse him; and did earnestly deny it; but the more he said she was mistaken, the more he did confirme her in her opinion. So that *Zenocrite* being ravish'd, that she had hit the mark which we had missed, her thoughts did passe from one to another, amongst us all but *Lycaste*, unto whom she would not impart any thing: For my part, she had no sooner hinted her thought unto me, but I concluded it certain, and *Cydipe* did the same, and indeed so did all the rest of the Ladies. As for *Arpalice*, whether she did dissemble her thoughts

thoughts, and suspected that *Thrasimedes* was in love with her, or that she really did not credit our thoughts, she alwayes said that we were all mistaken; but she continued not long in that Tone, for the next morning, I sent for one of those that was of the Musique, who had formerly taught me in that quality, to come unto me, and conjured him to tell he, who employed him the night before: He being one who ever would trust his greatest secrets of his heart unto me, did ingeniously confesse it that they were before no other house, but before *Lycastes*, that he who employed them was a very Gentile servant, who very liberally rewarded them, and enjoyned secrecy; that he had the tone of a stranger, and did every way so fully describe the man, that I knew well enough that it was the servant of *Thrasimedes*, who employed them, and I imparted the secret unto *Arpalice*. There chanced also a more surprizing accident then this; for he pleased to know, that the same night we had this Musique, we all agreed to walk two dayes after to a stately and magnificent house some forty furlongs from *Patara*, which belonged unto a man, who was never better pleased and joyed then when himself was not the Master of it, and when his Porter told him there was much company in it, and when he heard they were delighted with it, and thought it to be a most admirable peece of Architecture: And indeed he was so taken with the beauty of it, and expressed his joy that others should be of the same mind, as one Lady did absolutely make it her own. The pleasure which others took in it was his; but at this time he was in the Town upon some occasions. This amiable *Doralisa*, was the house which we intended to goe unto, in the presence of *Thrasimedes*, all of us expressing our sorrows that he was not in condition to goe with us, and every one describing unto him the beauty, conveniency, and excellencies of this house. *Lycaste* commended the Architecture, and the Situation of it; *Zenocrite* a vast Arch standing upon thirty and two Columns, and a stately Staircase; *Cydippe* extolled the Hall, which might well become the magnificence of the Egyptian Kings; for my part, I commended the pleasant Prospect, the Gardens, Fountains, Grots, and Statues. But as for *Arpalice*, who was all that day in an humour to be opposite unto others, she took us of a certain little solitary Closet which she preferred before all that we extolled in this stately Fabrique. Not but that I know, said she, all these things which you commend are essentially more beautifull, yet this best pleaseth me, and I intend that day when you walk, I will walke onely with my eyes, and stay in that closet which I speak of. Imagine (said she unto *Thrasimedes*, to justify her choice) that this Closet which suits so well with my inclination is so seated, that though it be open on two sides, so that one may see two wayes as far as sight can reach, yet one cannot meet with any but solitary objects. The Gardens which one shall see on one side are all Grasse and Gravell Walks, set with green trees. The Fountains all of Rustique work; the River, though naturall, seemes to be artificiall. Beyond the Gardens one shall discover a great Forrest, and beyond it Meddows, Pastures, Rivers, but not a Town, House, Hill, or Wood to hinder Prospect: So that if one were the onely one in all the Universe, yet one should hardly be more solitary then in that place. I beseech you then imagine what delight may be taken in such a closet: I can find magnificent Architecture, and handsome chambers in many places of our Town, but I cannot any where find the pleasing solitude of this closet. As you are pleased to describe it, Madam, said *Thrasimedes*, in a low voice; it is not possible but to be of your opinion; and to think that which you commend, deserves to be preferred before any thing which any other commends: After this, we had much other discourse which is not pertinent to my story; but the day of our journey being come, we went unto this house according to our appointment, and we were as frolick as our hopes: First, at the corner of the Forrest we were saluted with a consort of Hoboyes, admirably delighting: When we were in the Hall, we heard another Consort of Voices at the higher ends; and when we were in the Chamber, a most rare Voice and a Theorboe: Admiration made us all silent to hearken unto this Harmony: After this we had a most admirable fine Banquet, in so much as *Zenocrite* said, that most certainly it was given by some man who had some amorous designs. However, since the man appeared not, none knew what to think; but as at the first Musique, so at this, I doubted not but it was the gallantry of *Thrasimedes*. Yet since he had been wonderous civilly treated by *Lycaste*, I did not know whether this was onely an acknowledgement of the favours he received, or a testimony of love, but I was not long in this ignorance, for he pleased to know, that the servant of *Thrasimedes*, who of his condition, was the wittiest man alive, did take such order with the Porter, that he might carry a letter, & lay it on the Table in the Closet which so much pleased *Arpalice*, obliging him to open the closet unto none unless her self giving him such instructions, as he did according to his mind: And indeed, when *Lycaste* & *Zenocrite* desired to enter, he told them he could not open

it, because his Wife who was in the Garden had the Keyes: So, making that his excuse, hee reserved it whilst *Arpalice* came: But staying untill he had an opportunity to let her enter alone, & she returning back to ask him why they could not enter into it, he told her, that since she was alone he would let her enter, and the reason why he denyed it before, was because his Master had charged him not to let many enter. *Arpalice* taking him at his word, desired to enter, consenting that he should lock her in if he would, so he came to open it within an hour: So the Porter did open it, and locked it again as soon as she was entered, making as if this were a great favour which he did her. At first when she entered, she told me that she went unto the Windows to enjoy the Prospect; but turning aside, she saw lying upon a Marble Table, a Letter, which had this Superscription.

To the Fair, and solitary Arpalice.

You may easily conceive, amiable *Doralisa*, how this adventure surpris'd your Cosen; and if the Letter had been sealed, certainly she had not opened it; but when she read it she found these vvords.

M A D A M,

*Y*our Beauty hath driven me to such a small necessity, as that I cannot hide the misery which you have caused, and I conceived that I could no more handsomely acquaint you with it, then in such a solitary place as pleaseb you. Had I seen that your eyes had observed mine, and understood them, I would not now have written, that I doe infinitely love you, but since I saw you did not understand that language, I thought it more respect to write than to speak unto you: Yet if I be deceived in that, I am ready to repair my fault, and will tell you on my knees, upon the first handsom opportunity, that the Grandure of my passion cannot be equalled by any thing but your Beauty.

THRASIMEDES.

After *Arpalice* had read this Letter, she vvvas exceedingly unresolved vvhat to doe: Shee thought that to take it vvvas too obliging unto him that vvrit it; and to leave it, was to shew unto any that entered vvhat *Thrasimedes* had vvritten: But at last she thought of a way which was safe both wayes, which was, to blot out what *Thrasimedes* had written: yet first shee would take a copy, though it vvvere but to shew it unto me; and so shee did; and so shee thought *Thrasimedes* could not accuse her of too much indulgency: and shee had no sooner blotted out what was written in the Letter, but the Porter came and opened the door, telling her that the company wanted her: Then she went out, but covered her face with her hood to hide her blushes, and could not speak one word unto the man: Shee was no sooner out, but spying me in a window towards the Garden, she came unto me, and acquainted me with the bufinesse, shewing me a copy of the Letter: For my part, I must confesse, I told her, that I thought the proceeding of *Thrasimedes* to be very gallant. So do I, said she, but let me tell you, I think it a little too bold, and very offensive to me; for he cannot chuse but know the bad condition of my fortune, and how I am engaged unto *Mene-crates*, and consequently I neither can, nor ought to suffer him, as I might if my fortune were otherwise. If love, said I unto her, vvvere not a violent domineering passion, I should thinke *Thrasimedes* vvvere oblig'd to hearken unto reason, and follow it: But, *Arpalice*, if hee bee in love, as very likely he is, it vvvere unjust if you should think he acts by the rules of Reason: and to speak with reason, I cannot see why *Thrasimedes* should not think he may become a Rivall unto him that did carelessly play away the Picture of his Mistris: We had talked much more, but time called us homeward; where when we were arrived, *Lycaste*, and *Cydipe* went unto the Chamber of *Thrasimedes*, but *Arpalice* would not goe, feigning to be a little ill: He being a man of a quick spirit, easily apprehended the reason why *Arpalice* came not, and therefore feared extremely that she was incensed, yet very glad he was she had received his Letter: As for *Lycaste*, though she did beleeve *Thrasimedes* had given the Musique, and Banquet, yet she never dreamed of any particular design in it: So that she did highly commend the magnificent liberality of this unknown man, who had so sumptuously treated them. But after he vvvas gone, and the servant of *Thrasimedes* coming in, he acquainted his Master how *Arpalice* had read his Letter, and blotted it out. At the first his feares vvvere predominate; but afterwards hope tempering his feares, he vvwaited vvith much impatience

tiencie to see *Arpalice*, that hee might guesse by her eyes whether he had any hopes to have any share in her heart: but his longing desires were not so soon satisfied: for *Arpalice* continued still her feigned sicknesse, purposely because she would not be obliged to go with *Lycaste* into his Chamber; and her reason was, because she knew that *Thrasimedes* intended ere long to remove from the house; yet he had not left his Chamber: but since he could not see *Arpalice*, and not being able to live long in that anxiety, he began to stirre abroad as a man in health: Gladly would he have stayed a little longer; if he could have seen *Arpalice*, but since he could not enjoy that happinesse, he told *Menophiles* in the morning, that he intended to trespasse upon his generosity no longer, but would lodge with an acquaintance he had in the Town: *Menophiles* was very unwilling to part with him, but at last, *Thrasimedes* prevailed, and though he was yet something weak, yet changed his lodging. 'Tis true, the house unto which he was to go, was not farre distant, yet he dressed himself that day, in his richest habit, and as a man who was to see the onely person whom he preferred before all the World. At first, he went unto the Chamber of *Lycaste*, where *Cydipe* was, and where he thanked her with as much spirit as civility, for all the courtesies he had received. But since he feared that when he would go unto *Arpalice*, who kept her Chamber, *Lycaste* would go with him, he made his visit very long, in hopes some would come in, and so he might more easily see *Arpalice* alone; and indeed it happened according to his wished hopes; for there came in much company, and whilst she entertained them, he went into the Chamber of *Arpalice* with more haist, then his weaknesse would well allow him. Since she foresaw, that since he had been at *Lycastes* Chamber, he would come unto hers also, she sent for me, lest he should find her alone, but as I was ready to go unto her, some company came in which stayed me, so that *Thrasimedes* was more happy then she intended he should be; for he found an opportunity to talke in private with her: there being none but one servant in the room; as earnest as the desire of *Thrasimedes* was to see *Arpalice*, as soon as ever he saw her, he was fuller of fears then joyes, because he found her so serious, that he apprehended the enterprize in which he was engaged more difficult then he imagined: Yet she received him with civility enough, but it was mixed with such a cold strangenesse, as had no obliging sweetnesse in it. However, *Thrasimedes* being resolved to lay hold upon such a favourable opportunity, after the first complements were past, and *Arpalice* desired him to sit down, I thought Madam (said he unto her) to have found you so sick, as would have moved compassion in all those that saw you; but for ought I see, you are in such a condition, as make all those who see you to need pittie themselves; and I believe you affect solitude onely to prevent the making men miserable: I assure you, though it be good to do so, (replied she) yet one knowes not how to avoid it: for there is no place so solitary where a misfortune may not happen. I understand you very well, Madam, said he unto her, and I can see how you reckon the boldnesse which I presumed to take in disturbing your solitude in the Closet in the number of your misfortunes. But I beseech you Madam, is it such a grand misfortune to be told, that I adore you? and is it a crime, that I am not able to live unless you know I am totally devoted yours? I neither begged your esteem nor your affection; but onely presented mine; I beseech you, why then do you receive me with such a hollow hearted entertainment? I have long since heard say, replied she, that it is the custome of those who are in fault, to complain first, before they be accused. I beseech you Madam, replied he, what crime have I committed? Am I the cause that you are the fairest person in the world? Can I chuse but admire you, have I not a heart that is sensible? or if it were a crime, have you not sufficiently punished me for it? have you not most cruelly blotted out what I had writ? and deprived me of your sight three daies together? surely that is punishment enough to expiate all the crimes which a violent passion forced me to commit. Had you told me, replied *Arpalice*, that your design was onely to make me hate my solitude in writing so craftily that letter which I found in the Closet, doubtlesse I should then have pardoned you: but since you persevere in your crime, and continue talking as you do, I must needs express my dislike of it, and that I am highly offended: It seemes then, that you are as rigorous as fair, replied he, but though you be, yet I beseech you Madam, do me the favour to tell me what punishment you have reserved for *Menocrates*? for I see no reason or justice, that you should punish me for adoring you; and recompence him for slighting you: I conceive it no good plea, replied she, to justifie ones selfe, by the crimes of others; and though *Menocrates* be culpable, yet that does not at all excuse *Thrasimedes* from being culpable also; Pray Madam, replied he, do me so much honour as to tell me what my crime is? you have writ unto me, replied she, and thats enough: are you offended because I tell you truth? (replied *Thrasimedes*) It is no matter, said she, whether what you say be true or false, your crime is in tel-
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ing it: Do you thinke me as culpable; replied he, in speaking sincerely, as in telling you a lie? How ever it be, said she, you have offended me, and I am the more apprehensive of your fault, because I had the greatest inclination in the world to be your friend: Oh Madam, said *Thrasimedes*, if so, it is impossible you should hate me, because I love you: or if it be, not because I have told you, but because I have told you in an ill manner; your distinctions are very nice; (replied *Arpalice* and smiled) But never to trouble your selfe further with a search whether I am offended because you love me; or because you have writunto me; or because you have writ to me in an ill manner, be assured, I am offended: I beseech you Madam replied he, since I have offended against my will, tell me which way I should appease you? In doing that, said she which is contrary unto the thing which offended me: Then replied he, I must most horribly hate you; but since that is not in my power, I must endeavour to appease you some other way, which Madam shall be, by a most humble respect and profound silence: yes Madam, since what I say offends you, I will not any more speake of my passion, untill I can obtain my pardon, and that your eyes assure me of it. I assure you, said she, if you understand their Language very well, they will never tell you any thing, which may perswade you, I can forget the offence, which you have given me. Alas Madam, replied he, I do not desire you should forget it as long as you live; but that you may remember as long as life lasts, that I am the most zealous and respective Lover that lives upon the Earth: As *Arpalice* was ready to answer, and perhaps sharply, I came in; making a thousand excuses, that I came no sooner, I perceived that the minds both of *Arpalice* and *Thrasimedes* were so distracted; that they knew not what I said, and I began so to talke unto them, as I moved *Arpalice* to blush and *Thrasimedes* to smile, who told me he would come and thanke me for the favour I had done him: but to tell you truly, I thought my selfe little beholding to him for the favour, because he did visit me rather as the friend of her he loved, then for any other reason. A ter he was gone out of *Arpalices* Chamber, she related all their conversation unto me; but for all her anger against *Thrasimedes* for speaking so openly of his love; yet I knew she did not hate him, but that there was a strong inclination in her heart to esteem him. I pray *Arpalice*, said I unto her, tell me wherein you think liberty consistes? you, I say, who declares your selfe to be an enemy unto all manner of force and constraint; who would enjoy it in the most triuall things: who never thinke any recreation pleasant, unlesse you might chuse it? who thinke that which others call decency, to be an insupportable severity: who was alwaies used to say, that the only advantage which men have above women is liberty; and that the greatest pleasure of Travellers is, that they are not subject unto the Lawes of the places where they pass: and who conceives the chiefe felicity of friendship to consist in venting unto each other all that is in their hearts freely without compulsion: and yet I see this great Lover of liberty, does suffer her selfe to be a slave: I pray, said she unto me, what moves you to speak thus? Reason, replied I, for do I not know that you hate *Meneceates* extremely? I do confesse it, replied she, and do not I know, said I, that you do love *Thrasimedes*? Did he behave himselfe towards me as I would have him, replied she, I do confesse indeed, that I think I should not hate him: for his person does please me; and his spirit is infinitely agreeable unto mine, and hee does almost perswade me that he esteems me. I pray tell me, said I unto her, how would you have him behave himselfe towards you? and what would you have him say? but withall Madam, I would have you speak sincerely: would you have have him (said I unto her, seeing she answered not) not respect you more then any other? that he should not prefer to talke with you before me; that he should look upon you like a man who thinke upon nothing; that he should never talke unto you but upon things indifferent, as having no particular design to please you, that he should never commend you; nor do any thing which might perswade you that he loves you? speake I conjure you, and ingenuously confesse that if he should do thus, he would not be so much in your opinion as he is, though he hath a little over freely told you, that he loves you. You are so free this day, (replied *Arpalice* and laughed) that I thinke you will make me a hater of Liberty, since it moves you to utter so many things which displease me, though they do not anger me so much as I would. I beseech you said I, consider seriously, and resolve with your selfe what you will do with the poor *Thrasimedes*, for I perceive he is so deeply in love with you, that I am confident he will never returne into his owne Country: For my part, said *Arpalice* very sadly, I do not thinke you would have me so miserable; as to marry a man whom I cannot love, nor do I think you would have me love *Thrasimedes*, whom I can never pretend unto: but I thinke *Candiope*, that you are either out of your wits, or else will drive me out of mine; otherwise why do you not expresse your selfe quite contrary to what you do? It is because I cannot betray my owne thoughts (replied I and

and laughed at her anger) and because I have no mind to contradict yours. Then did *Arpalice* by degrees confesse unto me, that she never saw a man in all the world whom shee could affect, except *Thrasimedes*. But not to trouble you with a tedious relation of all wee said at this time; let me onely tell you, that it appeared *Thrasimedes* had no intention of going so soon from *Lycia*: For he put himself into a magnificent equipage, and courted the acquaintance of all the Gallants in our Town: But as for the Ladies he never visited any unlesse the friends of *Arpalice*, and amongst them, I was one whom he often visited, and with whom he held a great intimacy of friendship. He was so amiable and handsome, that he was the object of an universall esteem, and it had been strange if *Arpalice* had slighted him. Hee was none of those light v apouring lovers, who care not what they talk before their Mistresses, or who excessively commend a black Beauty before one that is fair; but on the contrary hee is so judicious, so exact, and discreet in his passion, and without any affectation or constraint in his actions, that if at any time he commended any in the presence of *Arpalice*, it was so as it might appeare hee thought *Arpalice* the most fair, and most worthy of commendations: And I believe never any had a finer art to keep himselfe within in his owne ranke then hee had. As oft as I have seen him with *Arpalice*, in the Temples, at Visits, in Walkes, and Assemblies, I never saw him intrusive, nor ever put any out of their places, yet was hee perpetually with her, and therefore you may imagine, that if shee had a heart absolutely insensible, shee could not chuse but bee much taken with such a perfectly accomplished man as *Thrasimedes*, and with one who was so knowing in the art of procuring love. I will omit all the relation of all those rigours which she shewed unto him at the first, and how she slighted the merits of such a man: For perhaps you will hardly think it possible she should treat a man so roughly, whom she esteemed so highly: But let me tell you, that the passion of *Thrasimedes* did manifestly appear, that the friends of *Menecrates* tooke it to heart, and though they esteemed *Thrasimedes* very well, yet they thought themselves obliged to tell *Arpalice* their minds. Untill now *Arpalice* did constrain her self, but as soon as *Menophiles* and *Lycaste* spoke unto her concerning *Thrasimedes*, and commanded her to let him know, that he must not any farther engage himself in her service, she ceased to resist her inclination, and did so peremptorily revolt from those that commanded her to banish *Thrasimedes*, to intivilly, that she began to slack her rigour to him: Yet would not she permit him to speak openly of his love, but without any anger or sharpnesse, imposed silence upon him. This being the state of things, news came that *Parmenides* and *Menecrates* would return within two dayes. This report had different operations in the heart of *Arpalice*; for her love unto her brother made her joyce to see him so soon, and her hatred of *Menecrates*, made her strangely apprehend his return. On the other side *Thrasimedes* had so little assurance of the heart of *Arpalice*, that he knew not what to resolve upon, nor how to behave himself towards *Menecrates*, therefore he determined to find out a way how to speak with *Arpalice* in private: But since it was not her custome to give him any such opportunities: And since all he had to say required longer time then common conversations, which lasted not above a quarter of an hour, he bethought himself of an invention which did admirably well serve his turn. Know then, that to bring about his design, he bestowed a visit upon me; and after much common discourse, he began to talk of *Menecrates*, asking me confidently, how I thought *Arpalice* would receive him: Afterwards falling from one discourse to another, he told me that he had a very great desire to give an entertainment unto *Arpalice*, before *Menecrates* came: For, said he, if one may credit *Zenocris*, she dares not so much as lift up her eyes after he is arrived. For my part, though I knew *Thrasimedes* was in love with *Arpalice*, yet I did not suspect hee had any secret design in his words; and he was so accustomed to treat us with fresh entertainments, that the proposition did not at all surprize me. I asked him then what kind of treatment this should bee? telling him it must be quickly if hee would have it before the return of *Menecrates*. *Thrasimedes* perceiving me so easily deluded, told me, that *Arion*, who was so famous throughout the world, was arrived at *Patara*; but since he had a desire to passe unknown, he would not be got to play upon the Harp, unlesse one had some intimate friendship with him; but being well acquainted with him at *Corinth*, hee could prevail with him, provided it was not before much company. This may easily be, replied I; for it may be at *Lycastes* house. The company would be too great there (replied he) for there will not be fewer then *Lycaste*, *Zenocris*, *Cydipe*, *Arpalice*, and your self; and you may well imagine, that it is not possible to make *Zenocris* keep any long silence to oblige *Arion* to play his best; for you must know that such a man whose voice useth to charm the very Dolphins

Dolphins, will not take it well that Ladies will not be attentive : Me-thinks I see him already lay his Lute or Harp upon the Table a : the first word which *Zenocrise* speaks, and will neither play, nor sing any longer. What then is the best course, said I unto him ? The best way is, replied he, that you invite *Arpalice* hither to your house to morrow after dinner upon some pretence or other, that she come alone, and that you give it out all that day, that you are not within, and admit of none but *Arion* and your self, who will come together. *Thrasimedes* had no sooner made this proposition, but I accepted of it ; for since my Father allowed me all the liberty I could desire, knowing I would not abuse it, it was an easie matter for me to do according unto this proposition : and since I beleev'd *Arpalice* would not dorr at it, I made a positive promise unto *Thrasimedes*, who having a *Halicarnassian* friend, who played passing well upon the Harp, and sung as well, he made use of him in lieu of *Arion*. To shorten my discourse as much as I can, I obtained of *Arpalice* to come and see me, and the truth is, I forced her, for she did long deny me, but perceiving me grow angry, she came thither the day following very timely : You may imagine that *Thrasimedes* failed not to come, nor to bring his pretended *Arion* with him : but I forgot to tell you, that he desired me to treat him with much civility, and to commend him highly : He told me also, that the best way to make him sing, and play well, was to entertain him well before he began to sing : for it is the humour of all the Musicians in the world, to love applauses, and therefore if any would have him doe his best, they must commend him, and allow him patience in relating some of his amorous adventures, or his adventure : of the Dolphin. If that be all, said I unto him, let mee alone to doe all the civilities which are fitting : And indeed, the next morning when hee came, I was as good as my word : and *Thrasimedes* had so well described his Goddess unto him, that he did all which was desired of him : So that this counterfeit *Arion*, who was a man of wit and spirit enough, began to addresse all his discourse unto me according to the instructions of *Thrasimedes*, whilst one of his men was to bring his harpe : At first, the discourse was generall amongst us all four, but he fell insensibly to talke onely unto me : to him king thereby to oblige him unto a better humour of singing, I willingly hearkened unto him, and desired him to relate his admirable adventure of the Dolphin which was so famed over all the World. And indeed he began such a circumstantiall relation, that I thought hee would not have finished before the next morning, and so he would not sing nor play that night. Moreover *Thrasimedes* had told me that he was phantastically, and I was so fully perswaded of it, that I durst not seem so weary of him as I was. In the meane while, *Thrasimedes* desiring not to lose such a favourable opportunity as had cost such paines to compass, came nearer *Arpalice* then before, Madam (said hee unto her, in a low voice) me thinks since *Candiope* permits *Arion* to relate his past misfortunes, you may as well allow me to relate my present miseries : But I beseech you Madam (added he, perceiving by her looks that she prepared to deny him) be not so inhumane as to deny me a hearing : the harp of *Arion* will presently prevent me without your rigour, therefore I beseech you let me speak. *Arpalice* thinking that ere long the Harpe of *Arion* would come, and that then the pretended *Arion* would begin to sing and play, did not impose silence upon *Thrasimedes* : So that this lover, not fearing to be interrupted by the Musique of *Arion*, began his discourse. Madam (said he unto her) I cannot think my self so unhappy as that you should not know I love, and love you infinitely : all my actions speak as much, my very looks may assure you of as much, and certainly it is impossible that there should be so much love in my heart, and you ignorant of it : So, Madam, I will use no perswasive arguments to let you know I love you ; for I presuppose you know it : but I will onely ask you, how it is your pleasure I should behave my self unto this lovelesse Rivall who will shortly arrive ? for I doe professe and declare, Madam, that I cannot change my heart. Moreover give me leave to assure you, Madam, that if I were so happy as to be more in your esteem then he, the engagement which obligeth you unto him should be no obstacle unto my happines : For though I know that if you refuse to marry him, the last Will and Testament of your Parents deprives you of the greatest part of your estate, yet give me leave to tell you, that I have enough to recompence that losse, since certainly my estate is as much as both yours and *Menecrates*, if both put together : Let him enjoy then what the Laws of your Country gives him, and I beseech you grant me that which both reason and love requires, I mean, your affection. Your expressions are so full of generosity, replied *Arpalice*, that I cannot be offended at them : But after my thanks to you, I must tell you, that how much soever I esteem you, and what aversion soever I have unto *Menecrates*, and how great a repugnancy I have to be forced, yet I must confesse, I have not power to make any other expressions then such as I have all my life : Therefore, generous *Thrasimedes*, if you do

doe esteem me, you will pittie my misfortune, and make no ill attempts to alter me : And if you will oblige me, live with *Menecrates* as you did at *Apamea*, and live with me as with a person neuterall and indifferent. How, Madam, said he, doe you think there is any equity in your language? Can you think it possible I can live with you in a neutrality, and indifference? Would you have me live with *Menecrates* as I did at *Apamea*? I beseech you, Madam, consider what you say; think what a lamentable fate it is to marry one who loves you not; and what injustice it is to drive a man into despair who infinitely loves you, and who will infallibly die if you have no care of his life: For heavens sake, Madam, put a difference between *Menecrates* and me. Consider, I beseech you, how he will receive this honour which you doe him without any joy, and conclude that he who can so easily play away your Picture, will perhaps as easily part with your person as it: For my part, Madam, the affection, which I bear unto you, makes me receive the least of your favours upon a thankfull knee; and in testimony of it, I pray see how great a veneration the heart of *Thrasimedes* holds of you. In saying so, he let her see how carefully he had kept the Letter which he had writ unto her. Doe not think, Madam (said he) I carry this so carefully about me, for any other reason but because it was touched with your fair hands, when you cruelly blotted out the first testimoniall of my love. Imagine, Madam, I beseech you, with what reall reverence I should receive a reall favour: Oh, for heavens sake, put not a vast treasure into the possession of a blind man, who knows not the value of it. Let him have the liberty to punish himselfe by a new choice; and doe you make choice of a heart which knows how to adore you according to your infinite merit: Doubtlesse you will find in mine as much reverence as passion, and as much fidelity as love. Advise well with your self, Madam, and consider what is your best course: The very least syllable you can pronounce may regulate all my actions; and truly upon your answer depends the fate of all my life. I am not so full of vanity (answered she) as to beleve all you say; but I have so good an opinion of you, as to hope you will not deny the request which I shall make unto you, which is, that you wil for the love of me live civilly with *Menecrates*, lest if you doe not, something might reflect in my disadvantage, which should infallibly fall upon you: For in the humour I am in, perhaps I am not so just as to accuse those of my misfortune who are the reall causes of it. If you will honour me so far as to promise me, replied *Thrasimedes*, that you will never make *Menecrates* happy, I shall promise you to live civilly with him: But, Madam, if you make me absolutely despair, I shall hardly answer you as I doe. I assure you (replied *Arpalice*, and sighed) I should despair my self, if I thought nothing could prevent my marriage with *Menecrates*; and I am confident if such a misery doe befall me, I shall hardly beleve it the very preceding minute. Whilst *Thrasimedes* was talking with *Arpalice*, she looked continually whether *Arions* Harp was brought; not that she did hate him who was speaking unto her; but because she feared to give him either too obliging, or too sharp answers; and therefore she would gladly have their discourse interrupted: For my part, I looked as earnestly as she for the coming of the Harp: For since *Thrasimedes* told me, that there was a notable difference between the discourse of *Arion* and his Musique, I longed to hear it; and indeed he spoke very elegantly, so that thinking hee would sing a hundred times better then he spoke, I had a conceit he would then charme me: But at last, after a long stay, according to the plot of *Thrasimedes*, the Harp came: And as soon as I saw it, I presented it unto this pretended *Arion*, thinking I could not oblige him more then by my impatient desire of hearing him; but he having no such desire to be heard, took it, and layd it upon the Table again: saying, he would first finish what he had begun, and what I had commanded him to relate: So that fearing to anger him, I sat down again, and hearkened unto the rest of his Dolphin adventure, which he did tell even to the least wave of Sea in which the King of Fishes did triumph: describing him so circumstantially, as he did not omit so much as a Scale or Fin of the Dolphin, nor the curls which he made in the water: yet I was so simple as to think that all his long winded descriptions were onely consequents of his Poeticall humour, and that his manner of speaking was onely a little too full of Tropes and Figures; though I observed all along that he spoke very elegantly: But at last, after a long relation of this adventure, he took up the Harp and played: *Arpalice* also drew neerer; and imposed silence upon *Thrasimedes*: but the counterfeit *Arion* told her, that she needed not make such hast, for his instrument was not yet in tune, and it would be long before hee could bring it into fit order for Harpny, all the favour he desired was, that she would be pleased to speak low, addressing his speech afterwards unto *Thrasimedes*, conjuring him to give an example unto *Arpalice*: And indeed this Musician was very long in tampering, and tuning his Harp: twenty times did he twine up and down the strings; sometimes it was too

too high, sometimes too low, sometimes in the same note it was before: he broke above twenty strings, still something was out of order: then would he lift up his eyes towards heaven, and turning towards the company seem to be very angry: Afterwards would he offer at a tune in a kind of confused manner, so as one could not judge whether he was skilfull, or ignorant in Musique: And indeed this subtle friend had all the fretting humours of a peevish Musician, and seemed so hard to please in tuning his Instrument, that he gave *Thrasimedes*, time enough to talk, he would lengthen out the time by intermixing a discourse of Musique: and omitted not one term of art: he told me of three sorts, of the Phrygian, of the Dorian, and of the Lydian: he had up the Diatonique, the Chromatique, the Diapason, the Mese, the Paramese, and a hundred other conjuring words, which I understood not, nor ever shall remember; and all this in such a Magisterial tone, as if *Amphion*, *Linus*, or *Orpheus* had spoke. In the mean time, be pleased to know, that I thinking I could not do a greater pleasure unto him that was my Musique Master, then to acquaint him, I sent for him, appointing him to be brought into my Closet by a back paire of stairs: And indeed when this pretended *Arion* had tuned his Harp, this Musician was in my Closet, with all the women of my house. You may imagine how impatient he was to hear this man, whose fame went over all the world. In the mean time, since I knew he was not lesse famous for his Verses, then for his Musique and Voices, and thinking those which he sung when he thought he should have dyed, would be most admirable, I would needs entreat him to sing them; therefore I explained my meaning, and courted him unto it: you may imagine that he could not satisfie my desire, since the true *Arion* would never impart those admirable Poems unto any; but the friend of *Thrasimedes* having wit at will, excused himself very handsomly: He told me, that it was a song so sad, and so full of lamentable expressions, that it would move more sorrow then joy. I, who desired that he should have a good opinion of my ability in matters of musike, desired to think that *Arpalice* and my self were not of the humours of most women in generall, who affect onely light pleasant Aires; but on the contrary, we delighted most in melancholly tunes, which sad and soften the hearts of hearers, and move them unto compassion. Oh, Madam, replied he, I dare not consent unto your desires; for I am confident, that which moved the Dolphins unto compassion, will move too much sadness in you. Seeing then that I could not move him to satisfie my desires, I pressed him no farther, but let him sing what he pleased: All this while *Thrasimedes* was expecting his love unto *Arpalice*, who fearing to give too much hope unto her Lover, rose up, and came nearer the counterfeite *Arion*, who perceiving his friend had done his businesse, and would talk no longer with *Arpalice*, and therefore he resolved to sing: But though he did it very well for a man of Quality, who made it not his profession; yet my expectation being high, I was astonished when this friend of *Thrasimedes* began to sing so meanly. But whatsoever I was, the Musician in the Closet was much more. However, *Arpalice* and I durst not let our wonder appear; but seemed as if we thought he sung admirably well: yet I could not chuse but tell *Arpalice* in a low voice (whilst he was tuning his Lute for another Air) what I thought: Do you not think (said I in her ear) that Dolphins only can think this Harmony admirable? For my part, said she, all I can say is, that if *Arion* speaks no better then he sings, certainly he has tired you. I assure you (said I unto her) he does not sing so well as he speaks; and I am confident, that it was by words, not songs, he charmed the Dolphin. Though *Arpalice* and I resolved to speak but one word, yet I found my self in such a laughing vein, that I talked a long time purposely to keep me from laughing out: But that which gave me the first ground of suspicion was, that whilst I was talking to *Arpalice*, I observed this feigned *Arion* tuned his Instrument, looked upon *Thrasimedes*, and was so tickled with a laughing conceit, that he had much ado to contain as I: yet did he counterfeite the Musician still, and did it very well: But finding his friend desired no longer discourse, and seeming to be angry at what *Arpalice* and I did, he laid his Harp upon the Table hastily, and would sing no longer: *Arpalice* having not observed so much as I, began to make a thousand excuses, and desired him to continue his singing, but he, with the peevish humour of a Musician, said, it should be some other time. For my part, I stood silent, and he making use of my silence to colour his refusal of *Arpalice*, told her, that he perceived I was not pleased, because he would not sing the same verses which he sung when the Dolphin saved his life, and therefore he would stay untill such time as he had a little recollected his memory. Since you owe your life unto them, replied *Arpalice*, it is not credible you should forget them. Whilst she was talking thus, *Thrasimedes*, who was not sorry his plot was discovered, because it would be taken for a mark of love, came unto me, and asked me with a smile what I thought of his friend. Me-thinks (said I unto him in a low voice) that this *Arion* speaks so well, and

and sings so ill, that I think him more fit to divert company by his discourse, then to charm Dolphins by his voice : For my part if I had been a Dolphin, I should have taken more delight in hearing the Waves dash against the Rocks, then in his songs. However (said *Thrasimedes* unto me) his Harp gives not more satisfaction then his Eloquence. I cannot say so (replied I) for his discourse pleaseth me much better then his Musique. After this *Thrasimedes* told me, that *Arion* had a desire not to be known, and therefore would be called *Philistion* as long as he stayed in Town. And the best conceit was, that this borrowed name which *Thrasimedes* mentioned, was the right name of the counterfeit *Arion*, who after as much discourse as spoke him to be a man of much spirit, went away with *Thrasimedes*, who told me so much as I did not doubt of this trick which was put upon us : So that fearing lest it should make some noise in the Town, I went presently into my Closet to entreat the Musician not to tell *Arion* was in *Patara* : but a woman of *Arpalice*, and another of mine, over-hearing that name, it was a hard matter that a secret should be kept amongst three, especially since the Musician was ever ravished that *Arion* sung so ill. 'Tis true, he did not report that he heard *Arion* in my chamber, but he said he heard him : The two women durst not tell all the truth which they thought they knew, but they told all the women of *Zanocris* that *Arion* was in Town, and that *Thrasimedes* was acquainted with him : So that the next day the news was publique, and every one asked whether they had seen *Arion* ? But the best conceit was, that the same day *Zenocris* came unto *Lycaste*, where I was, with *Cydipe*, and *Arpalice*, *Thrasimedes* came also, and brought *Philistion* with him as *Philistion*, that is, as a man of Quality in *Hallicarnassus*, and not as *Arion* : For my part, though I did believe he had put a trick upon us, yet I knew not for whom I should take this Stranger ; but I was much perplexed, that every one who came that day to *Lycaste*, should all talk of *Arion* : Some said one thing, others another, according to the various reports of Relators : For my part, said *Zenocris*, I despair not of knowing him, for I am told he is a friend of *Thrasimedes*. I must confesse, when I heard *Zenocris* say so, I thought it some affront which she put upon *Arpalice*, and me, and that she had known something of the precedent dayes passage. On the other side, *Thrasimedes* and *Philistion* knew not what to think : But at last *Thrasimedes* said, that he had not as yet seen *Arion*, and that if he did meet with him, he promised *Zenocris* to bring him unto her : He had no sooner passed this promise, but all the company desired the same favour, and *Philistion* was as earnest of it as any of the rest : So that *Arion* desired to see *Arion*. In the mean time *Arpalice* and I could hardly hold from laughing, yet she restrained her self as well as she could : She had much ado to bring some angry Idea into her fancy to prevent it ; but at last the thought of *Meneceates* his arrivall the next day, gave a stop unto all her mirth. In the mean time *Thrasimedes* came to me, and asked me pardon for the imposture which he had used, making me an exact relation of all, and conjuring me to pittie him, and doe him all good offices unto *Arpalice*. I shall not relate all that he said unto us, for it would be too long : nor how *Thrasimedes* was persecuted by all those who desired him to make them acquainted with *Arion*, nor how *Zenocris* did play upon the return of *Meneceates* : But let me tell you, that *Arpalice* seeing *Meneceates* did return the next day, and apprehending, that perhaps within a few dayes they would enjoin her to marry him, she was so exceedingly sad at the thought of it, that she fell sick, and so sick that she kept her bed. To tell you truly, I am perswaded, that as things stood, her esteem of *Thrasimedes* did augment her aversion unto *Meneceates* : However, her dislike of him made her sad and sick : So that partly sad, partly sick, she kept her bed all the next day, and I stayed with her, because she desired I should see how he would accost her ; and indeed the meeting was very civill on *Meneceates* his side, though with much indifferency, but with an extream coldness from *Arpalice* : She being in her bed, and, as she said, sick, no great notice was taken, but he seemed more disposed to look upon *Cydipe*, who was very handsome that day, then to talk with *Arpalice* ; and he did it so openly, that one could not doe him a greater pleasure then to withdraw, and leave him alone with her : But the strangest thing is, that this Lover, who at his return found his Mistress sick, was so little troubled at it, that he stayed very late talking with *Cydipe* in *Lycastes* chamber, and was in the merriest mood in the world that night : I leave you to judge whether this was not enough to augment *Arpalices* aversion, who was indeed so really troubled at this proceeding, that she was really sick for fifteen dayes ; and *Meneceates* did not visit her above one quarter of an hour every day, employing all the rest in pleasures, and courting *Cydipe*, who infinitely pleased him : Also he did visit *Thrasimedes*, and so did *Parmenides* : For though they had told him of the passage concerning the Picture, and had hinted as much as might perswade him that *Thrasimedes* was in love with *Arpalice*,

yet since himself was not, he cared not, and consequently did not choak his civilities unto *Thrasimedes*, who ever since the day in which he confessed his trick, did continually tell me of his love to *Arpalice*. In the mean time since she would not do *Menocrates* so much favour as to seem angry against him for playing away her Picture, but onely continued cold towards him, without any mention of the true cause, she was very desirous of some time to resolve upon what course to take, and would goe into the Country with *Zenocrite*, who asked leave of *Lycaſte*, telling her, that fresh air was the best thing to recover her health: So that *Arpalice* went with *Zenocrite* for fifteen dayes: *Menocrates* not knowing whether she was improved or no, since he had onely seen her in the dark: So she went out of her bed into a Coach; and was not very sick; for she being much more sick in mind then body, stirring made her better. For my part, I stayed at *Patara*, with orders to write news unto *Arpalice*: and indeed I gave her a full relation, and had matter enough for it: for *Menocrates* was so taken with the beauty of *Cydipe*, and *Parmenides* so deep in love with *Cleoxene*, Sister unto *Menocrates*, and the counterfeit *Arion* seemed not to hate me, so that I had matter of news enough: But when I sent all this news unto her, I sent two severall Letters, one to her self, another to shew *Zenocrite*: for though she was a very generous person, yet there were some secrets which one would hardly trust themselves with; and though she was her confident in a hundred things, yet they were such as related more unto others then her self: Thus *Zenocrite* knew all, but knew it by such as had no interest in it: And thus I left it unto the discretion of *Arpalice*, what she thought fit to impart unto her: And she told her with joy that *Menocrates* applied himself unto *Cydipe*, but with sorrow, that *Parmenides* loved the Sister of *Menocrates*: I writ to her also in gallery, how *Thrasimedes* visited me so oft, that *Philistion* had not opportunity to expresse half the esteem he had of me. In the mean time the love of *Thrasimedes* being violent, the absence of *Arpalice* seemed long unto him, and needs must he write unto her: Since hee knew I used to send unto her, and since he had made me tell him the day when I writ unto her, he came unto me as I was ready to make up my Pacquet; and knowing I sent her all the witty and pleasant things I could gleane, he gave me some verses, which he had two yeares since, but since I never saw them, I took them for a novelty; So that after he had read them unto me, I sent them unto *Arpalice*: But as *Thrasimedes* gave them unto me, he slyly slipped a note into them which I perceived not: So that when *Arpalice* opened my Pacquet she was much surpris'd to find a Letter from *Thrasimedes*, whose hand she knew very well, and wondering I should undertake to send it without any mentioning it unto her. The Letter was thus written.

To the Fairest Person in the world.

M A D A M,

I Do not only beg a pardon for my own presumption in writing to you, but for *Candiope* also, whom I have deluded: Yet, *Madam*, how can I chuse but ask how long this cruel absence will last, which deprives me of the happinesse in seeing you? and I must needs ask also, whether you will for ever banish that man out of your heart, who infinitely loves you, and cannot possibly live without you. I should subscribe his name, but I beseech you name him your self, so the end I may have the honour of being pronounced by the fairest person that ever was.

As this Letter was as full of respect as Gallantry, it did more please then anger *Arpalice*; and the delusion which *Thrasimedes* put upon me had a happier successe then he could wish: yet shee seemed to be angry, but it was in such mild termes, as it was evident her anger proceeded rather from decencie then any sharp resentment: yet *Arpalice* did not answer the Letter of *Thrasimedes*, but sent it unto me; and if I could as well remember her Letter unto me, as I doe this which I have related, I should make you confesse she writes as well as she speaks: For truly it was the most facetious peece of wit that ever I saw: She observed the severity of a prudent person in anger, and yet had many expressions concerning *Thrasimedes* infinitely obliging. 'Tis true, she charged me not to shew her letter, but to tell you the truth, I saw she had been so elaborate in writing, that I thought she had no desire to be obeyed: for when she writ onely unto me, her Character was wont to be more carelesse, and worse legible; she used not such exact expressions, nor elegant phrases. So that I shewed it unto *Thrasimedes*, chiding him soundly for the trick hee had put upon mee, but to qualifie my anger, I shewed him *Arpalices* Letter, wherewith he was extremely charmed, not onely because it

was

was admirably penn'd, but also because it was obliging unto himself: He us'd all his Rhetorique to get a copy of that place which concerned himself, but I would not suffer him. 'Tis true he read it so oft, that he could not chuse but remember it. In the mean time, this daies conference did so perfectly perswade me of the real affection *Thrasimedes* bore unto *Arpalice*, that for the good fortune of them both, I wish'd *Menecrates* so tar in love with *Cydipe*, that he would marry her, and think no more upon *Arpalice*: And I assure you, that during this absence I did what I could to advance it: I never saw *Cydipe* in a negligent dresse but I chid her, lest it should be any hinderance; and whatsoever she say now, she was then glad *Menecrates* preferred her before the greatest beauty in all *Licia*: And indeed she was as full of complacency to him, as any virtuous person could be. 'Tis true, she was universally civill unto all; so that many were not so subtle as to perceive: but that never deceiv'd me: for I easily perceived she was glad *Menecrates* loved her. In the mean time, *Parmenides*, who was deep in love with *Cleoxene*, durst not shew it unto *Menecrates*, because he was afraid to incense her: And knowing that *Arpalice* did not love *Menecrates*, he thought best to keep upon good termes with *Cleoxenes* Brother: And for the better understanding of this adventure, you must know, that *Cleoxene* had as great a spirit as beauty, but it was such a subtil secret spirit, that those who thought they knew her best, did sometimes find they knew her not at all: and indeed, at that time she pass'd for a person indifferent, who valued not the love of any, but delighted in all pleasures in generall, and lov'd nothing else: who did not apply her selfe unto any pleasure in particular; who kept not secret confidence with any, but told all the world, she could not conceive any thing was necessary to be kept secret: Yet this person whom I have described unto you, held an intimate correspondency for above a year with a brother of mine, whose name was *Lysias*, and none ever suspected any thing. 'Tis true, *Lysias* was as discreet, as *Cleoxene* was subtle; and I should never have knowne this correspondency, if by chance I had not found *Cleoxenes* Letter, whose hand I knew, and which mov'd my Brother to impart his secret unto me for fear I should reveale it. You may imagine (after this which I have told you) that *Cleoxene* put my Brother into much perplexity: yet since he thought her rigour proceeded from her indifferency, the worse she treated him, the more he lov'd her: For as those who are of a proud and lofty spirit, as he was, either quickly recoil, or more resolutely fall on, *Parmenides* not doing the first of these, did the second; and did so hastily court *Cleoxene*, that if *Lysias* had been capable of Jealousie, doubtlesse, he would have feared such a Rivall: But as *Cleoxene* carry'd the matter, he was not at all jealous, and the assaults of *Parmenides* did rather divert them, and augment their affections: For *Lysias* was more circumspect, and *Cleoxene* was more exact, and more obliging. Moreover, they made me promise and swear such faithfull secrecie, that I never acquainted *Arpalice* with this affection, who thought *Cleoxene* to be as indifferent, as indeed she was anorous: And I have heard her with a hundred times that she were of her temper, and had a soul so disingag'd as the thought *Cleoxene* had. As for *Philistion*, he behaved himselfe towards me, as if he were perswaded, it was not handsome for a man of spirit to stay so long in a Town without some peece of Gallantry: and I carry'd my self towards him, as one that was not sorry he should esteem me so much above others, as to talk of me when hee returned into his own Country. Thus *Philistion* having a heart not over deeply engag'd, was very pleasant, and obliging company: *Menecrates* thinking upon nothing but how to please *Cydipe*: *Parmenides* of nothing but how to move the heart of *Cleoxene*, *Cleoxene* sporting at his passion with *Lysias*; and *Philistion* and I having no further designs, but to esteem one another, *Arpalice* returned with *Zenocrise*, but so admirably fair, and so perfectly recovered of her sicknesse, that she was cri'd up as a fresh new-come beauty: and I beleev'd she returned with full intentions to treat *Menecrates* courtly. Know then, that *Zenocrise* brought her into her Aunts chamber, where she found abundance of company, amongst the rest, *Menecrates*, who was talking unto *Cydipe* when she entered: *Zenocrise* addressing her self to *Lysias*, I have brought *Arpalice* back unto you (said she unto her) because I would not lose the complement you owe me, for bringing her back so fair and spritely, after I had her from you so melancholly and sick: for I assure you (said she craftily) if every one be of my mind, they will confesse with me that she was never fairer, no not when her Picture was taken, which was sent unto *Menecrates*, and which he lost unto *Thrasimedes*. I beseech you, Madam (said *Menecrates* unto *Zenocrise*, with as much impudence as shame) do not so sharply twit me, for losing a Picture which by your own confession did not perfectly resemble *Arpalice*, since she is fairer now then she was at that time; and to tell you truly, I did it rather to publish her beauty then to wrong it, when I put her Picture into the hands of one who travelled.

I assure you (said *Arpalice*, with as much fury as a beauty could sparkle) that though *Thrasimedes* were not half so compleat a man as he is, yet I should think my Picture better in his hand then yours: For I am more obliged unto him who had a desire to win my Picture, then unto him who will venture to lose it. I cannot well justify myself in that (replied *Menecrates*, extremely ashamed) I am perswaded (replied *Zenocrite*) that you will be more puzzled to justify your self in private then in publique, and if your case were mine, I would never go about it. If he did (said *Arpalice*) it would be in vain. I had better then take the counsell which is given me (replied he) You had need of that counsell, and more (replied *Zenocrite*) and went away. I thank you for yours (replied *Menecrates*, and presented his hand unto her to conduct her unto her Coach) being glad to be out of that place where hee was so *non plus*: And though he stood in much fear of *Zenocrite*, yet hee had rather shee should chide him a thousand times in private, then to be twitted so in publique. After he had done his civilities unto *Zenocrite*, he returned unto the company, which was not now so terrible unto him, since *Zenocrite* was out of it: yet he durst not come near *Arpalice*, for his behaviour unto *Cydipe* during her absence, did extremely perplex him. But since he had eyes subtil enough to see that *Arpalice* was a thousand times fairer then ever he saw her; and since she perceived he did observe it, she was very glad of it, thinking she could not have a more noble way of revenge, then to let him see, she was not worthy of so much scorn he had of her: also she received all the applauses and commendations of her beauty with great joy, and I much wondered when I saw her admit of all extollings of her beauty with so much delight; and she set her self out more to spite the Lover whom she hated, then to please the Lover whom she loved. *Thrasimedes* was no loser by it, and it may be said, that she recompenced him, purposely to punish *Menecrates*. *Thrasimedes* was so much in favour with her, that he had continuall private conference with her. In the mean time, it being late, all the company went from *Lycastes* chamber, but not all alike satisfied: for much difference was between the satisfaction of *Thrasimedes* and *Menecrates*. The last of these finding *Arpalice* so faire and charming, that he was ashamed of his behaviour towards her: yet since he looked upon her as one whom for all this he should marry, his care was onely to know how he should carry himself between *Cydipe* and *Arpalice*: But the next morning he changed his mind; for a friend of his coming to see him, and beginning to discourse upon the present condition of his soul, he understood by him, that *Thrasimedes* came into my chamber with *Arpalice*, without any company but *Philiston* and my self, who had appointed that day, that all my servants should say I was not within, and he was by severall circumstances so fully satisfied, that there was a correspondency between them, that he began to hate *Thrasimedes*, and to lessen his love unto *Cydipe*, also to love *Arpalice* a little more; and resolved neither to lose her estate, nor her self, his love of *Cydipe* was rather a fancy then a reall passion, what ere she thought; and you must know, that *Menecrates* being fully perswaded in four or five daies that *Thrasimedes* was in love with *Arpalice*, that he was not hated, but that himself was, he grew extremely vexed, and spoke not unto *Cydipe* as before: But in the first place, in lieu of winning *Arpalice* by his services, he summoned *Parmenides* to perform his promises, in executing the Last Will and Testament of his Father and Mother, who ordained him to marry *Arpalice*. In the mean time, *Parmenides*, who had a particular interest, not to satisfy *Menecrates*, told him, that he had conference with all those who had any power over his Sister; and not to let slip such a fit opportunity, he asked his Sister in marriage. For my part, sayd *Menecrates*, I freely give you all the power I have. *Parmenides* answered the same for as much as concerned *Arpalice*. Thus they did both of them dispose of that which was not in their power: And I assure you, they quickly found it: for as soon as *Parmenides* spoke unto *Arpalice*, she told him, that she would not think of any marriage matters so soon: yet she would not absolutely tell him, she would never marry *Menecrates*, because she knew him to be very imperious, and might have occasion to accuse her, if she declared she would not fulfill the Will of her Father, therefore she told him onely, that she would take some time to resolve upon it, chusing rather to tell *Menecrates* his doom then her Brother: But when *Parmenides* saw he could not prevail with her, he told her of his affection unto *Cleoxene*, conjuring her to take it into her consideration. Unto this shee answered, that since all her amity could not make her change her thoughts of *Menecrates*, he might think also, that *Cleoxene* would not be ruled by her Brother, and so his happiness or misery depended upon *Cleoxene*, and not upon *Menecrates*. After this *Parmenides* did still importune her a long time, and *Arpalice* resisted; and so not yeelding unto each other, each of them were left unto themselves. On the other side, *Menecrates* solicited for *Parmenides* unto *Cleoxene*, who continuing in her indifference,

rency, desired him to believe, that the same humour which caused his disengagement, kept her from engaging her self: so that she did not refuse *Parmenides* in particular, but all men in general, conjuring him to sollicite her no more concerning Marriage: So that neither *Parmenides* nor *Menocrates* could give each other any good account of their Loves: and well may I say of their Loves, dear *Doralisa*; for I assure you, as soon as *Menocrates* imagined that he should not marry *Arpalice*, he fell desperately in love with her: So that he ranked himself in the quality of professed, and not declared Lovers, as *Zenocris* defined them, and as she soon perceived it; and I think she was one of the first that published it to the world. As for *Arpalice*, she was both sad and glad: For she was glad *Menocrates* loved her, to the end she might be revenged of him; but her fears lest some quarrell should arise between *Thrasimedes* and *Menocrates* made her sorry: As for *Cydipe*, I am persuaded that *Menocrates* made her always believe, he had no intentions to marry *Arpalice*, but only to shew it was not long of him, to the end he might enjoy her estate in case she refused Marriage. In the mean time *Thrasimedes* was not without his share of perplexity, to see how *Menocrates* changed his minde concerning *Arpalice*; so that there was none who were happy but *Philismon* and my self: The cause of our happiness was, because we had so much esteem and affection unto each other, as to please, and speak freely of every thing, and because we were not so deeply in love as to disquiet our selves: So that keeping within the just limits of amity, we laughed at the miseries of all others; except those of *Arpalice* and *Thrasimedes*, in which we were extremely concerned; But at last *Menocrates*, not being able to endure the severity of *Arpalice*, resolved to force her unto a private audience: In order to that, he addressed himself unto *Parmenides* to obtaine his wish; and to carry him in the morning into *Arpalices* chamber, whilst she was dressing her self: As for *Parmenides* he left him with her: So that seeing he could not be rid of *Menocrates* without hearing him, she gave him audience; but it was with such a sad countenance, and such anger in her eyes, that he had hardly power to speak: But yet the Beauty of *Arpalice* did so exasperate his passion, that it did at last augment his boldnesse: so that beginning to speak as soon as he saw her disposed to hear, Madam, said he unto her, before I complaine of your severity unto all the world; I will take the honour to talke with you, and confesse that I have merited your hatred and scorn; also professe, that I will endeavour for the future to be worthy of your esteem and affection. It is not my custome (replyed she carelessly) to be capable of any contrarieties; and therefore since I doe hate you, you can hardly perswade me to esteem you. Since there is no impossibility in it (replyed he) I will not despair, for I am fully resolved to give you most intallible testimonies of my love, such as I hope will work upon your heart: And truly, Madam, I am not the same *Menocrates* I was when you were a child; but I must confesse unto my shame, that I did not then love you, and was a long while culpable: But now I have changed my thoughts, and am as much in love with you now, as I was indifferent before, and would it be just in you to treat me now, as when I did not love you? It is so improbable, replyed she, that a man who hath scorned me all his life, even so far as to lose my Picture, can change his mind so soon, and passe from one extreme unto another, that I wonder you will offer to perswade me unto it. I have already told you, Madam, that I doe not intend to justify my self for the time past, but I beseech you put a difference between the time of my guilt, and time of my innocency. When you have lived as long innocently (replyed *Arpalice* sharply) as you have done culpably, I shall then consider whether I should punish or recompence you, and so equally forget both your injuries and your services, that I shall be all indifferency. Madam, said he unto her, if love were a passion which one could command when one will, then I should confesse you had reason to upbraid me for not loving you from your cradle; but since it is not, and since it was the pleasure of the Gods that I should not love you untill you became the most lovely beauty in the world, ought you to hate me for that? *Thrasimedes* (added hee) whom perhaps you hate not so much as you doe me, has not long known you, and could not love you untill he did know you; and why I beseech you may you not look upon me as well as him? There is such a vast difference betwixt you and him (replyed she very angrily) that I cannot look alike upon you: for without putting my self to the trouble of considering whether he love me or not, I am certain he hath not scorned me as you have done: But to make use of your own arguments, I will not accuse you for loving me till now, upon condition you will not accuse me that I can never love you hereafter. Hereafter, replyed *Menocrates*, is not a thing which one can positively make answer for. I assure you (said she) if you can but promise me that you will not love me till death, I can promise to hate you as long as I live. However (said she) since by parting with part of my estate, I can be disengaged from you, I will throw it away upon you

with joy; but I beseech you doe not imploy *Parmenides*, nor *Meophiles*, nor *Lycastes* brother, nor *Lycaste* her selfe to torment me, for all they can do shall not alter me: After this, *Menecrates* would have protested unto her, that he would never take any advantage of her Fathers will, and that all his ayms were at her; but she would not heare him any longer, telling him it was Church time, and that she would have him be gone; inso much as indeed he was forced to go; but he went in a miscellany of sorrow, anger and love, that he could not forbear complaining unto all he met. In the mean time, one of *Arpalices* women, and one of mine, hearing *Philistion* called *Arion*, they thought that *Arion* was his right name, and that *Philistion* was but borrowed: so that they being of such an humor as was incapable of keeping any secrets, they told every one that this same *Philistion*, who they said was in love with me, was not a man of any fashion, but that he was the famous Musitian who was so much cried up, and who could not be found all about the Towne: so that these women telling it unto such as acquainted *Menecrates* with it the same day, he was so ill satisfied with *Arpalice*, he told it unto all the world, thinking it would anger both *Thrasimedes*, and me also; for he knew me to be one that stood upon terms of honour, and that this report would not please me. Thus in the compasse of a day all the Towne told one another, that *Philistion* was *Arion*, and all beleev'd it, except four or five who knew the truth: yet *Arpalice* and I were the last that knew it: But at last *Zenocrite* told us, conjuring us to tell her the truth: As she was making this request, *Philistion* came in, who knowing what was reported of him, came laughing into *Zenocrites* Chamber where we were, and told us all he heard; but since *Arpalice* and I were nothing pleased with this report, because we feared some ill consequences, we could not chuse but blush, so that *Zenocrite* beleev'ing some truth to be in these reports, began to presse us very earnestly to confesse the truth unto her. I know very well said she, that *Philistion* by his admirable aire should be a man of qualitie, and that he hath an excellent spirit; but I know also *Arion* is no common Musitian, he can compose verses rarely, and has seen so many gallant men, that I am perswaded he himselfe is one; and therefore if *Philistion* should be *Arion*, it is no dishonour upo him to tell it. Whilst *Zenocrite* was talking thus, *Philistion* made his heart ake with laughing, *Arpalice* and I also could not hold, mangre our anger: But at last *Philistion*, to let *Zenocrite* see he was not *Arion*, sent for a Harpe which he played on before her, and afterwards sung; but it was long first, for his laughter would not let him. It was good sport to see how he strived that day to sing ill, that he might make it knowne he was not *Arion*; as much as he did to sing well in my Chamber to make us think that he was he: and indeed he sung so, that he left no suspicion that he was *Arion*: since *Zenocrite* could not possibly think he could so dissemble his voice, and therefore we were necessitated to confesse the truth. But whilst we were talking of this adventure, *Menecrates* and *Thrasimedes* quarrelled: the first of these having told the other something which relieth not, concerning the pretended *Arion*; so that going out together, they fought, and perhaps had killed each other had they not been parted; yet *Thrasimedes* had the better of it. This accident making a great noise, we quickly heard it at *Zenocrites*, and you may imagine how much *Arpalice* and *Philistion* were troubled at it: *Philistion* went out immediately to look his friend, who, they said, were both committed unto custody untill they were friends. I shall not make any particular relation what talk this produced, let me only tell you, that *Thrasimedes* being exceedingly beloved, and all the world disliking that *Arpalice* should be forced to marry *Menecrates*, those that stirred in this businesse, did equally oblige *Menecrates* and *Thrasimedes* to live quietly the one with the other, and that the one should not take it ill if the other courted *Arpalice*, who only was able to make them happy or miserable; and thus was the reconciliation made up between them: yet *Menecrates* resisted it as well as he could, saying it was not just they should permit *Thrasimedes* to pretend unto *Arpalice*: adding, that they were both engaged unto each other from their infancy. Unto which *Thrasimedes* answered, that having it from his owne mouth at *Apamea*, that he did not love *Arpalice*, he had good reason to think he would no further sue unto her, and therefore he would not check that passion which her beauty had created in his heart: and the reasons which *Thrasimedes* urged being found reasonable, they were agreed upon the conditions aforesaid. But *Philistion* being not satisfied with what *Menecrates* said of him, about three daies after they fought, and *Philistion* made it appear that he could use a sword better then a Harpe, for he got the better, and gave a slight wound unto the other in the arme. These two Combats caused others also, for *Parmenides* and *Lysias* fell out concerning this businesse, and fought. Truth is, it was no wonder my Brother should come off with the honour, for in fighting with *Parmenides*, he

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he knew him to be his Rivall, but *Parmenides* knew not that *Lysias* was his indeed, *Deer Doralissa*, nothing was talked on for a month together but quarrels, which were caused by this imaginary *Arion*; but at last the storme being over, both *Thrasimedes* and *Menecrates* began openly to court *Arpalice*. *Parmenides* he was still deeply in love with *Cleoxine*, whilst *Lysias* was her Paramour. In the mean time, since *Parmenides* imagined that the more rigorous *Arpalice* was unto *Menecrates*, the lesse favourable would *Cleoxine* be unto him, he did extreanly perswade her; *Menecrates* did no lesse unto *Cleoxine*, because she treated *Parmenides* no better: so that these two Brothers were intolerable torments unto their sisters, as if they had been imperious and crabbed Fathers, or capricious and jealous Husbands. *Arpalice* and *Cleoxine* took this persecution not alike, for *Cleoxine* cared not at all for it: but it was not so with *Arpalice*, for she indured the tyranny of *Menecrates* with intolerable impatience, so as I could not chuse but pity her: I also had my share of perplexities, because *Philistion* continually pressed me to imploy all the power I had with *Arpalice*, in favour of *Thrasimedes*: I knew very well that her inclination leaned that way; but *Parmenides* used such pressing solicitations against it, that she could not resolve upon it. As she was one day much troubled with the persecution of *Parmenides*, and as I much pittied her, I advised her to tell her brother, that she would willingly sacrifice her selfe for his sake, so it might do him service, but that she would not venture her selfe so farre upon uncertainties of his good fortune; and that therefore she would engage her selfe to marry *Menecrates*, as soon as he had married *Cleoxine*, knowing well by my brothers intelligence, that it would never be. But in what a perplexity were I, (said *Arpalice* who was ignorant of the love between *Lysias* and *Cleoxine*) if my brother should marry the sister of *Menecrates*? I can assure you (said I unto her) he will never marry her: and after I had told her all I knew, she took my counsell, and told *Parmenides* accordingly, charging me to tell *Thrasimedes*, that it should not trouble him, if he heard any reports to his prejudice. In the mean time, *Arpalice* had no sooner told *Parmenides* that she would marry *Menecrates* as soon as he had married *Cleoxine*; but *Parmenides* the more to oblige *Menecrates* unto a pressing his Sister to be favourable unto him, told him what *Arpalice* said; so that *Menecrates* did double his persecution of *Cleoxine*, and importuned his sister much more then his Mistressse. I forgot to tell you, how I had a design to doe a good office unto my Brother, for I knew that *Cleoxine* had promised, if *Menecrates* did much presse her, and would force her to marry *Parmenides*, she was then resolved to tell him the reason why she could not, and would then make *Lysias* happy; so that by this means, I should at once be serviceable unto *Arpalice*, *Thrasimedes*, *Lysias*, and *Cleoxine*, and should also oblige *Philistion*. On the other side, *Cydipe*, who doubtlesse did think *Menecrates* loved her, did continually advise *Arpalice* to prefer *Thrasimedes* before *Menecrates*. Thus every one having a hidden designe, we were all put to our wits, especially when we were all together: Mean while, what assurance soever I gave *Philistion*, to give the same unto *Thrasimedes*, yet he could not move him to rest satisfied: he told me one day, that if *Arpalice* did not honour him so farre as to give him some assurances of her affection, his friend would fall upon some violent resolution, and that his passion was too violent to be satisfied with trifles, and therefore she must at least give him some pleasing words. After this I pressed *Arpalice* (who came one day to see me because I was not well) to speak unto *Thrasimedes* as unto a man whom she loved. I pray you said I unto her, what great difficulty is in the businesse? why should you not give him such satisfaction, as will cost you only a few words? A few good words replied she, are of greater consequence then you imagine, yet I doe not say that I will never give them: but if I be Mistressse of my reason, I shall not give them till needs I must: for these few words you speak of as a small matter, are yet the utmost limite that modesty or vertue allowes: till they be spoke, the good or bad fortune of a lover is in the power of his Mistressse; then is she his Mistressse, he her slave; but when these few words are past through the eare into the heart of a lover, then doth he expect some proofs of this affection, and asks it, not as a slave, but as due unto him, and so never asks it with submission: and therefore my dear *Candidope*, let me tell you once for all, that these few words which you would have me to speak unto *Thrasimedes*, seem to be so full of crime, that I dare not speak them; and therefore I declare unto you, that all I can say unto *Thrasimedes* is, that I desire he should continue loving me: And also at last, said I unto her, that you consent he should hope to be loved againe. I assure you (said she, and both laughed and blusht) your capitulations are in vaine; for it hath so fallen out very often, that I never told *Thrasimedes* any thing which I resolv to tell him: and on the contrary I have told him what I resolved not to tell him; and this is the reason why I avoid as much as I can speaking with him in private; for I must confesse, that nothing in the world angers me more, then when I have been either more obliging, or more cruell then

I would be. However, said I unto her, though you will not talk with *Thrasimedes* in private out of affection, yet doe it out of prudence: For certainly at this time there is a necessity to make use of that power which you have over him, lest he should fall upon some violent and desperate course. *Arpalice* hearing me say so, though at first she was obstinate, yet at last yielded unto my desire, upon condition I would think she did it out of prudence, not affection; though she confessed if ever she affected any, it should be him: But the difficulty was, to find fit place of secrecie for conference; and *Arpalice* and I were both unaccustomed unto secret meetings, that we were both puzzled to construe it. I no sooner propounded one expedient, but *Arpalice* found a thousand difficulties in it: at her house, *Lycaste* and *Cydipe* were alwaies there: in my chamber the adventure of *Arion* did thrive but badly: in a Church was all the world: So that she scrupled at all, though there was no crime in the matter: walk we could not without more company; and after a long reasoning upon it, we found no satisfaction in any place: But at last chance did that for us which our inventions could not. As we were thus in conference, one came to tell me that *Thrasimedes* and *Philistion* asked for me: At first *Arpalice* thought I had put a trick upon her, that I dissembled sicknesse purposely to make me come and see her, and that this was a compact between *Thrasimedes* and mee: so that she would needs goe away, and I would not let him enter untill I had undeceived her. Well (said she to me) I shall not speak over obligingly this day unto *Thrasimedes*; perhaps it were better for him I went away. But for all that, I made her sit down; she would have sat upon my bed because least seen, and indeed she did so hide her self, that none but *Thrasimedes* could have known her; yet he did, and seemed beyond all measure joyed at the meeting. At first, talk was generall, and *Arpalice* had so little share in it, that she hardly knew what we said: But *Thrasimedes* addressing his speech particularly unto her, and *Philistion* beginning to speak low unto me, the talk divided, and we were the best part of an hour without any interruption: I cannot give you an exact relation of the conference between *Thrasimedes* and *Arpalice*; for both of them told me severally afterwards, that they could not repeat it: All I know is, that *Arpalice* said she spoke over kindly unto *Thrasimedes*, and that she repented; and *Thrasimedes* told me that she gave him not one favourable word; yet he was satisfied, though he had no great reason for it, unlesse he thought he saw in the eyes of *Arpalice* mangle the darknesse, a more obliging sweetnesse then before she used. However *Arpalice* went away the first, and would not let *Thrasimedes* wait upon her: She was no sooner gone, but *Cleoxene* came in, who according to her accustomed jollity, began to chide me for being in the company of two such Gallants, asking me if I had spent all the afternoon with them? whether we had any more to say? and whether she interrupted us? Hearing *Cleoxene* speake in this manner, in lieu of answering precisely, and telling her *Arpalice* had been there, I told her laughing, that there was no danger in interrupting a discourse of three persons, since it was likely many secrets would not be imparted: 'Tis true, said *Cleoxene*, and if all the world were of my mind, there should be fewer mysterious matters then there are. This is the reason I am alwaies so indifferent, affecting rather to have no secrets in hand, then to run the hazard of hiding them, and cannot. Yet there are many things, replied *Thrasimedes*, which are very pleasing, and cannot be hid. Love is a passion so generall, said *Philistion*, as it must needs be in the number of those things which cannot be long concealed. If ever I should be culpable of it (replied *Cleoxene*) I am confident none should perceive it. Then you would not love at all (replied *Thrasimedes*). On the contrary (replied she) I should love better then another. You would live then in an extream constraint (said *Philistion* to her) No, answered she, I should be in lesse constraint then others who are so full of their gallantry. I must confess (said I) though I have no intentions to make use of your secret, yet I should be glad to know it. As *Cleoxene* was ready to answer, *Lysias* knowing she was in my chamber, came thither: presently after, *Parmenides* brought in *Lycaste*, and *Cydipe*: *Meneocrates* also came in: But that which most amazed us was, that *Zenocrite* having met with *Arpalice*, who telling her I was sick, forced her to come back with her, the second time: So that when she came into my chamber, and not knowing I had kept her first visit from *Cleoxene*, she told me, to colour her second, that I was not obliged unto her for it, for she came more for *Zenocrites* company then for mine: My hope was at first, that *Cleoxene* would not remember how she asked me, whether I had spent all the afternoon with *Thrasimedes* and *Philistion*, and that I did not tell her *Arpalice* was there. But these hopes lasted not long: for all the company rising up at *Zenocrite* and *Arpalices* entrance, she came unto me, and asked me, laughing, what pleasure I took in concealing it from her? I assure you (said I unto her in a low voice) my intention was not to hide *Arpalices* being here from you, and you see she her self does not conceal it.

It was because you had not well agreed upon it, replied she, and smiled: after which she returned to her place, and all the company being set, *Philistion* began the discourse where we left, when it was interrupted by the entrance of *Lysias*. Me thinks (said he) and looked upon *Cleoxene*, that you ought to impart a great secret unto *Candiope* when *Lysias* came in. 'Tis true, said she, but it must be in private, and not in publique. *Zenocrite* not being accustomed to let things be talked of in her presence which she understood not, did presse to know it, and so urgently, that though it was the greatest secret of *Cleoxenes* life, yet she resolved to speak as confidently as if it were a thing onely to help out discourse: So that after a relation of what had been said before *Lysias* came in, *Cleoxene* went on, and asked whether she was in the right, when she said, those who meddle with matters of Gallantry, without cunning enough to hide it, have not more pains then pleasure, and doe not deserve a faithfull Lover. For truly, said she, if there be any sweets in love, I conceive it must be when one is loved and loves, and it is not known unto any, because then one is not exposed to envy, nor detraction, nor to the displeasure of seeing jealous Rivals quarrell and fight: But one does quietly enjoy an empire which is not molested by any thing; such doe know all that others know, but others know not what they know: and I am perswaded it is with love as with fire, the more it is inclosed, the better it is kept; and indeed, doe you not see, that those loves which none are ignorant of, doe evaporate, and quench in a short time? All the World doe so talk of it for a while, that the Lovers themselves do insensibly forget to talk of it: Judge then, I pray, whether two who are in love, and keep their affections close from all the world but themselves, be not more happy then others? Doubtlesse they are, replied *Zenocrite*: But what would you have this close Lover doe? and how can he hide it, if he doe all that is requisite in love? What becomes of that multitude of things which they say are inseparable from that passion? For my part I am an enemy unto these declared Lovers, and think them so ridiculous, that I am perswaded there is a mean between those you speak of, and them: For if you take away sighs and sorrows, vexations, fears, jealousies, and raptures of joy, cares to please and divert alterations in countenance, magnificence and liberalitie from a Lover, you take away all things that can expresse his affection, and all that can render him agreeable. No, no, replied *Cleoxene*, a concealed Lover is not such a one as you describe; he sighs, but it is in secret; he mourns, but it is not because none understands it but his Mistress; he has his vexations, but he dissembles them; he is jealous, but it is onely as much as augments love, and not quench it; he has his raptures of joy, but they are in secret; he has a most diligent care to please his Mistress, but his diligence appears onely unto her, since it is her pleasure she should hide his passion: And as for liberality and magnificence, since they are virtues which may appear in all brave men, and are not confined onely unto Gallantry, he may be liberall and magnificent in a hundred things and occasions which relate not unto love; and by consequence this close Lover may use them without any discovery of his passion: In the mean time he enjoys a treasure which none does envy, because none thinks he enjoys it. Whilst *Cleoxene* was talking thus, I durst not so much as look upon my brother, or *Arpalice*, and *Lysias* durst not look upon *Cleoxene* or me: as for her, since she was fully perswaded, that none knew the correspondency between *Lysias* and her self, she spake with as much confidence and boldnesse, as any disinterested neutral, or indifferent person could: And indeed, *Parmenides*, who had so much interest in her as to observe her narrowly, did not think her to be capable of any light kind of amity, therefore was far from thinking her possessed with a violent passion: So that esteeming himself more happy in having a lukewarm Mistress, whom he thought loved him as well as any, then to be like *Menecrates* whom *Arpalice* loved less then she did *Thrasimedes*, he gave a pleasant audience unto *Cleoxene*: As for *Menecrates* and *Thrasimedes*, they hardly heard what was said, for their thoughts were all taken up with looking upon *Arpalice*, who neither looking upon him whom she loved not, lest she should please him too much, nor upon him whom she loved, lest her looks should be censured, she gave an attentive audience unto *Cleoxene* and *Zenocrite*, who held all the discourse that day; and continued it a long time with variety of pleasant things: Yet towards the end, every one began to speak of other businesse, and talked what they thought good, except *Menecrates*, who could not speak one word in private with *Arpalice*. As for *Cleoxene*, she spake low unto *Lysias*, and none took notice of it; and she had the pleasure to see her passion so closely carried, that *Parmenides* himself took it no worse that *Lysias* could talk with her, then with any other: And since she could not chuse but laugh when she spake to *Lysias*, to see how handsomly she deceived the world, *Parmenides* desired his private Rivall to tell him what she laughed at: You may imagine how this pleased *Cleoxene*; but as for *Cydipe*, I beleeve she

was not so well satisfied: at last the conversation ended, and since *Cleoxine* had not forgotten what she apprehended of *Arpalice*, and since she laboured to persuade her brother, that he must never pretend unto *Arpalice*, to the end he should not press her to marry *Parmenides*, she told him that *Arpalice* had made two visits that day, and that the first was to meet *Thrasimedes*, telling him how she came to know it. I leave you to judge what operation this had upon the heart of *Menecrates*: *Cleoxine* did what she could to persuade him, to make good use of the knowledge he had that *Thrasimedes* was preferred before him, thereby to cure him of his affection unto *Arpalice*: But since he knew his sister did not love *Parmenides*, he thought upon serious considerations, that no great credit was to be given unto her words: therefore he referred it unto the next day, to know whether it was true that *Thrasimedes* and *Philistion* were a long time alone with *Candioppe* and her, and when he found I spoke truth, he was extremely angry; and so much, that I can express it no better then by telling you, that he was in a minde never to love *Arpalice* againe: so that not consulting any longer whether he should quash his passion or not, he began to speak unto *Zenocrite* concerning *Arpalice*'s visits, as an appointed meeting with *Thrasimedes*, declaring openly, that he would no longer molest the pleasures of *Arpalice*, nor ever thinke of her againe. *Zenocrite* hearing *Menecrates* say so, was very much perplexed, for she wondered *Arpalice* should appoint a meeting with *Thrasimedes*, and on the other side she was glad to see, that as long as *Menecrates* his anger lasted, *Arpalice* would be freed from him, and at liberty to make *Thrasimedes* happy; yet since she knew *Arpalice* loved her reputation above her private satisfaction, she would justify her, and therefore told *Menecrates*, that this which he called an appointment, was but a casuall accident; but least in justifying *Arpalice* she should revive the love of *Menecrates*, which seemed extinguished, she added, that being his friend, she thought her selfe obliged to tell him, that it was a grosse inconsideration in him to think of ever marrying a woman whom he had so extremely slighted; as for her part she verily beleeves him to be past all hopes of ever obtaining her love, & therefore it were much better both for himself and *Arpalice* to let her alone, & trouble himselfe no further: & indeed *Zenocrite* being very eloquent, she made such good use of *Menecrates* his anger, that she fully persuaded him to think no more of *Arpalice*, so that without more delay, she engaged him to give her commission to tell *Parmenides* of it, *Menecrates* conjuring her to assure him, that this should be no hinderance unto him concerning his Sister. *Menecrates* was no sooner gone, but she sent for *Parmenides*, to tell him that *Menecrates* had no more thoughts of *Arpalice*, but that he was ready to do him any good office unto *Cleoxine*. *Parmenides* hearing this, was in a bitter chafe against *Arpalice*: and his reason was, because he thought that now he would be more slack in his solicitations of *Cleoxine*: so that leaving *Zenocrite*, he went to *Arpalice*, and intended to give her a very bitter lecture, afterwards he went unto *Menecrates* to tell him it was now full time to press *Arpalice* unto marriage with him; but since he was yet in his violency of anger and jealousy, he thanked him for his offer, and assured him once more, that he would be more close in his business to *Cleoxine*, then hitherto he had, though he do not now pretend any thing unto *Arpalice*. Thus *Cleoxine* thinking to rid her selfe from trouble, did augment it. But I beseech you admire a little at the fantastickall fate of things: that which could not be obtained neither by *Thrasimedes* nor *Lycias*, did fall upon these two lovers by reason of the violence which *Arpalice* and *Cleoxine* endured through the tyranny of their brothers: for *Arpalice* seeing her selfe so unjustly tormented, resolved to confesse unto *Thrasimedes*, that she would love him, upon condition he would attempt nothing either against *Menecrates* or *Parmenides*: & *Cleoxine*, who had made such a mysterious secrecy of her affection to *Lycias*, resolved also to confesse ingenuously, that having neither Father nor Mother, she thought her selfe unblamable, if she followed her owne inclination in marrying *Lycias*, whom she had long loved; and indeed she told *Menecrates* as much, who not being able to finde any fault with her choice, either in his condition or person, he blamed her only for her secrecy; yet adding, that since he had passed his word unto *Parmenides*, he could not recall it, and therefore if she married *Lycias*, it should be without his consent. In the mean time, *Arpalice*, who could not indure the reports of her appointed meeting, since it was untrue, resolved to make it knowne that their meeting was by accident, not appointed; and indeed made it apparent: so that *Menecrates* finding his anger was unjustly grounded, it ceased, and he went unto *Arpalice* that very same hower, whom he found alone. You may easily imagine she was not a little astonished to see *Menecrates* at her feet, whom she thought had for ever desisted her company: Indeed she was so surpris'd, that she had not power to hinder him from speaking and asking pardon: 'tis true, it may be said, that though she was a while

while silent, yet it was to speak unto with him more anger: For he had no sooner spoke what he thought fit to obtain his Pardon, but she was as sharp as possible could be, and charged him never to see her again: and the truth is, she forced him away. As for *Parmenides*, it was not with him as with *Menecrates*; for as soon as he knew, that there had been a long concealed affection between *Cleoxene* and *Lysias*, he thought no more upon her; but to retaliate generosity for generosity unto *Menecrates*, he assured him, that he would hinder the Marriage of *Thrasimedes* with *Arpalice*. Thus in lieu of former promises of marrying each others Sisters, they now promised onely that they should not marry their Rivals. This being the juncture of affairs, *Thrasimedes* received news, that his father was sick of a long, but mortal disease, & commanded him to come immediately unto him. Imagine how great his sorrow was, not onely because his Father was in danger of death, but that he should be so far off *Arpalice*, at a time when his presence was so requisite in *Lycia*. But to abbreviate my story, be pleased to know, that before his departure, *Philistion* and I so pressed *Arpalice*, that at last she promised unalterable fidelity unto *Thrasimedes*, who was extremely sorry to part from her: and *Philistion* being also to return, he departed with him; expressing more affection to me at parting then I thought he had: You may easily imagine that the absence of *Thrasimedes* was as pleasing unto *Menecrates*, as it was sad unto *Arpalice*: 'Tis true, she treated him so sharply, that he got no advantage by it, but onely a riddance of a Rival. In the mean time, *Cleoxene* seeing she could not obtain the consent of her Brother, did marry mine, after an assembly of many friends, who liked her choice: So that there was an end unto all *Parmenides*'s hopes; and desires; nor did *Menecrates* see his Sister since: 'Tis true he was never in the same place with her: for you must know that *Lycaste* having some business unto *Sardis*, went thither a few days after the departure of *Thrasimedes*, and the marriage of *Cleoxene*: So that *Parmenides* being willing to be far from her, and *Lycaste* desiring him to goe this journey with her, he came to *Sardis* with her, with *Cydipe*, and *Arpalice*. For my part, since my Fathers Mother was in *Sardis*, I was glad to finde an opportunity of such good company. Thus came we all unto *Sardis*, leaving *Menecrates* in *Lycia*: But at parting, *Arpalice*, and I writ unto *Thrasimedes* and *Philistion*, to acquaint them where we were, and that we should not hazard any Letters in our absence, which was like to be long; and we came to *Sardis* a little before the beginning of the War; yet we could not believe that *Cyrus* would be so forward in the Siege of that Town. Thus for a time were we without any trouble, but *Menecrates* followed after us: You may well imagine how his journey angered *Arpalice*; and though she treated him as sharply as possible, yet did he not alter his design of being where she was. Moreover, since the business of *Lycaste* could not be quickly dispatched, we must have patience. The greatest of our perplexity was, that every day we heard of the progresse of *Cyrus*, and that his Army approached, *Lycaste* then thought upon return, but was prevented by a sickness, which caused her to keep her bed untill *Sardis* was besieged. Then you must know, that *Menecrates* thinking the reputation he had got in the War would move *Arpalice* to treat him better, he did so signall himself, that *Cræsus* and the King of *Pontus* obliged him to take upon him a very considerable command: So that when we through your favour came out of *Sardis*, he durst not ask leave to follow us; for as things were, he knew *Cræsus* would not give it. However, not being able to abide in a besieged Town, not onely because his Mistress was out, but also because doubtlesse he apprehended that *Thrasimedes* was before the Town, he leaped over the ditch to follow him. The adventure was more rare, because *Thrasimedes* knowing we were in the Town, was taken the same day by the men of *Cyrus* as he attempted to get into the Town. After this, I beseech you judge, whether it doe not merely concern your fair Cousen, that you should know all I have told you, to the end you may move *Cyrus* to reconcile these two Rivals, to end all their differences, and let *Arpalice* marry *Thrasimedes*. One thing hath happened which may facilitate the Marriage, which is, that *Parmenides* to comfort himself for the loss of *Cleoxene*, doth look upon *Cydipe*, who perhaps will admit of his affection, seeing she cannot obtain the love of *Menecrates* as she thought: So that I am confident *Parmenides* will consent that *Thrasimedes* marry *Arpalice*.

Candiope having ended her story, *Doralisa* did assure her, that she would write a Letter unto *Andramites* (though she did not use to doe such favours unto any) which should move him to negotiate so with *Cyrus*, as that this happiness of *Thrasimedes* should be so established, as nothing could molest it. Then did she craftily ask her, whether *Philistion* was in the Town; for me-thinks (said she, and smiled) that since he came out with *Thrasimedes*, hee should be with him. I assure you (replied *Candiope*, and both blusht, and laughed) I should have thought so also; but since I did onely see *Thrasimedes*, I could not enquire of him; and

to tell you both truly and sincerely, the friendship that is between *Philistion* and me stands upon such termes, that whensoever I see him, I must accuse him of infidelity, for there being no promises between us, but to esteem each other as long as we live; I have reason to think that he may doe the same for me wheresoever he is, that I doe now for him. As *Doralissa* was ready to reply, she was told that *Lycaste*, *Arpalice*, *Cydipe*, *Cleoxine*, and all the other prisoners, were come from the Princeesse *Araminta*, and were returned every one to their owne Chambers by another way then which they intended, and which they yet knew not; so that *Candiope* went to finde out *Lycaste*, and left *Doralissa* at liberty, to write unto *Andramites*; though it was something against her minde, yet she used such phrases, as though her letter was long, he could not finde one word which spoke any advantage unto him: for *Doralissa* hinted at nothing but according to her friends intentions concerning *Thrasimedes* and *Menecrates*; but as good luck for him was, the servant who carried the Letter did not finde him in a condition to make any long reflection upon the rigour of *Doralissa*; for having in hand some great important businesse concerning *Cyrus*, he only writ two words unto *Doralissa*, that he would most punctually obey her, after which, he went unto this Prince, and assoon as he was in his Tent, *Cyrus* asked him, whether the predictions of the *Telmiffians* unto the first King of *Lydia*, were true? that if he caused a Child which the Gods had given him to be carried round about the Walls of *Sardis*, the Towne should be impregnable in all places where he could passe? This beliete is so generally received, replied *Andramites*, that I cannot chuse but wonder at the generall revolt which is amongst the inhabitants of *Sardis*, who seem so confident in the strength of their VValls, that they never trust unto the promises of their Gods, but when the danger is farre off and not likely to happen: For I remember when news came to *Sardis* that you had taken *Babylon*, I heard many men of courage say, that their Town was happy in not being exposed to that danger; and that is was under the protection of the Gods assoon as it was built: Yet I remember I heard say at the same time, that the first King of *Lydia*, who received this odd command from the Gods, for so it seemed unto those who consider not, that it is the way of the Gods to bring great things to passe by small meanes, and to hide their intentions from the sons of men, had made the situation of *Sardis* so, that the VValls and this Child could not be carried round, but the place where he could not be carried, is so inaccessible of it selfe, that there needed no greater security then nature it selfe had given unto it; and it is on that side where yet you never made an assault, and which seemes so inaccessible, that though it selfe cannot reach it, also the *Lydians* keep such feeble guards there as it seems to trust to the strength of it. 'Tis true said *Cyrus*, I think they have reason to trust nature with the strength of that place, and need not fear the taking of *Sardis* in that place: yet there is a report amongst the souldiers, that there is a quarter of this Town where it may be taken, and that it is impregnable every where else: therefore it must needs be this you speak of added he, and seemed not to neglect the advice of the souldiers; & you know how such things as these whether there be a possibilitie or not in them, yet they make deep impressions in the spirits of a multitude; & you know how despair does faint the hearts of souldiers, & what a error is struck into a great Army, when once they think the Gods are against them; therefore though I know the place you speak of be inaccessible, yet I will view it, and give out as if I approved of the advice which the souldiers give me: and accordingly the King of *Assyria*, *Mazares*, *Sesostrie*, *Tygranes*, and *Anaxares* being come unto him, they all took horse as well as he, and were guided unto this place by *Andramites*, which the souldiers said was the only place to which must let them into *Sardis*, since the guard was weak on that side, *Cyrus* might view it with lesse danger; and those few *Lydians* who were upon the Walls did mock at those who looked upon that place of their Towne; yet they shot many arrowes, though they imagined they would doe no execution, by reason of the excessive height of the Rock where they stood: Also *Cyrus* had erected a little sconce on that side, to umbrage his men when they came to view that place which struck terror into all beholders; for it was a great sharp rock, so steep that it was terrible to behold, and where it was not imaginable any could go except Goats; upon the top of this Rock were walls so low that the souldiers might lean over them; and which indeed was rather a bare Parapet then a wall; the passe over the Ditch there, was not very difficult, but the Rock was so steep and high, that the Mountain *Tmolus* which was over against it, was not more inaccessible: Also all the Princes which looked upon it, and had seen it before, would never have taken so much pains as to view it the second time, but only because they would not seem to despise the advice of the souldiers; yet *Cyrus* knew it more prudence to attempt a hundred vain offers, then to neglect one that was necessary, and there-
fore

fore he looked upon this steep sturdy Rock more seriously then any of the rest ; and as hee was in deep contemplation of it, an accident chanced which perswaded him, *Sardis* might be taken : It chanced that a *Lydian* Souldier being upon the wall, and looking over the Parapet, let his Helmet fall, which tumbled down the Rock to the bottome of the ditch ; the souldier was very angry for the losse of his Helmet, especially because his companions jeered him ; and therefore he tryed if he could get down and fetch it, just whilst *Cyrus* was in the Sconce looking upon this Rock, who seeing the Souldier descend, shewed him with wonder unto the rest of his company, and observed him very attentively, but they saw him more like a man who would rather precipitate himself, then one that would ever come down ; yet they were amazed, when they saw by degrees turning and winding, he came down : 'Tis true he made many stops to chuse steps, but at last he alwayes found them ; and *Cyrus* took notice that the Rock was full of wild grasse-tufts which kept the Souldier from slipping : So that descending sloping from tuft to tuft, he came at last to his Helmet, and took it up with joy, beginning to ascend the same way he descended, and to goe up more easily then he came down, because the precipice did not so much affright him. *Cyrus* admiring this wonderfull accident, told the King of *Assyria*, that since this Souldier could ascend this Rock, a hundred thousand might doe the same : So that diligently observing the way he took, they took such good notice of it by certain yellow Flowers which grew there accidentally, that they were regular marks unto their eyes : *Cyrus* tooke a Table-booke out of his pocket, and drew this Rock so plainly, that the way which this Souldier went was evident to his eye : so that he did not doubt of the taking of *Sardis*. The King of *Assyria*, and *Mazares* were as confident as he : *Sesostris* also hoped by this way to find his dear *Timareta* ; and *Andramites* was perswaded by this descending and ascending of this Souldier, that the predictions of the Gods were true : As for *Anaxaris*, he did not oppose the intentions of *Cyrus*, but he thought it so difficult, that he could not hope for any happy successe in the attempt. After they had descanted upon the enterprize, they returned to finish their resolves, with the advice of other Princes in the Army of *Cyrus* ; and to attempt this enterprize, the great difficulty was, that they knew not how to mount this Rock, neither by day, nor night that was dark : for by day they would be discovered, and easily repulsed ; and by night it was hard to hit so dangerous a way : But since *Cyrus* had a soul of a vast capacity, and in a moment could see all things that made an enterprize either feasible or impossible : He considered that the Moon was at the full, and not rising till the Sun was set, she would shine to help them in climbing the Rock ; he knew well, that if she shined so much as to let them see, she would also let them be seen, but he knew also, that in all great enterprizes of Warre, something must bee put to hazard. Also *Andramites* did so assure him, that slight guards were kept on that side, as without delay he resolved to give three Alarm assaults the night following, on the side furthest off the place where he intended the true one, whilst *Cyrus* in the head of five hundred men, and all the brave men of his Army, would goe, and either the climbe the Rock or dye, not being able to suffer, that a common Souldier should doe more for his Helmet, then he would doe for *Mandana*. In the meane time, since he conceived it impossible to bring so many men up that way, as were sufficient to take the Towne : His designe was to carry up so many onely as might make him Master of the next Port, and there to let in the Body of his men, and in order to that, hee appointed a Body of Infantry, and another of Cavalry to bee in readinesse near that Port, unperceived by the *Lydians*, giving a signe when they should advance and enter : And indeed this Prince gave out all orders, as if he were assured his enterprize would take effect ; and also he gave all requisite orders in case it should fail : He made choice of the souldiers who were to follow him, and appointed them all to carry Pike-staves in their hands, to lean upon them in climbing the Rock, and to fight with them when they were up, having no other Arms for this expedition but a light Buckler, a Sword, and a Pike-staffe, which was to serve for severall uses. In the mean time, since the life of *Cyrus* was exceedingly pretious, the Kings of *Phrygia*, and *Hircania*, who were to give these Alarms, did what they could to hinder this Prince from this attempt in his person ; or at least to dissuade him from being the first in climbing this Rock : But he was so perswaded the enterprize would faile, if he did not execute it himself ; and so confident it would prosper if he did, that it was impossible to make him change his opinion. *Chrysantes* made use of that freedom which he ever used with him, to qualifie that heroicque heat which for the love and glory of *Mandana* did so often precipitate him into danger. hee would perswade him, that the enterprize would prosper better, if hee would let his souldiers climb first ; but hee answered, that hee was perswaded his souldiers would climbe better

better if they followed him, then if he followed them; and therefore he was firmly resolved not to change his opinion. *Cyrus* passed over all that day with abundance of impatience: And the King of *Assyria* with as much, and *Sesostrius* no lesse. *Mazares*, though he was out of all hopes of ever being happy, yet did most earnestly desire the liberty of *Mandana*, as if she had loved him. But the hour of acting this enterprize being come, and all things in readinesse for the execution, *Cyrus* cheered up the Souldiers which followed him; and promised such large recompences, if the design prospered, that though they had been but half valiant, the very prize before their eyes was enough to set an edge upon their courages, and exasperate their valour. He gave them three things principally in command: First, to follow him, and doe as he did: Secondly, not to speak one word as they climbed: and thirdly, never to look behind them, lest the terrour of the precipice should astonish them. After this, *Cyrus* would gladly have moved the King of *Assyria* to march only in the middle of the Souldiers who were to follow him, but doe what he could, he would be the second: So that *Amazaris* was put in the middle of that File which was to climb; and *Tigranes* to be last, to prevent any from recoiling: *Sesostrius*, *Phraartes*, *Persodes*, *Andramites*, *Ferantius*, *Ligdamis*, *Leontidas*, and all the Heroes disperfed themselves amongst the first hundred Souldiers which followed *Cyrus*, to encourage them by their example. All things being then ready, *Cyrus* with all his men one by one went down the ditch, by a tract which was not very difficult; first carefully observing the plot which he had drawn of the Rock, that he might the better remember the tract he was to hold in climbing: And it seemed that he had both well observed, and remembered it; and though the Moon did shine but dimly, yet it was enough to discover the yellow flowers, which were directions unto them; and though he saw some difference in the colour of them by this gloomy light, yet he began to mount, climbing neither too softly, lest he should slip, nor too fast, lest his Souldiers could not follow; still striving to remember the way which the souldier took who fetched his Helmet: and he hit it so well, and led them up so happily, that he got to the midst of the Rock without any noise, or any stop; so that beginning to hap well in the enterprize, and being desirous to judge of that which he had to climb, by that which he had already past, he turned his head, and notwithstanding the obscurity of the night, did plainly see the long File which followed, every souldier his leader, and which reached to the bottome of the ditch; but as he observed them, he heard a great noise upon the top of the Rock; indeed it was the *Lydians* who were walking their round: *Cyrus* hearing this stopped, and lay close to the Rock to prevent discovery; and according to his orders of imitation, he who was next him did the same, and so every one to the end of the File did imitate his leader, and stirred not a jot till *Cyrus* thought fit to march: But, alas! how full of sad thoughts was this Prince when he imagined his designe discovered, and perhaps all the Defenders of *Mandana* ready to perish; yet his consolation was to see, that if he perished, the King of *Assyria* who was next him, would perish also; for of all his Rivals he could least endure him, though he esteemed him very much: But his fears of being discovered by those that went the Round, were needlesse: For they thought that place so inaccessible, that they never did use to visit it, onely went by it as a passe from one Port unto another. *Cyrus* when he heard no more noise, but all quiet, he began to climb again with more hast then before, and also with more hopes, thinking to get unto the top of the Rock, and to become Master of the Work behind the Parapet before their enemies came another Round; and indeed he did so: for happily getting up to the top of the Rock, he, and all that followed him, went over the Parapet, drew their swords, and made ready to fight: he was also so happy as not to be discovered by any Century: Also to facilitate his designe, and according to his orders, the King of *Phrygia*, and the King of *Hircania*, seconded by *Gobrias* and *Gadates*, gave false Alarms on the other side to amuse the enemy: So that the *Lydians* being all gone to that side, *Cyrus* had leifure enough to passe his men unperceived. After *Cyrus* had left a hundred of his men to guard the same place hee came from, that hee might make good his retreat in case that hee could not become Master of the Port, hee marched on in the head of four hundred of his men, and so surprised the first Centinels that hee killed them before that they could give the Alarm; and passing on, he came to the Court of Guard which was kept at the Gate which he desired to become Master of: He surprised them and fell on so sharply, and suddenly, that they had not time to draw their swords and dy with Arms in their hands: Yet there was a few which fought stoutly: but at last, the valour of *Cyrus*, seconded by the King of *Assyria*, *Mazares*, *Sesostrius*, and the rest of the Gallant men, did overcome them, and cut them all in pieces: when *Cyrus* was become Master of the Gate, and the Troopes who were commanded to enter, had

seen

the signe which was made unto them; they hastily advanced, and entred *Sardis*, just as *Crasus* (who was advertised that the Enemy was within the Town) sent forces to regain what had been lost, imagining that the Gate was traiterously delivered up by some of his men, and never suspecting that *Cyrus* came up by the Rock. In the mean time, the Troops of *Cyrus* being entered, and horses being brought for all the Grandees, they mounted them: after which, *Cyrus* being now in the head of the Cavalry, he did vigorously repulse all that opposed his passage; he endeavoured to get a great place which was between the Palace of *Crasus* and the Cittadell: Commanding the Troops as they entred, to make good the principall streets and publique places, but above all things, to keep the Gate at which they entered. In the mean time, the false Alarums continued, which amused one part of the Enemies: Never was such a confusion as amongst the *Lydians*. All the souldiers that were off their Guards, would have gotten whither their duty called them, but could not possibly, because the streets were already possessed by *Cyrus*. The Inhabitants were so frightened, that they never thought of either Barracading their streets, or coming out of their Houses. The women made lamentable shrieks: The clashing noise of Armes echoed from all sides; The different noyse of Conquerors, and conquered, filled the aire with variety of sounds: But *Crasus* having at last assembled some souldiers, opposed *Cyrus*, who after that, got not one corner of a street without fighting for it: The other Troops which had orders to possesse other quarters of *Sardis*, met with resistance in severall places: In this great confusion one might see in severall places, women croud into the Temples: into other places, some that were desperate, would throw all that they had out of the windowes, to qualifie their Enemies: Indeed, the disorder was so great, the Tumult so terrible, and terror so universally struck, both into the hearts of the *Lydian* Souldiers, and also into the Inhabitants, that they were at their wits ends, *Crasus*, in so great a disorder had no way left but to endeavour his retreat into the Cittadell with the Prince *Myrsiles*; to the end he might make such a Capitulation as at least might secure his person; and not doubting but since he had *Mandana* in his power, he could at least obtain his liberty: This unfortunate King, did extremely wonder that the King of *Pontus* never came at him, all the time of this great disorder; yet upon consideration that his love of *Mandana* caused him to keep the Cittadell, hee thought it lesse strange. Seeing then that *Sardis* was lost: That his Enemies were masters of all the principall streets: That almost all the Ports of the Town, were quitted by his men, and were in the power of *Cyrus*: He did retire, as I told you into the Cittadell. But since the first design of *Cyrus* was to get between the Cittadell, and the Palace of *Crasus*, to the end hee might take this unfortunate King, he effected it so well, that he cut off his way: and there it was that the Combate was hotly disputed: The approach of the Sun, having dimmed the light of the Moon, all manner of objects might visibly be discerned; and one might know another; So that the *Lydians* fighting in the presence of their King, both for his life and liberty, did things beyond belief. The Prince *Myrsiles*, though dumbe, yet his acts did merit eternall memory, but as valiant as they were, all were not able to resist the invincible *Cyrus*; who fought under the walls of the Cittadell, with the heart he did at *Sinope* under that Tower which the flames of fire were ready to consume; and in which he thought to find his Prince, being no lesse valiant under the name of *Cyrus*, then he was under that of *Artamenes*. At least I am sure of this (said he in himselfe in the midst of the Tumult) I have this advantage, that I am sure I shall release *Mandana*, if I be victorious: For my rivall has no Gallies, to carry her away in, as *Mazares* had, nor can the Sea favour his flight: But whilst *Cyrus* did invigorate his valour by his sweet hopes, *Crasus* intending to charge through the midst of his Enemies, which opposed his passage, to the end he might get into the Cittadell, got into the front of his men, repulsing all those that assaulted him with incredible valour: Indeed he rushed so amongst them, that he was compassed about: The Prince *Myrsiles* seeing him so engaged, came to relieve him: but before hee was able to get to him, hee saw a *Persian* Souldier, whilst *Crasus* was defending himself, ready to kill him behind, having his sword already lifted up to run him through. The Prince *Myrsiles* seeing the King his father was ready to be killed, and he not able to help it, was sensible of so sad an apprehension, and straining to cry out with all his force, his tongue unloosed, and this Prince who never spoke before, did speak to save the King his fathers life; hee no sooner saw this action of the Souldier, but striving with extraordinary violence, he cryed out, *Souldier spare the King*: this voice which was as plain as loud, penetrating the ears of that *Persian*, did stop his lifted up arme, and made him change his intentions of killing this Prince, into a design onely of taking him a Prisoner: But there was no great difficulty in that; for *Cyrus* coming up just as this prodigie happened, did find all the *Lydians* who heard the Prince *Myrsiles* speak, so a-

mazed, that there was much leſſe difficulty in taking both the King, and the Prince his Sons: Alſo *Craſus* ſeeing no hopes, thought it better to render himſelf, then to be taken in a vain reſiſtance. So that this unfortunate King turning towards *Cyrus*, and commanding the Prince his Son to ceaſe fighting and follow him, there was a Ceſſation of Armes on both ſides: Then *Craſus* turned the point of his ſword towards himſelf, and hilt to *Cyrus*, he preſented it unto him, telling him, that ſince he was not able any longer to reſiſt againſt the Conqueror of all *Aſia*, he would ſubmit, both himſelf, his Crown, and the victory unto him. *Cyrus* hearing the King of *Lydia* ſay ſo, ſeemed much moved, and answered him in termes worthy of his Generoſity. I receive your Sword (ſaid he unto him, and took it) but it is with a promiſe to reſtore it as ſoon as you have reſtored unto me the Princeſſe *Mandana*, and ſurrendered the Cittadell wherein ſhe is: Since I have ſurrendered my ſelf Sir, ſaid he unto him, you may imagine all in my power is yours. But Sir, I muſt tell you, that the King of *Pontus* is not in mine. Then *Cyrus* told him he would ſend immediately to ſummon him: after which *Craſus* and *Myſiles* were committed unto the cuſtody of *Hidaſpes*, who carried them to their own Palace which was cloſe by: and the ſword of *Craſus* was put into the hands of *Peranlus*, with orders to reſtore it whenſoever he ſhould aſk it: In the mean while, ſince *Craſus* had ſurrendered himſelf, there was no more fighting in any part of the Town, but in houſes which Souldiers would have Plundered: But *Cyrus* whoſe mind ran all upon the Cittadell, would not let his Souldiers think of Pillaging this goodly Town, he ſent *Tigranes*, *Phraortes* and *Anaxaris* to hinder them, and who accordingly did ſo: In the mean time, he who went unto the Cittadell from *Craſus*, to bid the King of *Pontus* ſurrender it unto *Cyrus*, returned, and reported, that the Lieutenant *Paltias*, who was Governour told him, that provided he could ſee an order ſigned with the hand of *Craſus*, he would without reſiſtance obey him. So that *Cyrus* procuring this order, he ſent it, and commanded that the Souldiers ſhould come out; and appointed alſo ſuch Troops as ſhould enter at the ſame time: Alſo he drew up a great body of Infantry, in the miſt of the Plain which was between the Fort and the Palace of *Craſus*. As for *Cyrus* himſelf, he was in the head of a Squadron of Horſe, to view the Souldiers come out of the Cittadell, and to ſee ſuch as he appointed to enter; watching with great impatience, untill things were in ſuch poſture, as that he could enter himſelf, and have the glory of ſetting the Princeſſe *Mandana* at liberty; alſo to let her know by this act, that her jealouſy was ill grounded. The King of *Aſſyria*, though he had many raptures of joy at his hopes to ſee *Mandana*, yet had he perplexities. I believe he did as much fear to ſee the meeting of *Mandana* and *Cyrus*, as he deſired to ſee her at liberty: As for *Mazares*, though he had put on ſtronger reſolutions to hope for nothing, yet had he much ado to make his paſſion ſubmit unto his reaſon: And at this time, he could not chuſe but envie the happineſs, which *Cyrus* was going to take poſſeſſion of: So that there was none but the unconquerable *Cyrus*, whoſe joyes were pure, without any mixture of heart burnings: yet was he ſomething aſtoniſhed, that the King of *Pontus* did not all this while appear, nor look out of the Cittadell, to make ſome termes for himſelf before he did ſurrender it: but he imagined him, bidding his laſt adieu unto *Mandana*, and that he would not believe *Craſus* to be taken, therefore neither ought nor would ſurrender the Fort: But when he ſaw all the *Lydian* Souldiers come out, he was full of unexprefſible joy, and ſuppoſing the King of *Pontus* was with *Mandana*, he ſent *Hidaſpes* to releaſe the Prince *Artamas*: The King of *Aſſyria*, *Mazares*, and *Seſoſtris*, followed him, the laſt of theſe being as impatient to ſee whether his dear *Timareta* was in the Cittadell, as all the other Princes were to ſet *Mandana* at liberty. *Chriſantes* willing *Cyrus* not to enter the Fort, untill he ſaw the King of *Pontus* come out, but his caution could not keep *Cyrus* one minute from the ſight of his Princeſſe: So that being ſpurred on by an impatience, proportionable to the heat of his love: and thinking that he had as many men with him as he had in the Cittadell, he entered haſtily into the Cittadell, enquiring the way unto *Mandana*'s Chamber: and having heard that the Princeſſe *Mandana*, and the Princeſſe *Palmis* were together in the Priſon, he aſked if ſhe were with her: a Souldier carried him unto a paſſage Chamber, which was common between both theſe Princeſſes, and as he was ſhewing him, which was *Mandana*'s Chamber, and with the Princeſſes of *Lydia*, the Princeſſe of *Palmis* came out of hers: but in lieu of her accuſtomed looks of joy, her eyes were all ſwell'd with tears: But notwithstanding all her ſorrowes, ſhe ſpoke unto *Cyrus* with as admirable a grace, as *Cyrus* did with generoſity as ſoon as he entered into the Fort. Sir ſaid ſhe unto him, the Princeſſe *Mandana* hath ever made me hope to find in you all the favour that can be expected from a generous Conqueror, therefore I ſhall not deſpair to obtain ſo much favour from your goodneſſe as to be put in the ſame Priſon with the King my father, that I may help him to ſupport his chains. *Cyrus*, charmed with the virtue of this *Lydian* Princeſſe, aſſured her

that

that she was a Prisoner unto none but her selfe, and that he was extreemly sorry that he forced to make war upon the King her Father: But Madam, said he unto her, I hope you will pardon me, if I conjure you to help me to break off the chaines which fetter the Princeesse *Mandana*: As *Palmis* was going to answer, *Sesostris* saw the Princeesse *Timareta* enter, who having now no Guards upon her Chamber, came to desire the protection of *Cyrus*: The surprise of this Princeesse was so great, when she saw *Sesostris*, that she could not tell but cry out, so that this Prince going towards her, he presented his hand unto her with unconceivable joy, and then presented her unto *Cyrus*, just as the Princeesse *Palmis* was about to answer his question concerning *Mandana*. So that he was forced whether he would or no to receive the complement of the Princeesse of *Egypt*, whose superlative beauty did attract the eyes of all beholders: he answered her most civilly, and she spoke with as much grace and elegance as wit; but all his answers were very short, by reason of his impatience to see *Mandana*, who he imagined would not appear by reason of her unjust jealousy. But he had no sooner answered *Timareta*, and told her she was more a debtor to the valour of *Sesostris* for her liberty then unto him, then the Prince *Artamas* entred with *Sosicles* and *Tegens*, whom *Hydaspes* had releas'd. *Artamas* not knowing whether he should first pay his thanks unto *Cyrus*, as his deliverer, or salute his Princeesse: or whether he should more rejoyce to see liberty, or grieve for the imprisonment of *Cræsus*, and being distracted between a Deliverer and a Mistressse, *Cyrus* observed him; and being desirous to be rid of all that hindred him from seeing *Mandana*, he went unto *Artamas*, and presented him unto the Princeesse *Palmis*, telling her that he was as worthy of her, as she of him. But whilst *Cyrus* was thus engaged to entertaine these two Princeesses, before he went unto *Mandana's* Chamber, the King of *Assyria* had been there before him; and a servant opening the dore unto him, he asked where *Mandana* and the King of *Pontus* were? he no sooner heard the answer, but he cryed out, and so loud that *Cyrus* heard him; and fearing lest some sad accident had happened unto *Mandana*, he went towards him, without doing any civilities unto the Princeesse: what new fatality is now befallen us, (said he unto him?) The greatest that ever could (replyed he, with such a fury in his eyes that struck to the heart of *Cyrus*) For *Mandana* is not here, the King of *Pontus* carried her away more then three hours before day: How, (replyed *Cyrus* in a sad despair) is not *Mandana* here? oh Madam, (added he, and turned to the Princeesse of *Lydia*) why did you not tell me this sad newes at the first? Alas Sir (said she unto him, in a great amazement) I could not tell you what I knew not: for the Guards would not suffer me to go unto *Mandana's* Chamber to comfort my selfe, all the while the horrible noise lasted which I heard in the Town: So that thinking the same severity was used unto her as me, I never suspected her flight: Also the danger wherein my own eyes saw the King my Father, and the Prince my brother, did so distract my imagination, that I thought upon nothing else, and therefore I knew nothing of *Mandana's* flight: After this, *Cyrus*, the King of *Assyria*, and *Mazares*, went into *Mandana's* Chamber, where they found her not, and where there was none but the servant, who spoke unto the King of *Assyria*; and him *Cyrus* did examine concerning *Mandana's* carrying away: but he could not gather any great satisfaction; for the servant told him, that he did not see either *Mandana* or the woman depart: and that he saw none but *Pactias* who commanded him to stay in the Chamber, and not to open it, what noise or commands soever he heard, untill two hours at least after day. The Princeesse *Palmis*, and the Princeesse *Timareta*, coming into *Mandana's* Chamber, as well as *Sesostris* and *Artamas*, they were exceedingly grieved at the accident, especially the Princeesse *Palmis*. For she having been longer with *Mandana* then *Timareta*, and had contracted an everlasting league of friendship with her, she had also more need of the protection of *Cyrus*, then had the Princeesse of *Egypt*. 'Tis true, her sorrowes were not comparable unto sorrowes of the three Princes whom love caused to resent the flight of *Mandana* most sadly: Nor did they know whether they should terme it a flight or a carrying away: However, to lose no time, they searched all the corners of the Cittadell or the King of *Pontus* and *Mandana*, lest they should be hid in some places; also *Cyrus* caused all the King of *Pontus* his men to be secured; and proclaimed throughout the Town, great rewards unto any that could tell where *Mandana* was, or onely which way she went. In the mean time, *Cyrus* carried the Princeesse *Palmis* unto the King her fathers Palace, and the Princeesse *Timareta* also, conjuring the Princeesse *Palmis* to get out of *Cræsus* what he knew concerning *Mandana's* departure, and the place of her retreat, assuring him of his liberty, if he could truly inform him, where she was: but all was to no purpose: for neither by the King of *Pontus* his Domestiques, nor by the Proclamation about the Towne, nor by *Cræsus*, could *Cyrus* meet with any intelligence, nor was man in more despair then

Cyrus: Nor was man in such a boisterous fury as the King of *Assyria*; nor was ever any more amused then *Mazares*: One said that certainly the King of *Pontus* was lurking somewhere in the Town, and that it was impossible they should get out: another said, they went out during the great confusion that was made, either by the River, or by the side of the Town, where the Line of Communication was not finished: and a third said, that *Cræsus* must needs know, or at least conjecture where they were. They propounded expedient upon expedient, to find out the truth, but all in vain: and *Cyrus* had so many orders to give out, either for the security of the new taken Town, or for the Guard of *Cræsus*, or for the search of *Mandana*, that he had no sooner given one command, but it was necessary to give another. He had no time to contemplate his misfortune; but yet he apprehended it in grosse to be so great, and his soul was so full of confusion, that he thought himself the most miserable man alive. But after he had sent to advertise the King of *Phrygia*, and the King of *Hircania* how affairs stood, and appointing them to send out severall parties of Horse to enquire of the King of *Pontus* and *Mandana*; and after he had given command at all the gates, that none should goe out before it was known who they were, and to guard the walls; as if the Town were yet besieged, lest the King of *Pontus* should get out by the help of Ladders; and after he had taken all the courses which either Love or Prudence could invent: *Andramites* came to tell him, how he understood from a servant of *Pactias*, Governour of the Cittadell, that his Master sent a Servant the last night for six of his best horses to bee brought unto the side of *Pactolus*, towards the great Rock by which the Towne was taken, and therefore it was probable that the King of *Pontus*, and *Mandana* were gone out of *Sardis*: *Cyrus* no sooner heard this, but he desired to speak himself with the man whom *Andramites* spoke with; and since the King of *Assyria* was not then with him, nor any but *Mazares* and the Prince *Artamas*, he went with them unto the place where this servant of *Pactias* sayd the Horses were carried, to the end he might judge which way they took: But *Ferantius* thinking it not fit that *Cyrus* should goe in a new taken Town with so slender a retinue, did hint it unto him: So that *Cyrus* commanding two horses to follow him, went unto the side of *Pactolus*: He was no sooner there, but *Andramites* who was that Country man, coming to the River, and seeing the Golden sand which is so famous throughout the world, he knew by it that the water was very low in that place, and that it was not impossible but it might be foorded, there being at some times of the year not water enough to carry the little Boats which use to passe. Moreover, *Cyrus* observed, that the tracks of the Horses feet did not goe along the River *Pactolus*, but went into it: Also, there were some Fishermen, who came unto the side of the River to look at *Cyrus*, who said, that the last night they saw from their houses, which were close by, some horses passe over the River: one of them adding, that he also saw a little Boat, but the Alarm to the Town being so hot in all quarters, they would not stir out of their houses to see who they were; imagining that they were some, who fearing a Famine, had rather venture themselves among their enemies, then hazard to dye for hunger. Then *Cyrus* asked whether they saw any women? One of them knowing what they sought for, answered, yes, in hopes of recompence proclaimed; and others more sincere, answered, no: But indeed, though *Cyrus* saw, they knew not what they saw, yet he imagined, that infallibly the King of *Pontus* was out of *Sardis*; so that without more delay, he resolved to follow in person; yet not being cleared of all his doubts, he sent *Andramites* to tell the King of *Assyria*, that he left him in the Town to make all diligent search there, whilst he went without the Town in quest of intelligence. He would needs have the Prince *Artamas* to returne and comfort the Princesse *Palmis* for the misfortune of the King her Father: But *Artamas* being a debtor unto him for the liberty of his Princesse, would not forsake him when he was in quest of his own: As for *Mazares*, there was no doubt which way he would take: Thus these three Princes did happily foord the River with their men. In the mean time, *Cyrus* could not chuse but wonder at the weaknesse of *Sardis* on that side. 'Tis true, that as the River *Pactolus* did rise and fall in a short time, it was not above four hours in that condition: When *Cyrus* was on the other side of the River, he saw the prints of horse feet come out of it; but he saw within a short way they were so mingled with many other, that he knew not the right ones he would follow: When hee was about a Furlong off, he came to a place where three wayes parted, so that staying to conferre with *Mazares* and *Artamas* what course was best to take, they resolved to divide themselves, and did so, into three companies; *Cyrus* letting *Ferantius* goe with the Prince *Artamas*, because he knew not *Mandana*; all promising to return unto *Sardis* within three dayes at the furthest, or else to send news of their adventures: But when *Cyrus* was to chuse which

of these three wayes he should take, he was much put to it; for he had no sooner resolved upon one, but he repented; and to say truly, he would have been in all three, and at *Sardis* also; yet at last he made choice of that way which was towards the Sea-side, supposing that the King of *Pontus* would draw that way: But alas, what a miscellany of sad thoughts possessed the spirit of this Prince during this voyage. He talked with all he met; he sent unto all the houses he saw either on the right or left hand, but could not hear any tidings of them. As oft as he came unto any crosse way, he would again divide those men he had; thinking if he did not so, he should leave the way which *Mandana* took: And indeed he did so divide, and subdivide his men so often, that he had left but ten with himself, and at last but five, and having none of quality with him but *Ligdamis*, who was fitter for him then any other, because he knew the Country very well. As he was in a Wood which was full of waies, he heard on both sides of him the noise of men on horsback, which were in the thick of the Wood, thinking also that he heard the voices of women: So that he knew not what to resolve upon; yet rather then misse *Mandana*, or at least not know whither they carryed her, he divided his men again, and kept onely with him *Ligdamis* and another, and sent the other two on the two sides; then they struck severally into the thick of the Wood, in hopes to get where they heard noise of horses, men and women, *Cyrus* thinking that he heard the voice of *Arianita*; but the Wood being full of Leaves, *Cyrus* could not get to them, but those who followed him, finding a clearer passage, they got before him: Also he perceived, that the noise he heard was lesse and lesse: and in lieu of going forward he went back towards the high way; hoping when he was in the way, more easily to gain what he had lost: yet it fell not out as he imagined: for in his crossing the Wood to the high way, he could not hear any thing either of his own company or any else, yet he hoped to overtake them, and indeed hee galloped so fast, that he overtok *Ligdamis*, and the other man; and finding two wayes, he sent the man one way, and he with *Ligdamis* took the other; he had not gone above thirty paces, but he met with two country women with baskets of fruits upon their heads, whom he asked whether they met with any before them? but they answered, that about half an hour since, they thought they heard some horses passe by them, yet they could not see any thing: Such an odde answer, made *Cyrus* ask no more questions of these women, onely the way to the place where they heard those horses which they could not see; but the two women could not agree upon the place: So that *Cyrus* seeing he lost his time in talking with them, he went on his way: but all to no purpose, for he could not finde what he sought after, so that he began extreemly to despair; and the more, because his horse was almost tyred, and night came on: So that hee was forced to take counsell of *Ligdamis*, and to refresh their horses at the first Town they came at; but in going to it, the Wood by degrees grew thinner, and they came to a place where ran a violent Torrent, which fell impetuously from a Mountain not far off, and separated the Wood from a pleasant Meddow, and ran so deep, that there was no possibility of passage, and the banks were so steep, that it could not be swome with a horse: *Cyrus* coming to the sides of this Torrent, along which he must of necessity goe, he espied a woman sitting in the midst of this Meddow, whose head lay upon the knees of another woman: Upon the first rapture of this sight, needs would he crosse the Torrent, but his horse would not take it; so gave him time to consider what was best to be done, though he was ready to attempt any impossibility: Then did hee goe more into the Wood, that he might see the better, and was even wonder struck when he saw the one was *Mandana*, and the other *Martesia*; he no sooner saw them, but he called *Ligdamis*, who was behind him, to shew them unto him; but as soon as he had said so, they vanished, and he saw them no more, and consequently could not shew them: This prodigious adventure did so astonish him, that he durst not beleve himself: he went then as near as he could to the Torrent, to look at the place where he thought he saw *Mandana*, but he could see nothing; he could not imagine that whilst he turned his head to call *Ligdamis* she could get to a crosse way which was towards the foot of the Mountain; so that not knowing whether it was an apparition, or a phantasmie, he stood still, and spoke not one word: his reason gave his eyes the lye, and perswaded him it could not possibly be *Mandana* which he saw; yet this Idea made such a deep impression upon his spirit, that after he had told *Ligdamis* what he saw, he asked him where one might get over the Torrent? But *Ligdamis* answered him, that they must turn back, and that they left a way in the Wood which would have carried them into that Meddow. After this, he told him, that he was absolutely resolved to goe unto the place where he had seen this fair Vision. *Ligdamis* dissuaded him, and said it was but labour lost: but needs would he goe unto the place notwithstanding. Then did *Ligdamis* carry him to a way where the

Torrent

Torrent was more shallow, which they easily foorded, and made all hast to the Meddow, lest night should be upon them before they got thither; yet had they day enough to get thither: And when *Cyrus* was come to the place where he saw *Mandana*, he found the grasse all ruffled, and layed in that place, and shewed that some did sit upon it, and their footsteps were plainly discerned in the Meddow: for in all other places the Flowers and Grasse were fresh and untrodden, but in this place where they had been, and which way they went. *Cyrus* was so amazed at what he had seen, and did see, that he was almost out of his wits: As for *Ligdamis*, he was perswaded, that chance onely had so foiled the Grasse, where *Cyrus* said he saw this apparition, and beleaved what *Cyrus* saw, was onely the strength of imagination and love together. Then seeing that night came on, that it was a long way to the neereſt Town, and that their horses were spent: he forced *Cyrus* to be going, and leave the place where he saw *Mandana*, or a phantasm resembling her, for he knew not what to think it was: But in their going they light upon that path which was newly made in the Meddow; but in the going out of this Meadow it was so dark, that neither Path, nor Men, nor Horses could be discerned, and he was forced to submit unto this conduct of *Ligdamis*; and going in the dark, he called to memory a dream which he had, in which he saw *Mandana* in a Meddow, and that she immediately vanished: To think how his dreame proved true, did much augment his wonder: Afterwards calling into his memory the long Catalogue of his misfortunes since he came from *Persopolis* at sixteen years of age, and considering that he yet was but four and twenty, he thought that if the Gods would have him live longer, and torment him with more misfortunes, they must invent some new ones, since there was none in the world which he had not gone through: 'Tis true, in matters of glory and war, he had been happy: but since all his Victories did not avails his Princeſs, he valued them rather as miseries then good fortunes: But whilst *Cyrus* was rapt in these sad thoughts, he still insensibly went on, onely following *Ligdamis*, who went before: At last, being come to a house at the foot of a hill, which stood some hundred paces from a Village, *Cyrus* lighted from his horse, and never enquiring whether the lodging was good or bad, he went into a little chamber which was shewed him: *Ligdamis* took care for every thing, that *Cyrus* might take the better rest: And *Ligdamis* would not let the woman goe unto the Town to provide any necessaries; for hee conceived, that if it should come to be known that *Cyrus* was the Conquerour of *Craſus*, and him that kept him prisoner, some well-wisher of that unfortunate King might seise upon *Cyrus*; therefore he chose rather to have bad entertainment, then run that hazard: However, the poor woman whose husband was not at home, made a thousand excuses, telling them that if her husband were at home, that entertainment might have been better: *Cyrus* asked her, whether she saw any women of quality passe by on horsback that day with such a man in their company as he described the King of *Ponius* to be? but she answered, No. Then *Cyrus* and *Ligdamis* after a homely repast went to their rest; yet *Cyrus* waked before day, and made ready to depart: When he was taking horse, the Master of the house being returned home to entertain him better then his Wife had done; though, Sir, I must tell you, that I can hardly repent of my absence, for I assure you it hath been very serviceable unto a distressed Lady. A Lady? (replied *Cyrus* hastily) Yes, Sir, said he, and I left her at a Town about twenty furlongs from hence, where heretofore I dwelt. *Cyrus* hearing this man say so, was very urgent with him, to relate where he found this Lady; what stature she was of, and how she was distressed? As for her distress, replied he, I cannot give you an exact relation; but I can assure you she is very fair, that she hath cryed very much, and that a man who was with her, was very diligent to comfort her. Where did you find her, replied *Cyrus*, and when? I found her the last night, replied the man, a little before Sun-set, as I was returning from a place where I had some business; and I heard the man say, that her horse did throw her into the River, where she was in danger to be drowned; and that she was in danger to be drowned, and that she had so hurt her leg that she was not able to stand, or endure the jogging of a horse; so that I coming to the place where she was in this condition, I offered my selfe to help her; and the man who was in her company taking me at my word, desired me to carry him to a place where this Lady might have help; and I conducted them to this Town where I told you I had been: The man carrying her in his arms, and I leading her horse which threw her into the Torrent. *Cyrus* no sooner heard this, but hee desired him in all hast to carry him unto the place where this Lady was; but the man seeing him so very earnest, knew not whether he should shew him the way or no: yet *Cyrus* at last did promise him such rewards, that he made himself ready to be his convoy, and carryed him unto the very chamber where she was, without acquainting any in the house, for the people of that house where

she lodged being of his acquaintance, never examined him : Yet *Cyrus* asked them whether she was very much hurt, but they answered him, that she was much better then she was thought to have been; for the Chirurgion said her leg was not broken but onely strained : and assured them it would mend quickly, so she might rest some dayes. After this *Cyrus* went into this Ladies chamber, and knew her to be *Arianita* : He no sooner saw her, but going to her, and seeing none could understand him but *Ligdamis* : Ah my dear *Arianita* (said he unto her) what have you done with my Princess? Sir (answered she, much amazed to see him) I have left her much against my will, by reason of an ill accident which happened unto me, and I am not so happy as *Martesia* who is gone with her. But where is she? replied *Cyrus* : Into what part of the World hath the King of *Pontus* carried her? Is it farre off? And can you not informe me which way I should follow. Alasse, Sir, replied she, you aske mee such questions as I cannot answer; for I know not whither the King of *Pontus* will goe; all I know is, that I left them yesterday a little before Sunne-set, and that they resolved for to travell all night, and that it will be very hard for you to follow them, not onely because they are farre before you, but because they goe invisible: you tell me such wonders, replied *Cyrus*, that they transcend my understanding: yet I tell you nothing but what is true, replied she: therefore Sir, since you cannot follow the King of *Pontus*, untill you first know in what manner he goes, you must allow so much patience as to let me tell you. I would gladly ask you, replied he, how the King of *Pontus* got out of *Sardis*? whether he carried away my Princess, or whether she followed him? whether I saw her yesterday with *Martesia* in the midst of a meadow? and whether she hath meell have also a great desire to ask you how you do after your fall, and carry you unto some place of better accommodation; but I must confesse I have a most earnest desire to follow *Mandana*, and deliver her from her unjust Rivall: yet Sir, replied *Arianita*, you cannot follow them with successe, unlesse you know as much as I doe: Then I conjure you to tell me quickly, said this amorous Prince. *Ligdamis* would then have withdrawn to the other end of the Chamber, but *Cyrus* would have him be partaker of what *Arianita* would relate. So that after the dore was shut, and *Cyrus* sitting upon the side of her bed, he desired her to relate all she knew concerning *Mandana*. Sir replied she, I could tell you many passages concerning that Princess: whom I have the honour to serve, and which I believe you would gladly know: but considering the present state of things, I will onely relate which is requisite to be known at this present; and tell you which way I come to be acquainted with the secret of the King of *Pontus*: That there was a man of quality with him, who certainly is most innocent of his masters injustice, and who pitying the miseries of the Princess *Mandana*, hath often lamented them unto me: and I assure you, that by his means we have received many civilities and comforts in our Prisons: And Sir I must tell you, that I think there is such termes of friendship between us, as I have some power over his spirit. And it is by him I know which way your Rivall robs you of the fruit of your victorie in taking *Mandana* from you. Know then Sir, that when the King of *Pontus* perceived that you resolved to take *Sardis* by famine, when you could not by force, he thought himself lost, though he would not confesse it unto any but to *Pastias*, and him who told it unto me whose name is *Timonides*. Seeing then that your lines were begun, he knew that if once they were but finished, it would be impossible for him to get out of *Sardis*, and have recourse unto flight, therefore he fell into a most extreame despair, *Timonides* told me, that then he did strive with himself to overcome his passion, but could not possibly, and the greatest reason was, because he had some hopes, that the jealousie which he had infused into the heart of the Princess, would make much to his advantage: In the mean time, he could not conceive it possible to get himself and *Mandana* out of *Sardis*; yet he was continually contriving waies how to compass it; and discoursed often with *Pastias* about it, who came unto the King of *Pontus* one morning, and told him, that he had found out a way to get *Mandana* out of *Sardis*. At first, this Prince was so transported with joy, that he embraced him, but afterwards conceiving it to be impossible, he would not so much as ask him what his way was: But Sir (said *Pastias* to him) I know you are not ignorant of the wonderfull virtue which is in that stone called the *Heliotrope*; and you know, that the famous Ring of *Gyges* (which by making him invisible, got him a Crown) hath alwaies been carefully kept in the Royall family of *Lydia*; and that the Prince *Mexaris*, brother of *Cresus*, had it from the King his father. And I think I have heard you speak of an effect of this Ring when *Mexaris* one day made an entertainment for *Pampha*, when he was in love with her, and when *Abradates* was his Rivall. Therefore I shall not need to relate, that there is a certain kind of lustre in this stone, dasses or casts a kind of a mist about the person who carries it; and makes them invisible: then Sir, you must know, that when *Mexaris* died he went out of *Sardis*; and out of favour with the
you

King his brother, because he would have carried away the Princeſſe of *Clafſomna*: ſo that when the news of his death was known amongst the Kings Domeltiques, they ſilched away the greateſt part of his Treafure, before any orders could be given concerning them: and amongst the reſt, they took this famous Ring of *Gyges*. A ſtrict inquiry was made for the thief: for *Craſus* valued this Ring more then all the reſt, but nothing could be heard of it. In the meantime one of the Officers of *Craſus* had a command in this Citadel under me, and this morning dyed; but a little before his death he deſired to ſpeak with me, and told me, that he was a complice in the theft which was committed after the death of *Mexaris*: Adding, that having nothing but this Ring of *Gyges* in his poſſeſſion, he gave it into my hands. I cannot tell whether he meant to give it the King or me, for he dyed preſently. However it was, Sir, I have the Ring, whoſe effects are ſo wonderfull, that I beleve it may be ſerviceable to you: The King of *Pontus* was at firſt exceedingly joyed at what *Paltias* told him: But upon ſecond thoughts he thought it would not ſerve his turn; for the virtue of this ſtone extended onely to him who carryed it, and therefore he was as much grieved as before. Then he fell into a deep and ſerious contemplation of it; and Love being a paſſion which fills the mind full of Fancy, and gives new and quicker fire to the imagination, he found out an expedient uſe of it: He conſidered, that as a Loadſtone divided into ſeverall parts doth ſtill retain his whole virtue in every part, and will attract Iron; and that Amber, and Jet doe keep the qualities which Nature gave them, though they be divided; therefore the Stone in this Ring if divided might as well retain his efficacy in every part, and conſequently he might make *Mandana* invifible as well as himſelfe: He had no ſooner apprehended this, but hee imparted it unto *Paltias*, who approved of his Fancy very well, not doubting but that the Heliotrope would admit diviſion as well as the Loadſtone: Hee added further to fortifie his opinion, that all inanimate things in nature, either Stones or Mettles would keep their qualities, though divided; and therefore the Heliotrope: But if it be divided onely into two, replied the King of *Pontus*, *Marteſia*, and *Arianita*, and you muſt be left behind; and if you doe ſtay behinde when I am gone, I know *Craſus* will doe what he can to ruin you; and I know further, that it will be much more difficult to get *Mandana* away by her ſelf then with *Marteſia* and *Arianita*: Yet I cannot conceive, ſaid *Paltias*, that this ſtone ought to be divided into ſo many parts. And as for me, never take any thought; for I will diſguiſe my ſelf, and get out the next ſalley which is made, untill which I will hide my ſelf in *Sardis*: And as for the Princeſſes women, we will locke them up untill you be far enough off from being followed. Though this deſign was not very well examined, and though the King of *Pontus* ſaw it full of difficulties, yet the execution was reſolved upon, hoping in time to ſurmout all the obſtacles. *Paltias* then brought a Workman to divide this Heliotrope, and ſet it when it was divided; he brought him into a chamber of the Cittadell, where he was ſhut up untill he had done his work: But, Sir, as this Artiſt was dividing this ſtone, whoſe nature he was ignorant of, and which indeed was too big for a Ring, in lieu of dividing it into two, it ſhivered and fell into fix peeces of different bigneſſe: The King of *Pontus*, who would needs be preſent, ſeeing this accident, and fearing that this ſtone had loſt its virtue, and was altogether uſeleſſe, he was extreemly angry and ſad, and was very angry with the man; but making tryall of the peeces, he found that every one retained their whole virtue, ſo that in lieu of chiding, he thanked the man; for now he ſaw it would be much eaſier for him to get away *Mandana*, then if it were divided but only into two; and now he conceived his deſign, which before he thought impoſſible, to be onely difficult. In the mean time, before he ſet the ſtones, he conſidered how he ſhould doe to get *Mandana* to carry one, and *Marteſia* and I another; for he imagined, that for all her jealousie, he could never winne her to contribute any thing unto her carrying away: and conſidering, that to make this ſtone doe his effect, it muſt bee turned towards the perſon who was to carry it, hee could invent no better way, then to fixe one unto the Pomell of the Saddle which *Mandana* was to ride upon, for that way the ſtone might be turned towards her, and almoſt as near her body as if it were in a Ring: So that conceiving no better way could poſſibly be found out, he commanded him who was to ſet the ſtones, to ſet three of them in ſilver onely, and in ſuch a manner as one might put them in, and take them out when they would; and for the three others, he would have them ſet in Rings. Then the man conſidering upon the propoſition which was made, he deviſed a way according unto the King of *Pontus* his deſire; for he would place this Heliotrope in the Pomell of the Saddle, as if it had been onely the head of a Nayle, and did drive in many other Nayls, to the end that this like them might ſeem onely an ornament, and was placed ſo cunningly, that it was alwayes turned towards the perſon who ſat in the Saddle. This invention did ſo take the King of *Pontus*, that I did

presse on the execution of it very earnestly; and indeed it was done with as much ingenuity as it was invented: But whilst he was working, the King of *Pontus* was upon two designs at once: The one was, to augment those sparks of Jealousie which were kindled in the Princess; and the other was to be as cautious in his going out of *Sardis* as if he had not this miraculous stone. In order unto these two things, after those Ladies, who at the Princess *Araminta's* request you permitted to goe out of *Sardis*, were gone out——Ah *Arianita* (said *Cyrus*, and interrupted her) It was not at the Princess *Araminta's* request, that I permitted those Ladies to goe out, but at the instance of one who was Cosen unto them, named *Doralisa*, who was with the late Queen of *Susiana*. However, Sir (replied *Arianita*) *Mandana* does think it was at her request, and accuseth you of too little affection unto her, and of too much unto *Araminta*: But, I beseech you, Sir, be so patient as to hear me, and know, that after these Ladies were gone out, the King of *Pontus* caused one of the Guard to tell us the next morning, as news which he had from one who was taken prisoner, that you treated them with extraordinary civilities; that you sent them to the Princess *Araminta*, causing all imaginable honours to be done them in her consideration. Adding, that at present, this Princess had the ruling of the whole Army; that all addresses were unto her for any Office; that such Prisoners were released as she thought good, and indeed that you were so far in love with her, as every one was astonished at it, and saying that many condemned you for it. You may well imagine, Sir, that *Martesia* and I would never have told all this unto the Princess, though we had believed it; but he who told us, took such a time, as when the Princess was in her Closet, and spoke so loud, that she heard, and was extremely moved at it, and was extremely incensed against you, inasmuch that she commended the King of *Pontus* his discretion, that he would not tell her himself. Alasse *Arianita* (cried out *Cyrus*) what dismall news is this you tell me? Believe me, Sir, said she, I do not tell you that the Princess loves the King of *Pontus*; but to be sincere with you, I must needs say, she complains against you. She is so unjust in her complaints (replied this sad Prince) that the Gods to punish her, hath hindered me from releasing her: But, I beseech you, *Arianita*, goe on, and tell me all you know. I shall tell you then, Sir, that *Mandana* had such an incensed soul against you, that she could not sleep one wink all the night following, but accused you ten thousand times of ingratitude and inconstancy; and said she would never love any as long as she lived; resolving with her self to leave loving you, or at least to love you lesse: she was full of sad expressions unto *Martesia* and me, as were enough to move the hardest heart in the world, which if rightly considered, may give you more satisfaction then sorrow, because they are symptoms of her affection to you. Though the satisfaction you mention be but bitter; yet I conjure you to tell me all that *Mandana* said: for the respects I owe unto my Princess are so high, that her very injuries shall not make me murmur against her. Alas, Sir, replied *Arianita*, if I should tell you all the Princess said, I should not end this day: For I assure you, she spoke more that day in a quarter of an hour then at other times she was accustomed to doe in two hours. No, no (said she to *Martesia*, who entreated her to suspend her judgement of you till *Sardis* was taken) doe not thinke that the Victory of *Cyrus* will produce my liberty: 'Tis true, I wish him victorious (said she) and doe not yet hate him so much as to desire he should be overcome, but yet I would not have him release me; and I look upon that libertie which he should give me, as upon a thing that would grieve me more then any thing upon earth. Oh Heavens, said she, is it not possible that one of my quality, considering the state of things, should suborne her Guards? For as the case of *Crusus* stands upon bad termes, the King of *Pontus* his case is much worse: Why should not the hopes of a rich reward from the King of *Medes* move some of my guard to let me at liberty? I shall think you wait either wit or affection to me if you doe not so much for me, or at least if you doe not attempt it. It is so ordinary to see men change with fortune, that I make no question but you may doe that for me, which will make me more joyfull then I am able to expresse. Imagine what a joy it would be unto me to get out of the King of *Pontus* his power, and not be beholding unto *Cyrus* for my liberty; but that I may upbraid him with his Inconstancy, and have no new obligations upon me to him. Consider, I conjure you, what considerable service this would be unto me, and how I should be obliged unto a recompence. But, Madam, said *Martesia* to her, though it were possible that *Arianita* and I should suborn your Guards, yet how can you ever think to escape? Do you not consider, though they let you goe safe out of *Sardis*; yet you cannot escape the besiegers? Oh *Martesia*, said she, never make that objection; for if I were once out of *Sardis*, assure your self I should well enough escape both the King of *Pontus* and *Cyrus*, especially if they let mee out on that side where *Medes* keep guard:

for I must needs think that they who are subjects unto the King my Father will so far obey me, as to carry me unto *Ecbatana* before they will carry me unto *Cyrus*: However, though they should not, but should carry me to that perfidious man, yet I should thereby take away the honour from him of delivering me: In short Sir, the Princess used such arguments unto us, that she perswaded us it was not difficult to suborne her guards: Then I offered to speak unto *Timonides* over whom I knew I had some power, but she did expressly forbid me, telling me, that it must be unto the officers of *Pactias*, or *Pactias* himself, that I must break the matter, and not unto any man that had relation unto the King of *Pontus*: She gave us Commission to promise any thing in her behalf, assuring us that she would punctually perform whatsoever we promised: Then we talked that very night with one of the officers under *Pactias*, and falling into a discourse of the Princess and her misfortunes, we told him that both he and all his company were also infortunate, so that after all their fidelity and care in guarding *Mandana*, they could never hope for any recompence, since they were all ready to become the slaves of *Cyrus*. Afterwards, adding many other reasons, and joyning his own interest unto the pity which he ought to have of so great a Princess, we moved him to serve the Princess, and that way to shelter himself from that storm which *Crasus* would bring upon him: This officer hearing us say so, did not absolutely reject our proposition, though he did not accept it; and we imagined that the difficulty which hee made was to draw on a greater recompence for the service which he should do in delivering the Princess: yet that was not his thought: nor would he put us out of hopes to gain him, left if he had absolutely denyed us, we should make the proposition unto some other, who perhaps would lend a more willing care unto it then he did: But be pleased to know Sir, that he was no sooner gone from us, but he acquainted *Pactias* with the proposition which we had made, who conceiving that this would exceedingly forward the King of *Pontus* his design of carrying away *Mandana*, he imparted it unto him, and made him beyond all expressions joyfull, not doubting now but to get the Princess out of *Sardis* very easily: and he did the lesse fear it, because the river *Pactolus* was so low, that he knew it was foordable at a place near the Cittadell: So that seeing the main obstacle which he found in his design (which was that, if he carried us by force we would cry out) was overcome, he thought how to execute the matter immediately; yet resolving to stay untill such a night as there was a alarm given on that side of the Town, opposite unto the Cittadell: In the mean time, *Pactias* appointed him whom wee had spoke unto, to hold us in hand, as if he intended to make his fortune by releasing *Mandana*, and that he should have carried the matter so cunningly, that we should not have the least suspicion, he would deceive us: And indeed, he acted his part so well, that *Martesia* and I did verily believe we had won him to us: for he seemed as if it went something against the hair of his mind, to betray his master; and yet seemed as if he were infinitely compassionate of the misery in which the Princess was: And *Martesia* and I were so deluded in him, that wee also deluded *Mandana*; but the truth is, she was as much deluded by the words of him with whom we treated, as by ours: for since he told us, to delude us the more, that he would not undertake the business, unless he spake unto the Princess, we did so bring it to passe, that he did speak with her, and concluded what we had begun: Thus taking the whole matter upon him, we had nothing to do but to be ready for a departure, when he should advertise us: And to make the matter seem more likely, he told us of the shallownesse of the River, adding, that unless it were so, he could not possibly deliver us: But the Princess thinking that she must needs be at some expence in the execution of his design, she gave him a very rich Ring: which he took left she should suspect him if he refused; so that now we were full of hopes: The Princess was very sorry to leave the Princess *Palmis*, but she knew that though she should shew her the way how she might get out of Prison, yet out of her respects unto the King her father, she would refuse it, therefore she did not impart her design unto her: but waited with much impatience for the execution of it: and we waited not long: for the Heliotropes being set, and *Pactolus* at an ebbe, *Pactias* having procured a boat to waite over the Princess, *Martesia* and me, lest there should be any danger in riding the River; the King of *Pontus* bidding *Timonides* to be in a readinesse, and *Pactias* having given all requisite order for our going out of *Sardis*: It chanced that about two hours after we were gone to bed, we heard a great noise in the Town: so that the Princess fearing some sedition, she did rise, and dressed her selfe: And she was no sooner ready, but the men from whom we expected our liberty, came to tell us, that now we might easily make an escape whilst there was a disorder in the Town, occasioned by a false Alarm which he said *Crasus* gave, purpose to keep the Inhabitants awake: the reason why he told the Princess it was a false Alarm, was, because the King of *Pontus*

feared, that if *Mandana* knew, *Sardis* was taken, she would then change her resolution, and not go out: for he knew not how high her jealousy was, though he had a great grieve at it: You may well imagine Sir, that the Princess received this newes of her pretended liberty with much joy: So that telling the man she was ready, he left us, and returned about a quarter of an hour after to conduct us down a back pair of stairs where none could see us, himself and two of his companions, untill we came unto the Court of Guard, where we found very few Souldiers: for you must know Sir, that the King of *Pontus* would not have the Princess see him untill she was out of *Sardis*, and past the Camp of *Cyrus*: therefore taking one Ring himselfe, and giving one to *Paltias*, and one unto *Timonides*, they followed us unperceived. I will not trouble you with a relation how the Princess was amazed, when she was out of the Cittadell only with three men, and us, and when she heard the horrid noise that was in the Town. But let me tell you, that the waies being very fair and sandy from the Cittadell unto the River *Pactolus* which was close by, we went in more feare then trouble: The King of *Pontus* and *Paltias* followed us; also *Timonides* who carried the Heliotropes, which were to be put into the Pottels of the Saddles as I told you: when when we were come to the River, we saw horses ready, and a little boate, into which the Princess *Mandana*, our conductor, *Martesia*, and I entered: the two Souldiers, rode over the River upon two of the horses, and carried the rest in their hands: And give me leave to tell you Sir, that when the Princess saw her selfe in the middle of the River, her feare began to vanish, and joy took possession of her heart: it plainly appeared, that she did not so much feare being taken by your forces, as by those of *Crasus* or the King of *Pontus*: Now shall I be presently out of the King of *Pontus* his power, said she unto *Martesia* and me, and shall not be beholding unto a perfidious Prince for my liberty: when we landed, he whom we called our deliverer, went where *Timonides* was, who was fixing the Heliotropes unto the Saddles on which the Princess *Mandana*, *Martesia*, and I were to ride: It being night, and the Moon shining but dimly, also our minds being taken up with various thoughts, we never observed that the horses on which we rid were invisible, nor had we any leasure to descant upon what we saw or not saw: for as soon as wee were on horsback, we went away: I forgot to tell you Sir, that *Martesia* riding behind our conductor, the vertue of the Heliotrope sufficed for both: As for the two men who came in the boate with us, they went on either side *Mandana* to conduct her: And to the end these two Souldiers who were not invisible, should not be observed by your forces; *Paltias* had put them into Persian habits: also the King of *Pontus*, not trusting wholly unto the vertue of these Heliotropes, was so carefull in chusing his way, and passing between the Quarters on that side where the line of communication was not finished, that I am perswaded, though there had been none of these Heliotropes, he had passed safely. In the mean time, the King of *Pontus* let *Mandana* go first, that the two men that were visible might be guides unto all the company who saw not each other: commanding them, that if any of the Enemy came to take them, not to make resistance, but to let *Mandana* go next whom he alwaies rid, though she saw him not: Though our minds were so full of hopes and feare, and the night was so dark, that wee took no notice of this wonder; yet when we had rid a while, and I observed that we could not see any but the two footmen which ran by the Princess, but could not see either *Martesia* or our Conductor, wondering what should be become of the other horses which we saw at the water side, I confesse that feare did so possesse me, that I could not chuse but cry out: I thought that I had wandered out of the way as well as those two men: The cry which I made, caused the Princess to look about her, and seeing only the two men vvhoheld the bridle of her horse, she vvas as much surprised as I was: *Martesia* who was behind our Deliverer, and who committed her self wholly unto his Guidance, coming out of a deep contemplation, had her share in the astonishment, when she looked & could not see us: In the mean time *Mandana* stopped, and I also, and we were so affrighted, that the King of *Pontus* thought twenty times to discover himself, and comfort us: but he did not, still leaving the care of us unto him vvhom vve looked upon as the Author of our Liberty, and he coming to *Mandana*, let her feel the hand of *Martesia*, assuring her that she needed not to feare any thing, and that the wonder vvhich she saw vvas an enchantment only to set her at liberty: if you only were invisible, said she unto him, I should think you had found the ring of *Gyges*, vvhich I hear *Crasus* hath lost; but I cannot see either *Martesia* or *Arianita*, and I perceive by vvhath they say, that they do not see me: However it be Madam, said he unto her, I assure you that you have no cause to feare any thing; and the better to assure you, vvhhen none passe th by, you may speak either with *Martesia* or *Arianita*, and I perceive by vvhath they say, that they do not see me: However it be Madam, said he vnto her, I assure you that you have no cause to feare any thing;

things; and the better to assure you, when none passeth by, you may speak either with *Martesia* or *Arianita*, whom I will cause to come nearer you: whilst this man and the Princess were talking thus, *Martesia* and I were in extream fright: yet being under the conduct of a man, who had so much power as to act such wonders; we durst not but speak him very fair, thinking that since he was able to make us invisible, he was able to do what he pleased. The Princess having the same thoughts, did not much presse him to tell her how he wrought these miracles, and thought it more expedient to concur with him only, to carry her unto the place where she desired to go, to wit unto *Ecbatane*, and to stay at some Town where she might stay with safety, and have so much time as send her a fitter Equipage. Since we were yet in the place where we might meet with some of the Troops of *Cyrus*; hee he promised her all she desired, lest she should meet some and cry out: So that the Princess putting a new confidence in him, she onely admired the prodigie, without any fear of his deceiving her: contenting her self with seeing onely those two men who guided her horse, and speaking unto *Martesia* and me. Thus then we passed the Camp of *Cyrus*, between two Quarters, we met some Troopers and Souldiers severall times; but since the two visible men were cloathed in Persian habits, they passed for their own men, who were going from Quarter to Quarter: So that we travelled without any obstacle: And that which at first was a terror unto us, became afterwards our diversion. *Martesia* and I had a hundred phantastical wishes: For my part I wished to see the King of *Pontus* to upbraid him with his injustice, at a time when he could neither see, nor follow us. *Martesia* wished to meet the King of *Assyria*, to tell him, that this device was better then the white habits in a snow, which he used to get out of *Babylon*; that we might have the pleasure of seeing him desperate, when he could hear the Princess, and not see her. As for *Mandana*, she hinted to us, though she did not name you, that she was desirous to see you, Sir, and that you might onely hear her voice. Thus we went on, not suspecting that the King of *Pontus* was so near as to hear us: Yet we thought, that as we went over a stony way, I heard more horses then we had in our company, but durst not expresse my thoughts. Thus we got out of the Camp, and about the height of the day the Sun began to be so hot, that the Princess complained very much. And coming to a place where were two ways, the one leading unto a thick shady Wood, and the other into an open Plain; the King of *Pontus* seeing the men who guided *Mandana's* horse to take the open way, he forgot that he should not speak, and commanded them to turn upon the right hand into the shade. I leave you to imagine, Sir, how we were surpris'd when we heard the King of *Pontus* his voice, which we knew full well. The truth is, it was so great, that we cryed out all at once. The Princess stopped upon a suddain, and leaping hastily from her horse, she became visible, and fell into such lamentable complaints, as would have mov'd pity from very stones. I no sooner saw her lighted from her horse, but I did the same, and so did *Martesia*, and went both unto the Prince; the King of *Pontus* was extreamly perplexed; for since he had only four in his company, he thought it would be difficult to carry us away by force, therefore he went politiquely to work; for leaving his Ring with *Timonides*, he came and threw himself at *Mandana's* feet, giving her all the respective language that a violent and submissive passion could devise; beseeching her to pardon him, protesting he would still observe the same submission unto her as formerly, and assuring her that he would onely endeavour to winne her by his tears: adding, that if he could not obtaine this happineffe in a short time, he would then carry her unto *Ecbatane*: Yet all his submissive eloquence could not move the Princess, who told him peremptorily, that she would absolutely die upon the place. Inomuch as the King of *Pontus* perceiving her obstinate, and would goe no further, he began to beseech her not to force him to faile in his submissive respects, and force her to follow him. And to shew you, Madam (said he unto her) that I am able to doe it, know that I have fittie Horse with me, though you see them not. At first the Princess did not beleeve him, but the King of *Pontus* causing *Pactias* and *Timonides* to speake, she did no longer question the truth; for she knew both their voices: So that exceedingly grieving at it, and chusing rather to follow her Ravisher, then to force him by a vaine resistance unto any violence, she yeilded, since she could not chuse, and got upon her horse. Yet first she told the King of *Pontus*, that he should never hope for any thing from her but hatred and contempt. In the mean while, since in lighting from my horse, I had let goe my bridle, it was a peece of difficulty to finde him againe, since he carryed with him that which made him invisible; and *Timonides* was ready to take me up behind him, when this horse which was kept with that which *Pactias* rid upon, came unto him when he neighed; so that *Pactias* hearing him so near to him, layd hold on him, and I got up. Then after

that *Timonides* had given the King of *Pontus* his Ring againe, wee went on, but alas, it was with thoughts different from those wee had before, and certainly this Princeesse did repent of her escape, yet I cannot tell you her thoughts, but by conjecture, for since that I never heard her speak: When we were come into the Wood, where we saw some houses, the King of *Pontus* let the Princeesse stay under a shade, and brought some meat unto her, but she would take nothing, onely a glasse of water, and that at the request of *Martesia*; after which we continued on our journey. In the mean time *Timonides* feared that I should complain against him, for not imparting his Masters secret unto her, therefore he rid alwayes next me, and I having a great desire to know how wee came to be invisible, conjured him to tell me, and assured him that if he would tell me the truth, I would pardon him. I had no sooner said so, but *Timonides* being glad that I would accept of his justification, bad me in a low voice stop my horse, and stay a little behinde the King of *Pontus*; for seeing the two Footmen which guided *Mandanaes* horse, we knew he was not farre off her: So that stopping our horses untill we were out of hearing, after *Timonides* told me with a thousand oaths, that he knew nothing of the designe untill the last night, that *Pastius* told him, he related all unto me: adding, that it would be long before the King of *Pontus* came unto any place of retreat, and that he was resolved to travell all night, and not to rest the Princeesse until break of day. In the mean time we were so attentive unto our discourse, that we never minded our way; so that being in a thick Wood full of severall wayes, we took a wrong one: and we minded it so little, that though wee met with two women with baskets of fruit upon their heads, wee never so much as enquired of them. Alas, said *Cyrus* and interrupted her, I met those women also, and what they told me was the reason why I took not that way which would have conducted me unto the Princeesse. But I beseech you relate unto me quickly all that you know, that I may in all hast go and repair my fault: I shall quickly end Sir, said *Arianita*, for *Timonides* and I perceiving wee were out of the way, wee doubled our pace back, hoping to overtake them; but wee never could: Then this accident did happen unto me, for be pleased to know, riding along the Torrent, my horse slipped, and threw me into it; so that being much hurt, *Timonides* was much troubled with me; and I know not what hee could have done without the help of him who brought you hither. Ah *Arianita*, cryed *Cyrus* out, what will all you told me availe me, unlesse you will let me have that stone which made you invisible, that I may make use of it, if ever I meet with *Mandana*: Alas Sir, replied she, one misfortune never comes alone, for be pleased to know, it fell into the River, when my horse did throw me: and as for that of *Timonides*, hee took it from his finger, when he came to helpe me out of the Torrent, and knew not where hee laid it, so that both of them are lost. As *Cyrus* was going to answer *Arianita*, a great noise of horses was heard in the Court. He no sooner heard it, but he went unto the window to see what made it, and saw it to be the Prince *Artamas*, and his retinue, who in his fruitlesse search of *Mandana*, heard there was a Lady in that house, brought thither by one man, and therefore he came to see whether or no it was the Princeesse *Mandana*: When *Arianita* saw *Cyrus* out of the window, hee hoped that it was indeed the Princeesse: hee lighted hastily from his horse, and came unto the Chamber where he was, *Ferantus* following him: but his joyes were presently converted into despair; yet hee saluted *Arianita*, of whom *Ferantus* enquired concerning *Mandana* and *Martesia*, whilst *Cyrus*, *Artamas* and *Ligdamis* advised upon the best expedients: but since hast was the most necessary course that could be taken, they resolved to separate themselves once more, and dividing the men which they had amongst them to search still towards the Sea side: For truly, said *Cyrus*, since *Mandana* hath two footmen with her, who are not invisible, and since she is when she is on her horse, it is not impossible to get some intelligence of her: *Cyrus* would needs see *Timonides*, before he departed, and since *Arianita* had told him he had done many good offices for *Mandana* during her imprisonment, hee received him not ill. Yet he was very urgent with him to confesse whether hee knew vvitch vvay the King of *Pontus* his Master did take: and the sooner to induce him unto it, without any perfidious treachery unto his Master, *Cyrus* told him, that hee vvould engage his vvord to set that Crowne vvich vvvas taken from his Master, upon his head again, if by his meanes he could find out the Princeesse *Mandana*: But all all his importunities and promises were ineffectuall. So that *Cyrus* seeing he could draw no more out of him, he left him to Guard *Arianita*, when she was in a condition to go unto

Sardis, leaving *Ferantus* with him for a conductor: after which he took horse, and parting from the Prince *Artamas*, he went in quest of *Mandana*, though with lesse hopes then before he met with *Arianita*. But whilst this great Prince was wandering, through woods and Mountaines, and Plaines; *Mandana* was in a most desperate condition, especially since *Arianita* and *Timonides* were lost; for she knew the power she had over that man, and what good offices he had done her in *Sardis*, and had the same hopes in him when she was out: She had a great desire to stay in that Meadow where *Cyrus* saw her, untill *Timonides* and *Arianita* overtook them, and the King of *Pontus* could not hinder her for a while, because *Mandana* leaped from her horse, and *Martesia* also, so that he was forced to consent unto her. But since the Torrent was betwixt *Arianita* and *Mandana*, and this accident chanceing, the King of *Pontus* his messenger could hear no newes of her: so that he forced her to get up, and *Martesia* also, just after *Cyrus* spied them; in the mean while, *Mandana* is forced to travell all night untill break of day: and then the King of *Pontus*, finding a little private house, suffered her to rest some hours; after which, he constrained her to take horse again, asking her a million of pardons for the pains he put her unto; and his sorrow for being a cause of that excessive griefe which he spied in her eyes when she was from the Helioispe, was as great as *Mandana*'s. But his love having the predominancy over his virtue, his reason was not so clear as to be ashamed of his crime, but he went on still in a continuall course of committing it: Therefore passing on with *Pastias*, and him who rid before *Martesia*, and the two footmen which waited upon *Mandana*, he came the next day very late unto a little Port called *Atarnes*, where the Princeesse had time enough to rest her self all night: and where indeed she did so, for her wearinesse did so stupifie her senses, that she slept with more tranquillity, then one would have imagined her sorrowes would have permitted her. As for the King of *Pontus*, he being of an indefatigable constitution, and his passion being incompatible with sleep, in lieu of thinking upon any rest, his thoughts were all of guarding *Mandana*, and procuring a Ship: but since it was something difficult to find one ready to depart, and more easie to find one in the morning, he stayed till then, when indeed he found one: so that *Mandana* was no sooner awake, but he let her know by *Martesia*, that she must prepare for a departure; she had a mind to make resistance, but since he had lodged her upon the very Port, and not above six paces from the ship, she thought her resistance would be in vaine, and she rather, because she would not suffer either *Martesia* or her to speak with any in the house where shee lodged, denying leave to go into the Temple: So that all *Mandana* could do, was to protract her departure only one hour longer, finding out severall pretences for it, though she knew not to what end: for in her believe of *Cyrus* his love of *Arianita*, shee could not imagine he would follow her: yet she made as many excuses as if she had expected some reliefe. As she was in this condition, and as the King of *Pontus* was in a Chamber which joyned unto hers, talking with *Pastias*, she espied out of her window, a man of most admirable Garbe, and rich in clothes, walking by himself: she looked stedfastly upon him, to the end that when he turned, she might see if she knew him, and whether hee could relieve her. As she had this thought, hee turned towards her, and to testifie her wonder at the sight, she cryed out: yet presently checking her selfe, and not creditting her own eyes, because he whom shee saw was at some distance, shee called *Martesia*, and shewed her the cause of her admiration: Look *Martesia*, said she unto her, look whether that be the pernicious *Cyrus*, or no. *Martesia* coming to the window, did perceive that *Mandana* had good reason for her thought, and that it was *Cyrus*: Well Madam, said *Martesia* unto her, never say *Cyrus* is unfaithfull, that will leave the Siege of *Sardis* to follow you: Ah my dear *Martesia*, answered *Mandana*: I know not whether it be him or no, but I am sure, I am exceeding afraid, least the King of *Pontus* should either go out or come hither, least I should be a spectator of some sad accident: my greatest fear is, said she, because I see *Cyrus* by himself: certainly replied *Martesia*, he has company in the next house, which he hides to prevent suspicion: Did I not know, replied *Mandana*, that the Prince of *Spiridates* was Prisoner in *Chalcedonia*, I should alter my opinion, but since I know he is, I cannot doubt but he whom she thought to be this great Prince, and who indeed was the Prince *Spiridates*, walked nearer her: *Martesia* then advised her, to shew her selfe, to the end, that if he were come to relieve her, he might bring out his men: *Mandana* without further arguing the matter, took the counsell of *Martesia*: So that looking out of the window just as *Spiridates* was within ten paces of her, and *Martesia* was ready

to make a signe unto him, this Prince whose mind was taken up with many a sad thought, seeing Ladies out of the window, and that he were obliged to salute them: If he passed by, turned suddenly aside the other way, seeming as if he had not seen them; though he was the most civill man upon earth, when hee was not overwhelmed with sorrowes. In the mean time, *Mandana* seeing this, and thinking that this pretended *Cyrus* had seen her, and seemed as if he did not see her, she was even ready to sinke downe with sorrow: Well *Martesia*, said she unto *Martesia*, whether or no is *Cyrus* innocent now? and whether I were not just if I shewed him unto the King of *Pontus*, that hee might revenge my quarrell? However ungratefull and perfidious Prince that thou art, I cannot chuse but tremble, that thy Rivall should be so near thee and not know it: yet Madam I beseech you, said *Martesia* what can it possibly be imagined, *Cyrus* should do at *Atarnes*, if he did not follow you? for my part I am confident that he vvaits as you do for the hour that you are to embarque, that hee may then call out his men and receive you out of the pover of the King of *Pontus*: Wee vvill see that presently (said she vvith as much anger as hast) and indeed *Martesia* used her best persvasions to have a little patience, and to consider upon it: but her spirits vvere so intenced, that she vvent immediately and told the King of *Pontus* she vvvas ready to depart: Yet shee had no sooner told him, but she repented, but it vvvas too late. In the mean time, the Shippe being ready, the King of *Pontus* never thought of a vvay how to get *Mandana* to take a Heliotrope, but giving them all unto one of his men to carry, he followed the Princeesse, vvhom *Pactias* did lead, because she vvould not suffer her Ravisher to have that honour. But vvhen she vvvas ready to go out of the house, and imagined that perhaps *Cyrus* and the King of *Pontus* vvould fight in her presence, she could hardly find a heart to vvake: Yet at last, thinking that if *Cyrus* vvwere there to release her, hee vvould bring men enough for it, and if he did not, that he was worthy of punishment, she went forward: she had no sooner gone three paces but she thought she saw *Cyrus*, who was so farre from interesting himselfe in the quarrell, that he slightly turned aside, and shunned meeting with her: this second adventure did so surprise her, that she was not able to retaine her resentments, but cryed out vvith as much anger as sorrow; Oh thou perfidious man, canst thou see me carryed away before thy eyes, and not rescue me? These sharpe words reaching the eares of *Spiridates*, he turned his head to see who pronounced them, and whether she addressed them unto himselfe, and turned just as the King of *Pontus* turned: So that thinking he had seen *Cyrus* as well as she, fearing he followed vvith much company, and remembering how hee owed both his life, and liberty unto that Prince, hee took *Mandana*'s hand by force, and *Pactias* assisting him, put her hastily into the Shippe vvith *Martesia*, and the man he brought vvith him; and vvithout staying for the two footmen, who vvaited upon *Mandana*, hee lanced forth immediately, and left them vvith the horses at *Atarnes*: In the mean time, since *Spiridates* conceived that *Mandana*'s words vvvere addressed unto him, and vvho thought that hee had seene the King of *Pontus* his face, though at first he took him not for the Princeesse *Arasinta*'s brother, hee came to the water side, and called unto some Marriners in the Port to carry him into the Shippe vvich newly lanced out, and that they vvould helpe him to relieve a Lady vvho was carryed away in it, conceiving that in honour he ought not to suffer this violence to be done unto her, though he knew her not: But call and cry and make vvhat promises he vvould, they vvould not hazard themselves against those they knew not: So that seeing he could not prevaile vvith them, he set himselfe to look upon those that vvvere in the Boat, vvho by that time vvvere so farre off in the River, that he could receive no satisfaction, for hee knew not *Mandana*; and the King of *Pontus* his back towards him, and spoke unto the Marriners to make all the hast they could. But *Spiridates* observing that there vvwere two men vvho came unto the Shippe, and vvvere too late to get in, vvho afterwards vvvent into the house over against the Port, he sent a servant thither, vvho came to tell him, there came a man unto the place vvhere he lodged, vvho said that *Sordis* was taken: But these two men fearing they should follow the King of *Pontus*, vvould not tell vvho hee was unto the servant of *Spiridates*, vvho returned to his Master and told him that he could get nothing out of those two men: but assured him, that those vvho vvvere shipped away, vvvere persons of good qualitye, as may be conjured by their horses vvvhich they left behind them: *Spiridates* being fuller of curiosity then before, seeing he had lost the sight of the Shippe, vvvent himselfe to talke vvith these two men: but he no sooner saw them,

then

then he knew one of them to be a man who was heretofore in the King of *Pontus* his service when he was at *Heraclea*, before *Arſamenes* revolted: He no ſooner ſaw him, but the Idea of the King of *Pontus* came into his fancy, and hee made no queſtion but it was he, ſo that calling him by his name, the man knew him alſo, and they freſhly renewed their old acquaintance: So that he could not deny but that hee was imbarqued, was the King of *Pontus* his Maſter, and that he having carried away the Princeſſe *Mandana* from *Sardis*, came to imbarque at this Port. *Spiridates*, no ſooner heard this, but he fell into an exceſſive griefe: for knowing that hee did ſo very much reſemble *Cyrus*, that his owne mother took that Prince for him in *Bythinia*, he made no doubt but *Mandana* was in the ſame errour, and that the infidelity which ſhe upbraided him with all, thinking him to be *Cyrus*, was grounded upon the infidelity of *Araminta*. So that entering into a new deſpair and jealousie, hee altered his intentions of ſtaying at *Atarnes*, waiting of the ſucceſſe in the Siege of *Sardis*, and reſolved to go and carve out his own Revenge upon that Prince whom he thought to be his Rivall, and to go and chide the Princeſſe of *Pontus* for her infidelity: Is it ſo, (ſaid hee unto himſelfe) that *Araminta* hath forſaken me, and followes the favourite of Fortune? However, unjuſt Princeſſe, I have done all that was poſſible to teſtifie my love of you: I have voluntarily, forſaken Crowns for your ſake: I have renounced all my ambition, I have ſtified all thoughts of revenge upon an uſurping Prince, onely becauſe he had a meer relation unto you: I have diſobeyed the commands of the King my Father; I have ſuffered the rigour of a long imprisonment, I have wandered like an unknown vagrant throughout the world, only to obſerve your will: there is nothing which I have left undone, that was within the compaſſe of poſſibility, to pleaſe you: yet the Conqueror of *Aſia* hath got a greater ſhare in your heart then I have; his glory charmes you, and dazles your eyes; and queſtionleſſe you may employ all your Arts to make him as perfidious as your ſelfe. But what likelyhood is there, (added this incenſed Prince) that *Cyrus*, who hath expreſſed ſuch high teſtimonies of a conſtant paſſion unto *Mandana*; who hath gained ſo many battles; taken ſo many Towns, and put all *Aſia* in armes for her deliverance, ſhould after all this become inconstant, if you had not cunningly employed all your charmes, to ſupplant a Princeſſe, whom he had ſo long loved? Doubtleſſe you think, unjuſt Princeſſe, that I am ſtill in Priſon, and that nothing can interrupt your joyes: perhaps you hold intelligence with the King your brother, which hath raviſhed away *Mandana*, leaſt that Prince ſhould ſhake off your fetters, and aſſume hers: Doubtleſſe, you hope that *Cyrus* will reconquer the Kingdom of *Pontus* for your brother: and that if you give me my liberty, it is more then you ought to do. But thanks be unto the Heavens, I am not your debtor for it, but ſhall perhaps be in ſuch a condition as ſhall revenge *Mandana* for the infidelity of *Cyrus*, and to puniſh you in his perſon for infidelity to me: As *Spiridates* was entertaining himſelf with theſe thoughts, the taking of *Sardis* was confirmed by diſverſe reports: So that having nothing to do any longer at *Atarnes*, he took horſe, and reſolved rather to ruine himſelfe then not him who took the heart of *Araminta* from him: However (ſaid he unto himſelfe) *Araminta* can diſſemble her inconstancy no longer, for ſince *Sardis* is taken, and *Mandana* carried away: if I find *Cyrus* courting her without any care of *Mandana* or thoughts of following her, there is no colour or excuſe for them: I know very well, that to fall upon the great Conqueror of *Aſia*, will be a moſt dangerous attempt; but ſince I hope for death not victory, what need I fear? After this, *Spiridates* plunged himſelfe ſo deep in his own thoughts, that he himſelfe knew not what hee thought: and thſ he went on till towards the evening; and then deſiring to ſet out a lodging in a village which hee ſaw on his right hand, he ſpied a party of twenty horſe, who coming out of a little wood, croſſed his way, and one of them came to him: *Spiridates* then, rouſing himſelfe then out of his contemplation, went to meet him, but he was exceedingly aſtoniſhed, when hee ſaw him to be *Cyrus*, ſince it was impoſſible any other in the world ſhould ſo much reſemble himſelfe: *Cyrus* (for it was he) was as much amazed on the other ſide, making no queſtion but it was *Spiridates*, thinking no man upon earth elſe could ſo much reſemble himſelfe: The aſtoniſhment of both theſe Princes was ſo great, that they ſtopped their horſes ſome three or four paces off each other: during which time, the whole Troope came up, and all of them were as much ſurpriſed to ſee *Spiridates*, as *Spiridates* and *Cyrus* were to ſee each other: *Spiridates*, had a mixture of joy amongſt his wonder, to ſee *Cyrus* in a place where in all probability he was in queſt of *Mandana*: and *Cyrus* amidſt his miſery

was glad he was in condition to cure so great a Prince of so unjust a jealousy as hee knew had infected his soul: Also he was the forwarder to speak not onely to ease *Spiridates* of his tormenting passion, but also to aske whether he knew any thing concerning *Mandana*. Yet since he would not wholly trust unto this prodigious resemblance; Generous stranger, (said he unto him, after a long pause of looking upon him) if you be the same which my eyes make me believe you are, I have very joyfull news to tell you: and I wish unto the gods, that in recompence of it, you could tell me as good concerning *Mandana* whom I am in quest of; and whom perhaps you met. *Spiridates* hearing *Cyrus* speak in this manner; his soul was fuller of joy, then he was able to expresse: for now he knew not whether hee should look upon *Cyrus* as his Rivall, or as the protector of *Araminta*; but at last, calming the tumultuous turbulency of thoughts, and desiring clearer satisfaction of all his doubts: Sir, (said he unto *Cyrus*) you need not doubt; but that I am the unfortunate *Spiridates*, who, for some reasons which now I shall forbear to tell you, is come into *Lydia*, to find out the end either of my daies or of my miseries: But in coming thither, as staying at the Port of *Atarnes* which is a daies journey from hence; it was my fortune to see a thing which I cannot chuse but wish earnestly, that it may trouble you; to the end you may make me as full of joy as you have done of hope: for truly Sir, it was my fortune to see the King of *Pontus* carry away the Princeesse *Mandana*, but I was not able to help it, or know it, till after they were imbarqued. How (said *Cyrus*, with so much sadness as pleased *Spiridates*) did you see *Mandana* embarque? and cannot I follow? however, for heavens sake, tell me which way the unjust Ravisher carryed her from me. *Spiridates* then seeing all the symptomes of a reall sorrow in the face of *Cyrus*, was so well pleased with it, that ceasing to hate him, and beginning to hope that *Araminta* was constant, he told him all he knew concerning *Mandana*, & with all aggravations possible, for he could not chuse but rejoyce at the despair of *Cyrus*, because the more he saw him troubled, the more he believed *Araminta* was faithful: & the excessive sorrow of *Cyrus* did so perfectly undeceive him, that he began to interest himself in the same sorrow which procured his joy. As they were thus talking, the Prince *Mazares* came unto that place with his troop, where *Cyrus* acquainted him with all he understood from *Spiridates*, the sight of whom did much surprize him: *Cyrus* then obliged them to salute each other, after which advising upon the best course, they were extreemly perplexed; for *Cyrus* could not goe unto *Antiochus*, because it was not yet brought into subjection, and where a guard was kept without a hazard of being arrested, and disabled from serving *Mandana*; nor did he know which way to seek her, since he knew which way she was carried. The result of their consultation was, to send unto all the Sea-ports, to see if they could hear any thing of her: *Cyrus* then went unto the next house to write, where in one hour he sent dispatches unto *Ephesus*, *Miletus*, *Guides*, *Chima*, and all other Ports on that coast with orders to make strict enquire, and to entreat *Thrasibulus* and *Euphranor*, father of *Alcidonia*, to send out ships to sea, and to give intelligence unto *Sardis* of all their adventures: for since this Town was almost at an equall distance from all these places, his best course was to goe thither, that he might so order his Troops as they might in an hours warning be readie to march where he should hear the King of *Pontus* was: After which, and before he took horse, he took *Spiridates* aside, and told him with as much generosity as sincerity of his unjust jealousy, so that this Prince being ashamed of his weaknesse, and unjust hatred of him, did now give him such plausible language, as spoke him not unworthy of his friendship: *Cyrus* to settle his mind in tranquillity, offered him never to see the Princeesse *Araminta* again, though he had a most high esteem of her: But since the extraordinary sorrows of *Cyrus* had entirely cured *Spiridates* of his jealousy, he answered with as much generosity as spirit; and these two great Princes began to contract as great a league of friendship, as there was a resemblance in their faces. After this, they took horse and went towards *Sardis*, unto which he could not come untill the next day at noon, because they were forced to rest themselves four or five houres at a little town in the way. In their return they met with the Prince *Artamas*: *Cyrus* also met with those whom he sent into the Woods, so that all these Princes being met againe, they came to the gates of *Sardis*, where they were received with loud acclamations of joy: But at his entrance he met with *Hidaspes*, who came hastily to him; Sir, said he unto him, in a low voice, you come in a happy hour to calm a great disorder which is in the Town; for be pleased to know, ever since your departure, the King of *Assyria*, having made a strict search in all the houses of the Town to no purpose; he is fallen into such a fury, especially since

Since he missed you, that he is almost out of his wits : But the worst of all is, that by a hundred slight conjectures, he thinks *Crasus* knows where *Mandana* is ; so that this violent Prince having tried all wayes of mildnesse to make this King confesse that which perhaps he knows not, hath added menaces, and is resolved to seem as if he would put him to death, and make him discover out of fear that which he desires to know. Oh heavens, said *Cyrus*, is it possible so great a Prince should be culpable of so great a crime ? Yes, Sir, replied *Hidaspes*, and the people are so incensed, that to prevent any Sedition, I am come unto this gate to see whether the guards be strong, and all the Officers there ; for just now I beleieve *Crasus* is upon the Scaffold, the Princeesse *Palmis* all in tears ; the Prince *Myrsiles* lamenting, and all the inhabitants of *Sardis* in a generall revolt. *Cyrus* no sooner heard this, but riding immediately unto the great Plain which is between the palace of *Crasus* and the Cittadel, where *Hidaspes* told him this sad spectacle might be seen, he came with such hast, as made it apparent that he blamed the King of *Assyria*'s violence ; when he first came upon the plain, he saw all the plain full of souldiers in their armes, and people crying ; in the midst of which was a Scaffold erected, and a stake unto which *Crasus* was tyed, and faggots round about him ready to be kindled, many *Assyrian* souldiers holding lighted Torches in their hands ready to set them on fire if he would not tell where *Mandana* was. *Cyrus* beholding so sad an object, was struck with so much horror to see a man of that quality in such a pittifull condition, he made his way through the crowd, and came unto the Scaffold just as the King of *Assyria*, the more to terrifie *Crasus*, had put fire unto a faggot, which began to kindle, and just as that unfortunate King remembring the saying of *Solon*, *That none was happy before his death*, began to cry out, Oh *Solon*, *Solon*, how true is thy speech ? *Cyrus* then coming to the Scaffold which the fire began to burn, and hearing these words, commanded the fire to be quenched, that *Crasus* should be untied, and carryed back unto his Palace, turning towards the King of *Assyria*, who was present, to check him for his violence, and told him he was certain that *Crasus* did not know where *Mandana* was. As soon as *Cyrus* had given this command, the people and souldiers did make the air eccho with their acclamations, every one being forward to quench the fire, some to pull away faggots, others to fetch wauer ; but there was no need of it ; for as if the heavens had been obedient unto the command of *Cyrus*, it rained upon a sudden so abundantly, that the fire was immediately extinguished. After which *Crasus* comming down from the Scaffold, *Cyrus* made a thousand excuses for the injury done him, and went with him as far as his Palace, to give him all the consolation he could. As for *Cyrus* he went to lodge in the Cittadell, and the King of *Assyria* followed him, whom he did extreemly chide for his violent proceedings, and then he related unto him all he knew concerning *Mandana*, *Maxares*, *Artamas*, and *Spiridates* followed him ; so did *Sesostiris*, *Tigranes*, and *Anaxaris*, who having an extreem desire to know the successe of his voyage, did accompany him unto the chamber which vvas prepared for him, that they might know vvhether they should rejoyce or grieve vvith him ; also to know vvho *Spiridates* vvas, vvhoose extreem resemblance vvith *Cyrus*, began a great curiosity in all that saw him.

The end of the Sixth Part.

